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***CARNE* - FLESH AND ORGANIZATION**

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This book presents the abstracts for each paper, workshop or performance at this year's SCOS conference. It is organized in alphabetical order of authors' family name. Where there is more than one author, the abstract appears according to the first author's family name. Workshops and performances are included according to the first letter of their titles.

RawTag: “her sweat on your skin”

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Keywords: fashion, art, Education for Sustainability

RawTag is an art-educational project aiming at exploring the encounter of narratives of production and consumption. RawTag enquires about the stories weaved into a fashion garment: first, the wearer of the garment has memories and (Raw) emotions about that garment; and second, the garment itself can tell a story about its life cycle and supply chain: tales of production, normally associated to sweatshops where women usually sew the garments, and also about transportation, consumption and disposal (Tag). Our presentation concerns the theoretical and conceptual underpinnings of our project, while presenting how we have developed and evolved in the implementation of a group of workshops with different participants which feeds into a work of art.

In our conceptual foundations, we interrogate the links between aesthetics and education for sustainability, we will examine the epistemological considerations of “the aesthetics” following Ladkin (2015) classification on the potential of aesthetics on: catalysing emotional sensitivity, contributing to imaginative capacity, promoting integrative apprehension and fostering critical reflexivity. We are also intrigued by the Call for Papers for this conference in relation to “flesh” in Cherrie Moraga’s (2015) provoking view on the “flesh” as the site of interconnection of different realities of our lives We will reflect on the topic of ‘affect’ (Deleuze and Guattari, 1980) to epitomize the embodying of memories and emotions that exists in people’s clothes. For our project, clothing -as our second skin or in its contact with our flesh- has the potential to unveil some of the realities of our fashion options, while provoking (hopefully) some empowering and sustainable responses. Finally, we present some artists that inspire our work.

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Flesh and blood: family history and memoir in social science writing

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Positivist social science has fought hard to take identifiable human beings out of Sociology, whether as subjects, researchers or authors. Its goal has to be as objective and impersonal as possible, treating real, named people as a form of academic pollution. One consequence has been a leaden writing style, designed to signal 'science' and drive away the untutored general public. In recent decades, post-modernists have endeavoured to restore subjectivity across many dimensions. However, two older intellectual traditions also stressed social action by identifiable human beings. In the Humanities, this is true of History and particularly Biography. But Weberian Sociology with its emphasis on 'actors social meanings' also opens the door for real people thinking and doing things, as in Weber's own, *The Protestant Ethic and the Spirit of Capitalism*. This paper draws on both these academic traditions to make a case for bringing personal experience and family life stories back into Sociology and social science History.

Part one discusses my own 'Labour Biography' research on my Great-Grandad, WT Miller, and my Grandad, Harry Ackers. Both grew-up in Wigan and belonged to a Protestant sect, The Churches of Christ, which produced a number of working-class leaders, including Arthur Horner, future leader of the National Union of Mineworkers. Miller too became a national coalmining union leader, with the colliery deputies; while Ackers followed an apprenticeship and engineering degree to become a factory manager, with Conservative political views (Ackers 1996, 2016b). In Weber's spirit, I explore the links between their religious beliefs, social mobility and leadership roles.

Part two discusses recent attempts to introduce my own personal life into social science writing. The first example is a piece on my experience of the 1984/5 Miners' Strike as a Eurocommunist political activist (Ackers 2014a). The second is a more prosaic exploration of being a Historian while pursuing a career in HRM and Business Schools (Ackers 2016b).

The paper concludes with a plea to 'put people back in' and for a *methodological individualism* that privileges social action over abstract structures, institutions and discourses, linked to my wider Biographical research on the History of British Industrial Relations (Ackers 2014a). I also discuss how you can move inductively from personal evidence to academic themes, reflecting on another possible project: my Grandma Ashcroft's Lancashire Dialect Poems.

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Veiling or unveiling: or in between? Arab Muslim Omani women entrepreneurs' public appearance

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This paper aims to present the current condition of Arab Muslim women entrepreneurs' dilemma and confusion as far as their attire is concerned, from Omani women entrepreneurs' perspective.

Historically, Arab women have joined the labour market in the Arab Gulf countries fairly recently, their involvement was mainly initiated and imposed by political leaders and encouraged by the government. Some researches on Arab women in the Middle East demonstrated that governments' modernisation attempts and support of women are due to the pressure exerted by international organisations rather than any other reasons (Al-Awadhi, 2005).

Regardless of the reason behind governments' support; culturally and socially, Arab Muslim women need to legitimise their public appearance (Mcintosh and Islam, 2010). Thus, by being involved in the labour market, Arab Muslim women are facing new challenges associated with their gender roles, expectations, duties and obligations (Fakhro, 2005). These challenges have created tensions and dilemmas for Arab women in their day-to-day practice. The dilemma lies in the conflict arising from the traditional gender roles, and the modern life style of working women that's ascribed extra and different expectations to gender roles. The literature on working Arab woman acknowledges these dilemmas with little research on identifying these challenges (Afiouni, 2014)

However, clothing and attire of Arab women in the labour market has been less recognised (Omair, 2009). The significance of clothing to Arab Muslim women derives from religious and cultural norms; where women are by virtue, covered and veiled and segregated from the opposite gender; hence, in the current modern lives, where women joined the labour market, and became more visible in the public space, challenges arose regarding "the appropriateness" of clothing and veiling; thus, there is paucity with this regard in theoretical and empirical research on Arab women in the labour market (Omair, 2009).

In Oman, the government is encouraging women to become entrepreneurs by providing different forms of support programmes and by enhancing their visibility in the Omani society. Nonetheless, Omani women entrepreneurs who participated in this (PhD) research raised an issue that government is supporting certain types of women; these types of women are not completely veiled, and are not completely unveiled. In other words, in order for Omani women to receive and fully be supported by the government, Omani women entrepreneurs need to be "in-between" veiling and unveiling!

Thus, this paper will aim to explore the following questions based on the perception and the experience of Omani women entrepreneurs; such as, what type of women entrepreneurs is the government supporting? What are the role model criteria of an Omani women entrepreneur that the government is creating? How much do women entrepreneurs need to reveal or un-reveal? To what extent is the "appropriateness" of revealing acceptable or the un-revealing? How do veiled women deal with this condition? and how do unveiled women deal with it?

Based on a narrative inquiry, participants expressed their views, feelings, and the meanings they ascribe to clothing and the "appropriate" attire as women entrepreneurs via the stories they have told based on a "lived" experience of Omani women entrepreneurs.

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Reducing flesh

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The body is the vehicle of being in the world and, for a living being, having a body means being united with a definite milieu, merging with certain projects, and being perpetually engaged therein (Merleau-Ponty, 2013: 84).

Our body is our 'passport' to the external world, as it is the first thing other people see, evaluate and judge us upon. Hence, the body is not merely a biological entity (Bordo, 2003); rather it is constituted by social life, rules and interaction between an individual's social location, habitus and taste. In fact, our body is a 'social body' that is a receptor for social meaning rather than a meaning generator (Shilling, 2012, Howson, 2004).

Our physical appearance plays a major role in our daily life as it forms the way we see ourselves and the way we interact with others (Howson, 2004). These bodies ensure our consolidation with society and reflect its culture. Western body ideals –appreciating slimness and rejecting fatness– have spreaded around all over the world and Saudi Arabia is one region that followed these ideals in the past two decades. Bordo (2003) argues that it is impossible to ignore the primacy of appearance among women within visual contemporary societies that urge women to be enormously involved in the backlash phenomenon; much more than men. That results in increasing women's body insecurity in parallel with patriarchal power (Hesse-Biber, 1996).

While western ideals of femininity alongside with capitalism have found their way into the Saudi society, thinness have become the first promoted beauty ideal to Saudi women and thus their body image and confidence have become commodified. Witnessing this shift happening in a conservative, patriarchal and religious society, it brings to our attention to how western ideals of reducing female's body size infiltrate such societies and become 'natural'. Together with the increase in the number of diet clubs and women's fitness gyms in the country, the media commentary is evidence of a rapid and significant shift in how Saudi women's bodies are looked at and appreciated. Saudi women are now expected to monitor and 'surveil' their body in line with the new cultural ideals. In other words, 'reducing flesh' has become a mission for Saudi women to be accomplished. Therefore, women are constantly preoccupied with self-care and body control to get a good presentable physical image that is attractive to other people (Orbach, 2006). As overweight women are more depressed than others (Abdel-Fattah et al., 2008), *reducing flesh* entails decreasing symbolic power that women encounter. This paper explores the influence of 'reducing flesh' cultural ideal on subject formation among women within Saudi Arabian context.

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Capital reincarnated: the materialisation of finance through corporate art

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The purpose of the paper is to investigate the relevance of corporate art as an embodiment of organisational identity in the finance sector. As a result of growing digitisation, financial services have become increasingly disincarnated and intangible. To restore a sense of tangibility and material identity, banks strategically employ aesthetic elements, such as landmark architecture and interior design, to visualise their organisational distinctiveness.

In this perspective, corporate art has become a prominent feature in the dynamics of financial organisations. Used as symbolic totems, works of art not only function as cultural artefacts, but lend a concrete sensory experience to purely immaterial financial services (Grafton-Small, 1985). Art collections humanise the banking environment (Stern, 1988), both as a workplace and a retail venue. They reveal the values of the organisation and construct meaning (Sievers, 1990), while mediating corporate identity through aesthetic-narrative choices.

Following recent calls to broaden the methodological approaches in organisation studies (Lamont and Swidler, 2014), the paper adopts an interdisciplinary methodology. The theoretical underpinnings are largely inspired by Strati's (1999) major works on aesthetics in organisational studies. Merleau-Ponty's phenomenological approach (1962) is also extensively discussed as it states the connection of the human body and the physical world through artistic experience. Thus, visual, haptic or auditory perceptions in themselves *flesh out* nondescript organisational space.

The methodology of the paper further draws on empirical research based on case studies of four international banks, with the objective of contrasting uses of artistic visual displays as organisational identifiers. Interviews conducted with practitioners at Banca Monte dei Paschi di Siena in Siena, LCL and Société Générale in Paris and Deutsche Bank in Berlin show the fundamentally different embodiments that these corporations accomplish through artistic initiatives.

The patina of a sculpture, the colour and texture of paintings provide sensory experiences and pathos that starkly contrast with the rational, abstract and algorithmic universe of finance. The intentional action of artistic choice does not merely objectify the intangible universe of finance, but most importantly creates meaningful identity and anchors organisations within their respective cultural and historical-social surroundings.

The analysis shows the complexity of this identity-generating process: organisations embody themselves either in a historically-related narrative (Banca Monte dei Paschi di Siena), attempt to build bridges between the digital and material realms (LCL), create spatial reference points by relating the kinetics of the human body to the movements of the artwork (Société Générale), or else museify the financial organisation to the point of creating a hybrid entity, where culture and capital merge into a fundamentally innovating synthesis (Deutsche Bank).

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A bloodied, mangled foot: sacrificing my gendered flesh to the relentless hypermasculinity of global investment banking

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Keywords: flesh, performative auto/ethnography, écriture féminine, investment banking, rupture, micro resistance

In this paper I harness the metaphoric image of my bloodied foot. A foot mangled by getting trapped on the top step of an escalator, an escalator I can't get off, an escalator I ride alone. I sacrifice my body part in order to remain as a full-time female senior executive, and embedded part-time researcher, in the hypermasculine worlds of investment banking. My flesh is devoured (Probyn, 2001) by the sharp metallic teeth of an escalator top stair. The paper is an auto/ethnographic poetic performance (Denzin, 1994; Spry, 2001; Spry, 2016) composed as écriture féminine (Cixous, 1988; Ives, 1996; Sellers, 1988). The bloodied foot image stimulates me to write from my body (Cixous, Cohen and Cohen, 1976) about the relentlessness and required sacrifices of this 24/7 world, where 'we're on an escalator we can't get off'. A poem I juxtapose with the abstract poetry of Hélène Cixous to create ruptures to evoke critical and corporeal consciousness in my readers and audience; poetic representations opening up transgressions and multiple readings in a way that traditional sociological texts do not (Richardson, 1997; Richardson and St. Pierre, 2005). The sacrifice of my flesh enables me to stay on the escalator of relentless hypermasculinity and, also to (re)experience it in the company of (an)Other, in a coexistence of different ontological becomings, offering pedagogies of hope for living differently in organizations, through the embodiment of communitarian feminist ethics (Christians, 2002; Denzin, 2014; Spry, 2016). Generative new knowledge is created real-time in intersubjective (Benjamin, 2004) and corporeal interactions with my audience; our flesh creating a '[c]atastrophic-fold-of-"being"' between the corporeal and the representational, a site of performance, of ambivalence and potential, between the body and the Law' (Kristeva 1987: 248-9 as cited in Hopfl 2003: xx). The paper is a feminist praxis (Stanley, 1990). I am committed to changing women's lives (Thomas and Davies, 2005). It is also a micro resistance text against the phallogentrism of organization studies (Pullen and Rhodes, 2015).

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Compassion as sociomaterial practice imbued with power: insights from the Buthanese Buddhist tradition

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Since the turn of the century, compassion has emerged as a focus of serious academic theorizing in organizational studies (for overviews see Lilius et al. 2012; Rynes et al. 2012; Dutton, Workman & Hardin 2014; Simpson, Clegg & Pitsis 2014a). Compassion has been defined by Dutton et al. (2014, p. 277) as “an interpersonal process involving noticing, feeling, sensemaking, and acting that alleviates the suffering of another person”. However, focusing on the positive aspects of organizational compassion glosses over an extensive body of work in philosophy, literature and academic research that highlights the limits of compassion as a complex social relational process (Dutton et al. 2014). Compassion is a response to be measured against circumstances.

Journeying East to the State of Bhutan where the virtue of compassion has traditionally been upheld as essential in informing virtuous governance, it is understood that compassion, or loving kindness, must be tempered with wisdom and power. In this paper we invoke a dialogue between Eastern and Western philosophy and cultural analysis and Bhutanese iconography as well as science to open the ‘black box’ of compassion in organized settings, showing it as a complex social relational process, and deconstructing its relationship with power. Inspired by the Aristotelian view that wisdom is inextricably linked to action and context, we propose to develop a praxiological approach (Tsoukas 1994, 2017) to compassion, conceptualising it as a social practice that incorporates cognition in action through the mediation of embodied feelings.

The case of Bhutan inspire two reflections on the social practice of compassion which bridge the apparent gap between individual embodied experience and social symbolic practices, pointing at both intrinsic and extrinsic connections to materiality. On one hand it suggests to conceptualize compassion a socio-material practice involving cognitive, embodied and performative elements, while highlighting the role played by power in shaping all three aspects. In addition to empowering action, power/knowledge effects are central to the processes of ‘legitimation’ of compassion (Simpson, Clegg & Pitsis 2014b), since they shape sensemaking that determine recognition of suffering. Also feelings are mediated by the social: compassion is felt for equals, in contrast to the ‘pity’ offered to subordinates (Hochschild 1983), which makes compassion constitutive of a social identity that emerges through processes of group categorization, identification and comparison (Tajfel 1978; Tajfel & Turner 2004).

On the other hand, the role of the monastery fortresses (*Dzong*) points at the role of material artefacts and corporal experience in conveying the complexity of this social practice. Through the bodily engagement with a specific material assemblage (including architectural forms, iconography, ritual performances, occupants, etcetera) irreducible complexity of the sociomaterial practice of compassion can be taught and reproduced according to institutionally accepted forms. This way both the practice of compassion and its symbolic celebration become ‘functional’ to maintain a recognized social order.

The purpose of our critical deconstruction is not to negate the relevance of compassionate action but to unveil the specific ‘logics of virtue’. The intent is to raise awareness of how compassion is shaped by discursive conditions and cultural values, while at the same time reflecting on the action that can be done to promote truly compassionate organizations.

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On the multiplicity of the self: being a mixed martial artist

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This ethnographic study sets out to explore the selfhood of mixed martial arts fighters. Mixed Martial Arts (*from now on MMA*) is a combat sport that features two fighters facing each other in a cage using a combination of striking and grappling techniques that belong to different fighting styles (e.g. boxing, Brazilian jiu jitsu, wrestling, karate, sambo, Muay Thai, kick - kickboxing and judo).

Like other full-contact disciplines, MMA is conventionally labelled as an 'individual' sport. The assumption of singularity relates to MMA in different ways. First, it suggests that MMA is a solo activity, an endeavour carried out by one athlete. While there are indeed some accounts from within the fighting community (practitioners, fans, coaches, journalists, referees, athletic commissions, promoters etc.) and from outside of it (mainstream media, broader society, legislators) that reinforce this heroic narrative, in recent years this understanding of prize-fighting has started to be challenged (see Wacquant, 2004; Sheridan, 2008, 2010; Kavanagh and Dollery, 2016¹).

However, this study aims at exploring with the relationship between MMA and singularity on a more hidden but nonetheless foundational level. In this sense, the second way in which MMA relates with singularity has to do with the underlying Euro-American metaphysical assumption that reality is singular, an a-priori and definite entity that exists "out-there" (Mol, 2002; Law, 2004). As a part of the social-material world, MMA does not escape this dominant underpinning, and it is commonly conceived as a singular phenomenon; a cohesive and unitary sport, that, although stemming from the combination of different techniques, is still referred to as a self-contained and definite object.

Building on Latour and Woolgar's (1986) argument that reality is produced by and in practices, the objective of my study is to investigate the emergence of "being an MMA fighter" as a *complex* (Law, 2004; Mol and Law, 2002) and *multiple* (Mol 1999; 2002) phenomenon that holds together *relationally* (Latour and Woolgar, 1986; Law, 2007).

In particular, my goal is to challenge the dominant construction of the individual perpetuated by Western modernity, which can be summed up as conceiving the "I" as a singular, self-interested, free and self-contained logocentric unity of experience. Specifically, drawing on Merleau-Ponty's (1962) critique of the Cartesian dualism mind/body, I mobilize his notion of "body-subject", looking at the embodied experience as man's primary way of engagement with the world. In this sense, as Crossley stresses, "*we are first and foremost practical beings*" (p. 15). Moreover, Merleau-Ponty's notion of 'impure subject' (1962) allows and somehow anticipates (or, at least, shares many affinity) with the reflections on multiplicity illustrated by Mol (1999; 2002). In Mol's view, given that realities are produced in practice, different versions of the same object can co-exist in the present. The illusion of reality as a singular entity requires us a suspension of disbelief that happens by virtue of strategies of connection, co-operation and inclusion. However, this singularity is only theoretical because in practice there is no such a thing as "being an MMA fighter". In attending to practice of the experience of the world, my study looks at how different

¹ Sheridan (2008, 2010) and Kavanagh and Dollery (2016) are auto-biographical accounts of experiences in the professional MMA world written by a journalist in the first case and by a professional MMA coach (with the help of a journalist) in the second. While not being 'peer-reviewed' or 'conventionally academic' sources of data, they do provide accounts of MMA as a relational enterprise, a team sport as opposed to an individualistic predicament. Part of my research is dedicated to the investigation of the boundaries of where the 'individual' ends and the 'other' (being it another individual or the social), but this study does not explicitly focuses on this.

enactments of the self of fighters co-exist in the present within the same body-subject. In other words, “being an MMA fighter” in the cage in front of an audience in a competition setting, for example, is a different ‘animal’ (Wacquant, 2015) than “being an MMA fighter” in the gym while training (let us think at how much training with someone of a different weight or gender produces different enactments of “being an MMA fighter”), not to mention the self that emerges during a press conference or during the procedure of cutting weight or when facing victory or defeat.

It is in this sense that, drawing on Mol (2002), I set out to explore the reality of “being an MMA fighter” as multiple, made up by more than one but less than many (Mol, 1999, 2002; Law, 2004) styles or ‘repertoires’ (Mol, 2002, p. 125) by virtue of which mixed martial artists come to “hold together” as fighters, enacting their own personal creative acts of combination of the elements that make up MMA in the different sites where they happen in practice, producing their own specific enactment of “being an MMA fighter”.

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'Spirits dancing in the flesh': a phenomenological perspective on leadership based on DJ-dancer interaction

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Leadership and organisation theory has long said that bodies do not matter until more and more researchers have taken into account the materially lived world of leaders and their bodies. The embodied *interaction* and relationship however remains under-researched. When flesh for Merleau-Ponty (1962), as cited in the SCOS conference CfP, "reconnects the viewing and the visible, the touching and the touched, the body and the world", leadership itself is an activity that is "fleshly", i.e. is perceived aesthetically through all five senses (auditory, visual, gustatory, haptic, olfactory perception) and also is something that is co-created in interaction between bodies.

I have studied a situation in which flesh and bodies dominate, and in which ecstasies, energy and exuberance are palpable, i.e. a dance situation in a techno club, and the work of a techno DJ as a leadership activity. My research draws on studies on aesthetic leadership (Hansen et al., 2007; Ladkin, 2013; Küpers, 2013) and relational leadership (Fairhurst and Uhl-Bien, 2012), and uses theories on dance and movement (Foster, 2011; 2013; Snowber, 2012), also on dance and organisations (Biehl, 2017; Biehl-Missal, 2016). It uses as a method semi-structured interviews with DJs and participant construction (i.e. dance) as opposed to participant observation. It was found that leadership is dynamic and co-created through a kinaesthetic dialogue between those who interact with their bodies and their presence in "flesh" in the performance situation. Two elements are discussed: The situation not only is perceived through the body but also is generated through bodily movements within what can be called a 'kinaesthetic feedback loop'. The concept of 'kinaesthetic empathy' describes how participants react to and influence each other's movements not only visually but through bodily presence ('Leiblichkeit') and through rhythm that resonates in the flesh. The interdisciplinary study points to elements in leadership situations that are constantly 'in motion'. The findings have implications for other sorts of embodied interaction (in university lectures, in management and organisational life), and also open up a discussion on gender and movement. Findings also emphasise the relevance of embodied knowing and sense-making in digital leadership interactions as these need to bridge intra-spaces between participants that are fugitive and constantly changing. 'Dance' is a conceptual frame for ephemerality with its dynamic processes that permanently build and transform structures (Klein, 2009: 206).

Considering leadership as embodied practice from the perspective of dance studies shows how interactions are co-created through an embodied responsiveness and embodied knowing (in the flesh, not in the mind). Recent scholarly publications drawing on dance studies see leadership as an aesthetic practice (Hansen et al., 2007), as socially and bodily constructed through the senses (Hujala et al., 2016; Ludevig, 2016; Biehl-Missal and Springborg, 2016). The phenomenology of the body (Merleau-Ponty) (Ladkin, 2013) can be seen as a critique of approaches that "assume the body must be understood as either as passive object (corpus) or as subject as extension of the mind; instead of seeing it as constituted by both as a living body ('Leib')" (Küpers, 2013: 337).

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Flesh wounds? The making of the productive body and cognitive enhancement technologies

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The proposal for this SCOS conference seems to indicate a frustration that, despite a corpus of work on the body within organisation studies, still something eludes our writing and thinking, something that might be labelled 'flesh'. Underlying this is a sense of separation – between 'body' and 'flesh', and yet also an inability to cut to the heart of embodiment and its organisation. In this spirit, we draw upon the work of Guéry and Deleule (2014/1972) to explore this separation explicitly, and perhaps even suggest why it might create this sense of unease with the body of our work. In *The Productive Body* Guéry and Deleule talk about three 'bodies': the productive body, the biological body and the social body. From the point of view of an organisation studies which has predominantly come to the body through a phenomenological perspective, this separation of categories can be seen as anathema, a return to Cartesian divisions that we sought to overcome. However, we believe with the editors of *The Productive Body* that in the analytical positing of these bodily aspects, there is a contribution to understanding a world of work which includes "the normalisation of precarity, alongside the rise of new technologies of data surveillance..., and medical advances that seek to redesign the body through digitally-driven prosthetic devices, gene modification, and nanotechnology" (p. 6). Guéry and Deleule argue that the demands of economic production, revolutionised through new technological systems, have long impacted human embodiment through efforts to harness the capabilities of the 'productive body'. This demand for productive bodies which are integrated into the productive process, realises a fragmentation in which the productive body is separated both from the collective social body and from the biological body. "The process of creating machinic life through death starts with the creation of an 'organology' or knowledge-information about separable parts or senses of the body" (p. 36). In this way the body becomes a body-machine, inserted into the apparatus of production and objectified, known and managed as such. In consequence, the construction of what they describe as a "productive body" both relies upon and concurrently wounds the "biological body", or what we might view as the flesh, or lived embodiment. In this paper we apply this framework to the case of cognitive enhancement technologies, particularly so-called 'smart drugs'. The fascination with humans going beyond the constraints of biology through enhancement is inextricably bound up with the possibilities they provide for improving work performance and productivity or even the motivation of those with boring jobs (Academy of Medical Sciences, 2012: 22).

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Flesh in purgatory, God in the market: the theological foundations of jobseeking in the labour market

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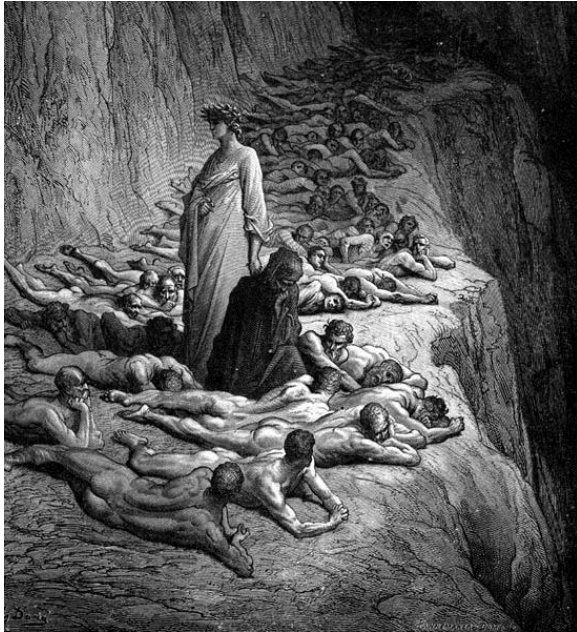


Illustration: by Gustave Doré 1832-1883 for *Purgatorio* by Dante Alighieri Canto XIX lines 131 to 133.

Drawing on on-going ethnographic research with jobseekers and the architects and architecture of the welfare state, this paper explores the theological foundations of jobseeking and the labour market. If the spirit of the market is the doctrine of God (as Cox, 2016 has argued), then the spirit of jobseeking is a purgatorial ethic; the idea that the pity of unemployment and organised suffering of welfare systems is not just punitive, but also purifies the flesh, edifies the mind and purges the soul.

At the peak of most theological systems is a concept of God, an omnipotent, omniscient, and omnipresent mystery and affirmed by faith. In these supposedly worldly times, economic outcomes and the invisible hand of the market, most particularly in the labour market is still interpreted as the working of providence (Agamben 2011). The theological character of labour market discourse - with talk of providence, callings and vocations - surfaces the deeper theological spirit of jobseeking as a very personal trial or test overseen by the mystical, omnipresent divine forces of the labour market. Beyond the individual jobseeker who interprets their experiences through secularised versions of the deep cultural code of purgatory, the politicians, policy-makers and apparatchiks who redesign welfare systems are part of this broader 'purgatorial complex' (Fenn, 1995; Willis, 2000) that stores flesh, spoils their toil and corrodes their wellbeing.

Jobseeking, a nomenclature that emerged in the 1980s as governments reconceptualise their prior invention of *unemployment*, has its antecedents in the work of the ILO. The import of this rebranding is to purge the classification of the unemployed as labour market non-participants, and animate them as striving, enterprising individuals experiencing a personal quest, an economic, social and cultural trial or test of their character. The suffering of unemployment is thus given meaning, and an ethic of continuous social

action; a motivation for jobseeking that goes beyond Maslow or other ahistorical psychological or rational economic approaches. The purgatorial dimensions of job-seeking are not limited to the cultural interpretations of experience deployed by individual 'jobseekers', but also animates the production of 'activation' welfare policies by governments, a political project that formalises the stigma of worklessness, so that individuals may work to escape their secular purgatory of unemployment. By storing, cleansing and fettling all of this stored flesh, the state seeks to feed and satisfy the labour market - like the devouring gods of old; the alternative of failing to assuage the market's hunger through full employment is too terrible a vista to contemplate. To sustain this argument, we draw on Weber's 'spirit and ethic' approach this article draws on Foucault's work on 'pastoral power' and Agamben's theological genealogy of governmentality and Pechenino's historically grounded economics of hope and despair.

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The sacrificial accountant: on the scapegoating of contemporary accountants

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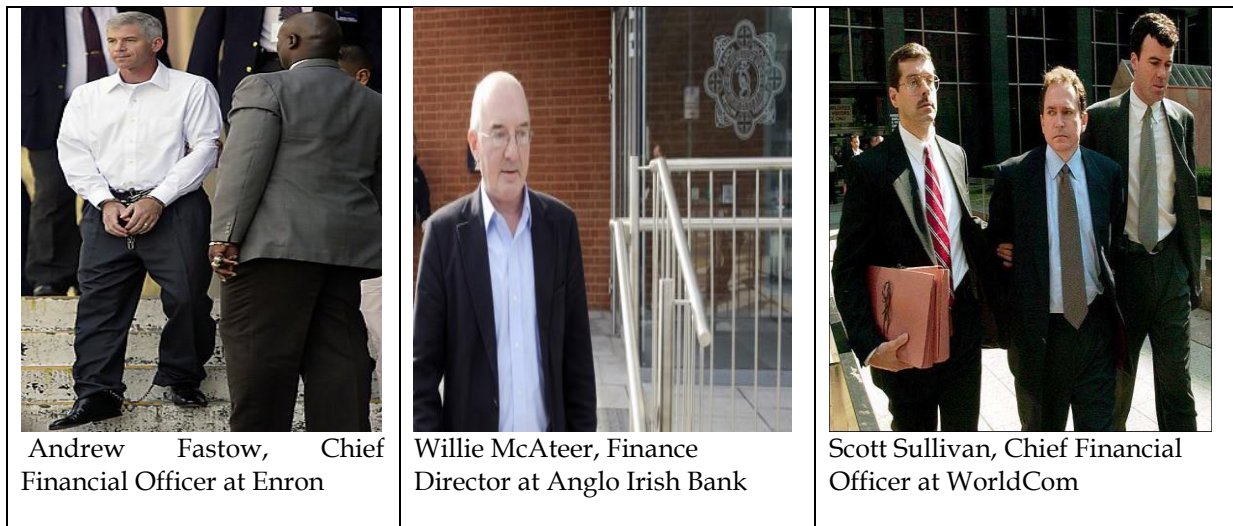


This paper attempts to explore the carnage in accounting work; the perpetual fear of being scapegoated and sacrificed when an organisation goes wrong or does wrong. As a process, the research took the form of storytelling interviews with thirteen accountants. We approached the work inductively, with the aspiration of using qualitative, interpretivist and critical methods to produce a contextual understanding of accounting work.

Consistent across all of the stories, a grand narrative of sorts (after Lyotard, 1979; Boje, 2001) was the telling of their various toils in calling into being durable 'accounting systems or processes'; that once rendered into life were run on a care and maintenance basis. Behind the mundane façade of ordinary accounting work is an unspoken but deeply felt eschatology; a vision of accounting work where systems and processes are established for some unknown great tribulation, a forensic judgment, an unforeseen test, a day of reckoning.

As such, the deus-ex-machina of accountancy may well be a futurist eschatology; one with a vivid and distinctive vision of carnage. Emboldened by Nietzsche's observation that if we stare into the abyss, the abyss stares back at us, the substance of our analysis is a consideration of what awaits accountants at their time of judging. So having little to go on, we produce a speculative analysis, more an interpolation or inegesis of the data that was not there, finding the dog that didn't bark 'a curiosity worth exploring' (McNicoll, 1999).

Central to the anatomy of any accounting scandal or crisis is the ritual violence and scapegoating of those who undertake accounting work. Often standing in for more formidable organisational agents, the prosecutory impulse to render up the bodies of accountants for the baying masses is a standard mechanism to restore social cohesion. Indeed accounting work has its own autopsies within the discipline of forensic accounting.



In these secular times, it is fashionable to discount theological foundations of contemporary behaviours; but Girard (1996) offers a fundamental anthropological explanation of this human instinct - the mimetic impulse to copy the violence of those around us (the baying masses) that has the potential to lead to a cycle of violence (as an extension of street-protests), with the cycle ending when a scapegoat is found - a sacrifice to end violence. Numerous corporate scandals such as Enron, Anglo Irish Bank and WorldCom follow the contours of scapegoating in accounting work.

So, our speculative analysis might well explain the impulse in accounting to shift risk (after Beck, 1986) back to the organisation, with accountants repositioned away from prudent counterbalances to exuberant managers, instead becoming ordinary management team members (Granlund and Lukka, 1998; Ahrens and Chapman, 2002). In this way, the desire to change accounting work is not in response to its vestigial residues, but is in fact an instinct for self-preservation.

When the Subaltern speaks: an analysis of skin, voice, and hybridity in public debate

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The headline reads: “Islamic rape of Europe” (*wSieci*, 15.02.16).

Well, try to hear out my argument then. There are four to five per cent Muslims in Denmark at the moment. You [referring to Muslims in Denmark] have taken up all space for the past 20 to 30 years – in the public debate and so on. We have to say stop: It stops right here. No more. No more Islam in Denmark. We can't handle it [...] We've got just one problem and that's over there [making a gesture in the direction of another debater who is Danish, Muslim, and a person of colour]. Poul Højlund, member, New Civic Party. (DR 2016: 41:40)

This paper addresses how the flesh of people of colour – or their skin to be more specific – come to play a role in organizing, that is, positioning the other in public debates in Denmark about ‘Danishness’ and integration. These issues recently resurfaced and became topical following the more than 1 million people – refugees, displaced persons, and other migrants – that, according to the European Commission (2016), made their way to the EU in 2015. These groups of people are, as for example seen on the front cover of the Polish magazine above, (re)presented as foreigners and brutal through their skin colour and religion and the assumed connection between the two.

Autumn 2016, one of the authors observed an Action Aid Denmark initiative to train young people to become opinion leaders in anti-discrimination matters in general, however, with an emphasis on structural racism in particular (Action Aid Denmark 2017). The training programme lasted for four months (September through December) with 11 days of teaching activities related to public opinion formation and with the purpose of giving voice in Danish media to the 20 participants, of which the majority can be categorized as minority ethnic in a Danish context.

Besides the blog format that Action Aid Denmark provided (see *Meningsdanner mod diskrimination* 2017), most of the participants also got exposure in national media, primarily newspapers, but also in radio shows. What caught our attention – and has therefore been the subject of our analytical curiosity in the preliminary coding process – is how the colour of your skin – or, for instance, the perception of skin colour based on a byline if the name doesn't have a 'Western' ring to it – may cast you into certain subject positions that allow you to debate only on given premises, often related to religious matters. In other words, the participants may get a voice but they still appear not to be the subjects of their own sentences (e.g. Young 2003), in part because of the format of the training programme, which asks of the participants to draw on personal narratives as storytelling that can be situated within broader societal and institutional mechanisms of discrimination (observation, 04.10.16). The participants will as such become the objects of inquiry. With reference to Fanon (e.g. 1952) one could argue that they are turned into the object of a pointing finger, as seems to be the case in the above-mentioned quote where a white politician manages to cast his opponent, a person of colour and a Muslim, in dialectical opposition to being Danish, and in the process changing 'you' as pronoun from singular to plural, rendering the opponent a representative of the group of people discussed, thereby establishing not only a you/me, but also a them/us dichotomy.

Consequently, the politician's 'Danishness' remains unchallenged due to his white skin, which fits the norm and therefore automatically 'reads' as Danish, which puts the politician in a position to make the populist assertion – following Müller's (2016: 19) definition – that he, whenever he says 'we', represents the (true will of the) people. This symbolic form representation renders the viewpoints of the opponent illegitimate.

Similarly with the picture on the front cover of the Polish magazine, published during the so-called refugee crisis in Europe, where the body of a light-skinned woman becomes the symbol of a fragile (but civilized) Europe that is overrun and attacked by barbaric brown men. That Europe is depicted as a defenceless white woman adds to the imagery of European nations in need of protection from an imminent 'Islamic rape', as one of the Action Aid Denmark participants writes in an opinion piece about her being taken hostage in this symbolic war by virtue of her white skin and gender (Bakmand 2016). The dichotomous format of debating where you are expected to take an either/or stance (observation, 17.11.16) to, in this case, identity-regulating issues, we argue, put some of the participants in what Fanon recognizes as hybridized split existence (Easthope 1998; Özkazanç-Pan 2008; Muhr and Salem 2013) where they may assimilate white, i.e. Danish values without ever becoming white (Danish) enough, as there is always-already something – their dark skin and the presumed correspondence with a Muslim identity – that suspends their belonging.

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Fleshing out the researcher: absent bodies, beyond the pale

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“We know the world in terms of the body” (Watts, 1989, p.100)

Are social scientists’ claims to observe subjects in a detached, disembodied, and rational way now only skeletons in the cupboard? Make no bones about it, not so long ago this *was* research, something social scientists did *on people*, rather than *with* them, deploying methods attached to fantasies of objectivity and rooted in ‘science envy’. For many this paradigmatic view endures since concepts of ‘rigour’, ‘validity’, and ‘reliability’ give the appearance of providing evidence of ‘proper’ research.

However, the last few decades have witnessed a decisive shift, with interpretive methods of research gaining at least some ground from dominant positivistic approaches, with the explicit acknowledgement that any ‘discipline that claims truth as if they are separate from the inquirer is being disingenuous’ (Fineman, 2014, p.xv). Several so-called ‘turns’ in social science (for example the linguistic turn, and the reflexive turn) have facilitated the discussion of uncomfortable issues such as unequal power relationships in research, while ‘reflections’ on experiences have become increasingly common, and a particular feature of the sometimes contentiously received autoethnographic method. In addition, while language has been carefully modified to reflect these ideals, for example those researched have evolved from being passive ‘subjects’ to ‘participants’ of negotiated arrangements, in published accounts there is a lingering problem of the researcher as ‘an anonymous figure in the background’ (Fineman, 2014). Where they do appear, the emotions and experience of the researcher often take a cameo role, tacked on to the ‘proper’ account of what took place, rather than ‘being inherent to any research process’ (Clarke et al., 2014, p.9). In this paper, we seek to argue that part of the reason for this is the absent body of the researcher, who pales into insignificance because their embodied, living, breathing, sentient, visceral self is often erased, ‘censored, ignored or side-lined in social scientific accounts’ (Wacquant, 2015, p.3).

Recently a new ‘turn’ has taken place, a call for the body to be included in all aspects of research, (Fotaki, 2012; Pullen and Rhodes, 2014; Kenny and Fotaki, 2015) and a call for researchers to write in ways that are embodied and ethically engaged (Fotaki et al., 2014). Wacquant (2015, p.4) refers to a ‘carnal sociology’ and advises us ‘to make the most of ethnography’ by using our own bodies to ‘become better acquainted with the world we are studying’ since the ‘world acts upon our flesh, so that what or whom we touch, see, smell, taste and hear may touch, see, smell, taste and hear us’ (SCOS 2017). We are sympathetic to this view and our paper demonstrates how vivid ‘emotional and bodily experiences’ during field work are far from simple musings of self-indulgence, for their inclusion and interrogation in research accounts open up new methodological avenues and provide insights in terms of how our hitherto absent bodies (Leder, 1990) can ‘relate to the research phenomenon’; part of, rather than separate from, the practice of researching (Contreras, 2015). Appropriate engagement during field work is vital, for if we are not careful ‘our research can serve to keep people or events at a distance’ (Maile, 2014, p.112), despite our good intentions to do otherwise.

Drawing from post-humanist feminism (Barad, 2007; Butler, 1993; Gatens, 1996; Gatens and Lloyd, 1999; Grosz, 1994; 2005; Bordo, 2000; Mol, 2002; Braidotti, 2011, 2013) and recent literatures around affect (Dashtipour and Vidaillet, 2017; Fotaki et al., 2017; Pullen et al., 2017), we seek to flesh out why the explicit presence of bodies is fundamental to ethically engaged research. In short, we want to embolden ourselves by bringing materiality and the corporeal into our research practice, for we agree that by

conveying 'the texture of embodied life as it is lived: its qualitative richness' researchers may then become 'open to becoming affected by encounters, rather than simply reporting them' (Fotaki, Kenny and Vachhani, 2017).

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Spacing bodies: the exposure of the craftsmanship

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Today's conception of craftsmanship may be considered a recent invention. In the middle of XIX century, the craftsmanship had played the role of standing against the rising industrial production (Metcalf, 1999). The linkages between post-modern organisations and crafts have been explored in several ways during recent years. In some cases, the organisation has been compared to the crafts activity (Chia and King, 1998), in others it has been analysed what the organisation could learn from the crafts knowledge (Cox and Minahan, 2002).

This paper will explore the role of workers' bodies in constructing meanings around craft products. A good deal of attention has been recently given to the relevance of bodies and workers' bodily displays in a range of different organisational contexts (Gimlin, 2007). Some studies have, for instance, examined service jobs (such as waitresses or flight attendants), looking at body management practices and the way in which the human body becomes commodified for commercial purposes (Hochschild, 1983). However, while these studies have emphasised the importance of bodies for productivity, less has been done to explore the role of the body appearance and its visibility for the constitution of meanings. Therefore, acting and organising do not happen in a vacuum but in environments and spaces inhabited by bodies (human and non-human) that interact with each other, being at the same time the producer and the product of social relationships (Dale and Burrell, 2008). Recent scholarly interest has turned the attention on the body and its relationships with surrounding environments, focusing on the sensorial and embodied aspects of doing (Thurnell-Read, 2014). In this context, the distinctive abilities of makers together with the production of quasi-unique products are positioned as an alternative to dislocated and serial production.

We consider the body of the craftsman as an organisational artefact, interconnected to the social world and part of the human experience (Johnson and Lakoff, 1999: 112). An experience lived by the consumer, that trusty copes the relationship with the product, thanks to the feeling of care offered by the presence and the acting of the craftsman (Thurnell-Read, 2014). These experiences are lived through practices, which have been recognised as one of the most important categories when we think about social world (Schatzki, 2001). The aesthetical understanding of organisations passes through senses (Strati, 1997) and the most of the knowledge is embedded in how people interact with material devices, as evidenced by Wanda Orlikowski (2007). Organisational studies previously "overlooked the ways in which organising is interrelated with the material forms and spaces through which humans act and interact" (ib. 1435).

In this paper, we focus on the role of the body presence in small craft businesses. Thus, we investigate the role of craftsman embodying organisation and the role of organisational space (both physical and heterotopic) in its function of body's agent, with the aim to evaluate how much the presence (or absence) of a body might be considered as a source of competitive edge for organizations.

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Workshop: Empirical and methodological excursions into the sociomateriality of flesh

Organized by the Critical Reorientations of Organization and Society (CROS) research interest unit, Monash University, Australia and the Department of Organization, Work and Technology (OWT), Lancaster University, UK

This short workshop will bring together Scholars interested in developing recent new materialist and posthumanist accounts through empirical studies of Organization. Specifically, we are interested in exploring the organizational and organizing potential of flesh as a sociomaterial phenomenon (phenomenon being understood here as 'the entanglement of subject and object' - Barad, 2012: 53), and the field-related methodological and analytical consequences that ensue.

By virtue of the theoretical commitments involved, debates speaking to these ideas elude articulation as a field as such. However, scholars including Alaimo (2010), Barad (2007), Haraway (2008), Hird (2010), Ingold (2011), Kirby (1997) and Wilson (2014) (see also Alaimo and Hekman eds., 2009; Coole and Frost, eds., 2010) have all sought to account for the inseparability of aspects often reinscribed in illusional dyads such as subject and object, nature and culture, and, of course, social and material. This has specific consequences for the ontoepistemologies of corporeality that have become a mainstay of critical accounts of organizations over the past 20 years. Yet while organizations, institutions and professions are all considered in their theses, we feel MOS² scholars and empirical studies of organizational worlds and worlding can also productively contribute and advance such debates, as demonstrated in recent accounts of entanglement (e.g. Dale and Latham, 2014; Canniford and Bajde, eds, 2015).

At the same time, such literatures are often theoretically daunting and difficult to take 'into practice' methodologically. Therefore, this workshop will provide a supportive and fertile thinking space for tackling how we bring new materialisms into our methodological and empirical studies of organizing and organizational life.

We will begin with scholars from CROS and OWT (from doctoral and early career researchers to established scholars with expertise in embodiment) presenting short reflections on undertaking fieldwork and empirical studies. After introductions, we will then work in small groups to reflect on the participants' recent and future projects to workshop the following questions:

- What can MOS scholars specifically bring to current research practices exploring new materialities?
- What modes of analysis might serve to disrupt or 'trouble' (c.f. Haraway, 2008) in productive ways?
- How might we seek to decentre the anthropocentrism that dominates contemporary empirical accounts of Organization?
- In what ways can new materialist research productively contribute to recent field-based accounts in other MOS areas (such as postcolonialism)

Due to the interactive nature of this session, places are limited to 25 and participants must have pre-registered their interest.

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Aesthetically powerful organizations: the fleshly experience of organizing Brazilian cangaço

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The main goal of this research is to expand knowledge on the relationship between power and aesthetics in organizations by focusing on a fleshly phenomenon about the political practice of aesthetics: the experience of Brazilian 'cangaço'. More specifically, we seek to contribute with a better understanding on organizational resistance in two ways: i) resistance organized movements (unions, organizational misbehavior, civic movements,) may sophisticate their practices as they learn more about how aesthetics play an important role in political action; and ii) we acknowledge the aesthetic dimension of power and resistance as struggles, considering them as aesthetic-based struggles on an organizational and mundane level (Prasad & Prasad, 1998). The experience of Brazilian cangaço allows us to explore the fleshly and aesthetic practices of current struggles proposed by Fleming and Spicer (2007): the struggle of coercion-refusal, manipulation-voice, domination-escape, and subjectification-creation.

The Brazilian *cangaço* is a rich phenomenon for exploring the aesthetics of resisting power because it has crafted and diffused a powerful aesthetic reference, which has been mobilized by people for several generations. This reference is expressed in the self-crafted clothing, accessories, moral codes, behaviors, cultural values, and symbolic artifacts of the world of the *cangaço*. Indeed, this world has acquired for contemporary Brazilians the aura of the archetypal irredentist movement, and its saga has become the epitome of all resistance against the powerful (Mello, 2015). The transformation of the *cangaceiro* into the Brazilian equivalent of Robin Hood and the *cangaço* as a type of organization is an ongoing process. The most famous *cangaceiro* of them all, the one who is often associated with the entire history of the *cangaço*, is 'Lampião'. Despite his history of brutal acts and savagery, there was enough in his undoubted courage, his many fights against heavy odds, his occasional acts of mercy and charity, his conventional piety and calculated courting of publicity to ensure that he entered Brazilian folk-history as a hero-king (Chandler, 1978). The story of Lampião and the *cangaço* became the subject of innumerable folk stories, books, poems, craftwork, visual art, 'cordel' literature, songs, movies, and a number of TV soap operas, with all the elements of drama, passion, and violence. Inspired by the *cangaço* aesthetics, these art-based productions are the empirical material used in our research and analyzed in a historical- and aesthetic-ways (Barone & Eisner, 2012; Doherty, 2006; Finley, 2011; Kipping & Usdiken, 2014; Warren, 2006; Young, 2001; Munslow, 2010).

Theoretically, we approach the relationship between power and aesthetics through the concept of 'distribution of the sensible' (Rancière, 2004; Beyes, 2008), in which the political aesthetics refers to the a priori laws which condition what is possible to see and hear, to say and think, to do and make. On a political ground, aesthetics is the condition of possibility for perception: the legitimation of a reference system determining what is possible to be apprehended by the senses (Rancière, 2004). Politics happens not only through the disruption of a certain aesthetic organization of sensory experience but through the eruption of a distinct aesthetics.

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Researching flesh: companion species and the organizing politics of 'subjectivibeas'

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All research is derived from multiple forms of flesh, yet this is not only concealed through paradigmatic biases but also through the privileging of a particular anthropocentric position in the methodologies we employ. Looking to instate the flesh of multiple forms of life into the realm of Management and Organization Studies (MOS), I offer a methodological exploration of the embodied experience of being- and becoming-with multispecies research subjects. Specifically, I engage with bees and beekeeping communities through a multisensory, multispecies, focused ethnography (Knoblauch, 2005; Nakamura, 2013; Kirksey, Schuetze & Helmreich, 2014), incorporating both the analytical and sensible in my research practice (Stoller, 1997). I draw on the reciprocal ontology of Haraway's notion of companion species, arguing that it provides powerful empirical purchase to think about how humans and non-humans "make each other up, in the flesh. Significantly other to each other" (Haraway, 2003, p. 3). This commitment is mobilised through focussing on the co-constitutive processes of relating between humans and bees as an empirical site for investigating the 'emergent practices' that enact and negate certain modes of organizing and conditions of possibility within multispecies organizational settings.

Situated in the revived interest in the nonhuman aspects of organizational life (see Labatut, Munro & Desmond, 2016; O'Doherty, 2016; Sayers, 2016) my paper shows the importance of engaging with methodological approaches employed to explore the more-than-human, and more-than-semiotic aspects of organizing. Specifically, I focus on the different material-semiotic flows of beekeeping that facilitate different modes of remembering and forgetting the individual bee in the process of undertaking bee-work. As one among thousands, the individual bee often gets lost in the superorganism that is the hive (Hölldobler & Wilson, 2009). Yet, in a single, painful moment, the individual bee can command our response in its own right at the cost of its life. This simultaneously reminds us of our own fleshy vulnerability as humans, and speaks to different capacities of harm and fragility inherent in humans and bees, providing insight into what are considered viable subjectivities for the involved companion species, and how 'non-viable' ways of being are negated.

These recognition/negation dynamics are an inherent, yet often unconscious, expression of a being's understanding of themselves, others, and their situated presence in the world – including that of the researcher – and this knowledge is "inextricably linked to and shaped by their senses" (Sparkes, 2009, pp. 23-24). Requiring a means of articulating these dimensions as part of my fieldwork, I play with the idea of 'subjectivibeas' as an attempt to avoid a premature foreclosure into a human-orientated mode of being and knowing in research encounters.

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CARNAGE: Reflections on Trump's "deconstruction" of the federal bureaucracy

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Americans went to bed on 7 November 2016 either rejoicing or mourning knowing that Donald J Trump would begin his term as the 45th President of the United States (POTUS) on 20 January 2017. For his supporters, it was the beginning of a new day in which America would be "great, again." For his detractors, it was the beginning of the end of democracy in America. Early in the days in office, Trump's chief strategist and advisor, Steve Bannon, made clear the direction that the Administration would take – "the deconstruction of the administrative state." At first, it was assumed that this meant rolling back the New Deal social agenda, but in recent weeks it is clear that what is meant is a total reorganization (and reduction) of the US federal bureaucracy, excluding the military and homeland security.

To date (NB: this abstract was written on 29 March 2017), the Trump administration has taken the initial steps for an unprecedented downsizing of the federal government. The first was to nominate for Cabinet Secretaries individuals who had openly opposed the mandate, and in some cases suggested the closure of the Department of which they would be in charge. The second was (to date) to leave the vast number of the appointed Under Secretary positions in the Departments vacant (including terminating all Ambassadors and regional Assistant Attorney Generals). Third was declaring a hiring freeze on all civilian positions in the federal bureaucracy, except for the Department of Defense and some agencies in the Department of Homeland Security. And lastly, proposing a federal budget that would slash funding to all non-defense, non-security departments, including the Department of State.

In this presentation, I will discuss the potential implications of this radical restructuring (should it be implemented), as responsibility for regulation and the delivery of services is devolved to the individual States. I will consider the impact of these changes on the various constituencies that are served or regulated by the federal departments.

Failing Sparkle: cloaking organizational goals in ethical (?) school leadership

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In the U.S. there has been a focus on the problem of high school dropouts. Much of the discussion has centered on how dropouts become a drain on society either through criminal activity or continual dependence on welfare. Thus, ensuring students graduate from high school has become an imperative for the economic wellbeing of the country.

On September 25, 2012, PBS *Frontline* aired "Dropout Nation," as part of its yearlong exploration of the dropout crisis in the U.S. The program followed the stories of 4 students in "dropout factory" Sharpstown High School (SHS). While each of these students' stories was sadly compelling, I will focus on Sparkle's story.

Sparkle was a 17-year-old sophomore (second year of secondary school), who was frequently absent from school. Since evacuating from New Orleans to Huston after Hurricane Katrina, Sparkle has had a baby and her mother died, leaving her without a home or means of support. Earlier in the school year, Sparkle's son was taken from her and she has been sleeping on the floors of various friends' houses. While aware of Sparkle's situation, the Dean of Students at SHS is incredulous, and repeatedly tells Sparkle that her only job as a student is to come to school and graduate. In doing so, the Dean, and the administrative staff, takes as irrelevant Sparkle's lived experience, ignoring the very real impact it has on Sparkle's ability to "just be a student." In the end, while claiming, "You have a moral obligation to try [to prevent students from dropping out]," Principal Gasparello expels Sparkle from school because the organization couldn't afford to spend more resources on her.

Drawing from the work of Foucault and Arendt, as well as Agamben's "bare life," in the paper I present a critical discourse analysis of the interviews with Sparkle, as well as the administrative staff's conversations about her. While under pressure from the State to decrease its dropout rates, I question if the administrative staff is acting in the best interests of the student (here Sparkle), or (unwittingly?) in the interest of themselves and the school organization. The Principal and leadership team were seeking to transform SHS, however their focus was on the organization and how the students' academic performance and attendance serves to meet the goals of the organization. In short, the discursive construction of the school leaders' roles and responsibilities retreats into leadership performativity. Further, by stating that Sparkle's precarious life was "no excuse" for her frequent absence and lack of focus on her schoolwork, I will argue that the Principal considered her a "bare life." In doing so was able to justify not only expelling her but also refusal either acknowledge or address Sparkles lived experience.

An alternative form of school management is needed to address the wicked problem of dropouts. Such management, I argue, demands that principals and school administrators not only acknowledge the lived experiences of children outside of school, but also vociferously question the ethics and values that allow children to have precarious lives.

The organizational cultures effect on information security - a comparison between Japanese and Swedish banking industry

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The technological development of today is moving at light speed, leading to new technologies and opportunities. The importance to stay before competitors and the vision to meet and provide the customers with tools and applications that can help them in their everyday life makes it important for companies to be innovative and develop tomorrow's new way. The downside is that the development of technology is used by intruders as well, who try to find security holes and get access to sensitive information. One of the industries with high demands for information security is the banking industry.

Our research aims to study the implementation of information security when developing new applications at banks in Japan and Sweden, with focus on cultural differences of Japanese and Swedish banks and how this might give effects on the end product. Because of the globalization of today we think that most of the technologies used by banks to protect sensitive information are similar in Sweden and Japan, but the way they are implemented will be different. Cultural differences between the countries will lead to that even if the tools are the same. There will be differences in various stages of the development process and this may result in variants of the end product. Our research questions are:

- What risks are there in the developing process?
- How is the process for developing a new digital platform?
- What cultural differences are there in the working process?
- What effect will these have on the finished product?
- How does different regulations affect policy and the working process?
- What security technologies are used in Sweden and Japan?
- How are they used?

By interviewing employees at security departments of the banks in both Japan and Sweden we will try and answer these questions. The main theory used for answering the questions will be about cultural differences and how society affects technology.

During our research we have so far started to see some of the big differences in how much is cash- or card-based, in what kind of mobile platforms that the banks in the different countries offer to their customers, and some of the main work related differences.

The findings from this study will lead to interesting discussions regarding how Japanese and Swedish companies are working with their information security during the development of new IT systems. It will be fascinating to see if banks from different countries can exchange knowledge and learn from each other, and to which extent the organizational culture affect the implementation of information security.

The construction of institutional distrust towards national vaccination programs online: battle about protecting our bodies

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Our rights to decide on how to treat our flesh and bodies and what kind of risks of diseases or death we are willing to take in relation to them are being negotiated in various contemporary health discourses. Particularly, after the international swine flu crisis there has been a rising discussion about the rights of the individuals to decide about their vaccinations. Has the society rights to needle our flesh or interfere the immunity system of our bodies? Who decides what kind of risks of death or potential consequences we must take? In some countries groups of vaccination resisting citizens have grown to be so significant that the situation has led to the consideration of denying day-nursery (Australia), or reducing family benefits for not vaccinated children (Nordic countries), or introducing compulsory vaccinations for healthcare personnel (f. ex. Finland).

Therefore, this study focuses on the discursive construction of legitimacy of the national health care organizations and associations whose aim is to influence and provide research information for the citizens about vaccinations.

Although legitimation has interested many organizational scholars we lack knowledge of the processes of legitimation in which the desirability and appropriateness emerge, are reproduced and changed (e.g. Harmon et al. 2015). This case of vaccination resistance offers a fruitful case for analyzing decreasing institutional legitimacy, opening discourses (Thackaberry 2004) related to bodies and flesh, and birth of new group cultures (Fine & Hallett 2014).

We focus on how the battle about protecting bodies and flesh with (or without) vaccines, and the consequences of these decisions were discursively legitimated and delegitimated in print and online media in Finland in 2009-2016: in the online news of Helsingin Sanomat newspaper (most read Nordic newspaper), the online news of Rokotusinfo ("Finnish non-profit, pro-vaccine-choice, pro-information organization") and the online news of National Institute for Health and Welfare.

Our study will advance knowledge in this field by unpacking the discursive practices and tactics through which assumptions about legitimacy to our flesh and bodies are constructed, negotiated and changed in the media. Our study shows how institutional distrust against the Finnish National Institute of Health and Welfare was discursively constructed on-line during this era and how this contributed to the assemblage of new on-line groups/communities. The study also contributes to a more nuanced understanding of the discursive underpinnings of institutional distrust and shows how it unfolds over time. Our analysis shows, in particular, how 'risk' in one discourse can forward legitimation in another and how fear talk accumulates. The study will also analyze the meaning of 'fear talk' and 'risk talk' in legitimation and resistance and therefore can help to understand also other popular change oriented societal discourses such as discourses of immigration or climate change.

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The bright side of indebtedness

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The notion of debt and indebtedness has traditionally been related to negative feelings, as it is seen as a burden for the actor that owns it and as something that has to be cancelled by repaying it through something equivalent.

According to Greenberg (1980), indebtedness can be defined as a psychological state of obligation to repay another (Greenberg, 1980). This state has motivational properties, and the greater its magnitude, the greater the resultant discomfort, and the stronger attempts to deal with or reduce it.

If we drop the logic of economic exchange, where a debt is exclusively meant as something that generates an obligation to repay it with something economically equivalent, and we consider the social relationships between people in flesh and bones, we can highlight the positive side of indebtedness.

The main aim of this study is to show that indebtedness can have a positive meaning for people who are embedded in social relationships. Using the logic of gift (Mauss, 1950), we will show that indebtedness can be associated to feelings of gratitude. When a person receives something as a gift, he can feel gratitude which involves noticing and acknowledging a gift's value and meaning, and feeling a positive emotional connection to it.

Moreover, when each actor that is involved in a relationship thinks to give others less than he receives, we are in a situation of mutual positive debt (Godbout, 1996). In this case, each actors do not feel obliged to give back something in order to reduce the debt, but they still want to give as much as possible. When a person focuses on receiving, developing a feeling of indebtedness towards other people in the same group or organization, he will be more inclined to give something in turn.

In this sense, feeling of indebtedness can have positive consequences: receiving a benefit cultivates positive affect, which encourages helping behavior by fostering a more favorable view of other people and by reducing the perceived costs of helping. Moreover, receiving a benefit fosters feelings of gratitude, promoting helping behavior by encouraging people to focus on long-term relationships rather than short-term personal costs.

A gift system does not begin by giving but by receiving. In this sense, we can argue the people in flesh and bones are "rich" and "abundant" rather than "needy", as the account and calculative view of indebtedness would suggest. People are in a sort of permanent debt: they give because they realize that they belong to the same system of gift, to the same system of relationships, to a state of mutual positive debt (Anspach, 2002).

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The animal body in the OS

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In the course of humanity, every human group had coexisted with other animals (INGOLD, 2007). The history of co-dependence and joint evolution of our and other species allows the construction of different looks in terms of scientific research regarding such relation. Therefore, these aspects have been studied in different areas of knowledge, such as Anthropology, Law, Ethics and Psychology, among others. In our field, we still have few studies, but some authors have already been paying attention to it (LABATUT, 2016).

Western philosophical tradition is replete of debates regarding animalⁱ/human differences, reconfigured and reinterpreted in space and time (DESCOLA, 1998; SILVEIRA; CUSTÓDIO, 2011). Besides, our culture, literature, art, science, law are strictly related to this tradition. So is our everyday life: we have animal television (like Animal Planet channel), pets, animal-assisted-therapy, not to mention food, "with all its ritualistic, sacrificial, psychological, ethical, and ecological dimensions" (WOLFE, 2009, p. 565).

In this article we stay far from discussions about the animal as a symbol or metaphor. This study moves in another direction and focuses on the "physical" animal. It is the animal as flesh and blood, endowed with a living or dead body, which needs to be cared and fed, managed or organized, or even dissected, or sacrificed, shredded, and sold. Therefore, our intention is to highlight the role of the animal in the OS field, as a living body, sentient, subject to pain and pleasure, or even a dead one, flesh, blood and bones, with all the symbolic charge attributed to it.

This subject is permeated by historical, cultural, and symbolic aspects that circulate and are embedded in organizations. That is why it holds significant potential in terms of understanding and interpreting our own organized social life. Hence, this article aims to discuss, under the lens of OS, the main perspectives explored by studies about the human-animal relations, evidencing research possibilities in the field. However, it is important to emphasize that the intention here is not to summarize all the investigative domains in the area, but rather to highlight new directions.

This article will systematize and describe organized human-animal relations as they are been treated in research. The main topics are:

- A body to care and feed – contemporary meanings of pet industry, companion animals, anthropomorphism;
- Flesh, blood and bones to eat – food production, consumption and anti-consumption; A body to work – therapy animals, animal workforce;
- Animal body as instrument – animals for tests, experiments and research; and
- Bodies to manage and organize – shelters, abandoned animals, population control, zoos, preservation and management of wild animals and in extinction.

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Carne, Carnage, Carnevale

A theatrical adventure produced in celebration of the 35th SCOS, Rome 2017

A four-person company from the Criterion Theatre, Coventry will present a devised piece of live theatre on the theme of bodies, corporeality, bodily encounters, death, and flesh. This scripted piece involves monologues, duologues, physical theatre and music and is based on pieces from empirical interviews conducted by academic researchers, as well as extracts from published plays, screenplays and literature.

The Company



Anne-marie Greene is Professor of Employment Relations at De Montfort University, UK and a regular SCOS delegate. She has been involved in non-professional theatre since she was small, and has directed 4 main house productions and acted in over 30 so far at the Criterion. She also has a management role within the Theatre as Trustee and Vice-Chair.

Pete Gillam is a freelance software developer and has been a member of the Criterion repertory company since 2004, acting in a variety of roles over the time. He also designed and maintains the Theatre website and before the arrival of children was a regular accompanying delegate at many SCOS events.



Deb Relton-Elves is a Content Retrieval Specialist at a major water utility, this following a long career as a professional dancer. She has been involved in over 50 productions at the Criterion and has directed 3. She is currently a Trustee of the Theatre, holding the role of Customer Experience Director.

Jon Elves has been a member of the Criterion repertory company for over 20 years and acted in a huge number of productions. He studied drama at college and went on to be part of a professional theatre company, but now combines non-professional theatre activities with a full-time job as Head of Store Support Centres for a major retailer. He is Chair and Trustee of the Criterion.



The Criterion Theatre

The Criterion is a charitable organisation and community theatre in Coventry, UK. Members own their theatre building and have been producing theatrical entertainment of the highest quality for 60 years. A 200-strong repertory company is made up entirely of volunteers. The Criterion is not your average 'amateur dramatics' company with productions spanning the full range of genres from horror (Let the Right One In) to farce (Black Comedy), to western (The Man Who Shot Liberty Valance) to musical theatre (Tarantara! Tarantara!). Some of the plays are well known (One Man Two Guvnors, and The Last Yankee) whilst others are more obscure or are very new writing (Grace, and Proof). Additional information about past and future performances can be found at www.criteriontheatre.co.uk along with reviews and production photographs.

'Stone Age' economics: the Paleo Diet, populism and the commodification of fleshly suffering in Australia

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In our age of affluence, excessive flesh is subject to stigma and disdain. Rates of obesity and chronic illness have increased in tandem with neoliberal policies engendering precarious working conditions, a preponderance of polluted, toxic environments, and the unregulated sale of junk foods. Yet, the individual is consistently cast as responsible for their health. Internalising such values, the ill and overweight seek redemption from their fleshly challenges through dietary disciplines. With its nostalgic appeals to an idyllic past, and eschewal of the unfavourable fare of the present, the Paleo Diet constructs itself as oppositional to contemporary neoliberalism's status quo. Weight loss is, however, big business in Australia, and Paleo proponents have built alternative health empires on the back of anti-elite sentiments stemming from the perceived health crisis. Favours the anecdotal over the evidence-based, populist leaders tap into consumers' anxieties and frustrations through social media platforms that provide a sense of community for dietary adherents, and a source of knowledge, labour and revenue for their founders. Based on ethnographic research in Melbourne, Sydney and online, I argue that despite its oppositional self-styling, the Paleo diet's market orientations, and focus on individual health in lieu of social reform, ensures it reproduces more than resists neoliberal values and practices.

Breaking kayfabe (or: “I can’t believe I lost my fucking ear”): the multi-level dramaturgy of the working lives of professional wrestlers

Martyn Griffin, University of Leeds, UK and Peter Hamilton, Durham University, UK

For decades, professional wrestlers (from Harley Race to Giant Haystacks) maintained a code of silence around the pre-determined nature of their work. Audiences bought in to and believed these personas – these ‘men of steel’ – as they put their bodies on the line for the adulation (and hatred) of the crowd. Modern professional wrestlers find themselves in an entirely different situation – a double bind. Modern technology and the erosion of the private sphere make it impossible to maintain such a tacitly agreed upon illusion. Today, wrestlers are consistently told that their work is fake, staged, pre-determined amounting to trickery and deceit in the name of something altogether less noble: “sports entertainment”. On the other hand their profession is one of the most dangerous of occupations. Physical injuries from concussions to dislocated bones are common; lacerated and punctured bodies (from blades and thumb tacks) are customary. Alcohol and substance abuse are highly prevalent and psychological damage (with abnormally high suicide rates) is a serious issue in the profession. The modern professional wrestler – while caught in this double bind – is asked to ‘work’ to ‘draw money’, to perform and put their bodies on the line upwards of 250 nights of the year – there is no “off season”, no break and very little escape. Feedback is immediate. Crowds boo, cheer or are indifferent and the ‘booker’, the manager – those deciding the fate of each wrestler – are there front of house and back stage, involved in the very same performance. A performance that shifts back-and-forth and complexly intertwines the wrestling persona (concerned with ‘selling’ a storyline, a move, an emotion) and the career persona (concerned with securing progression, a better contract, and better terms). In this study we apply Goffman’s dramaturgical model to this rapidly evolving industry to explore (and re-define) the nature and evolution of front stage/back stage behaviour. We use wrestling as a ‘hyper-real’ example of performance at work as a reflection of a wider development in organizational life – the collapse of the public and the private. The data for the study is the autobiographical accounts of professional wrestlers who in ‘breaking kayfabe’ (dropping out of character and revealing the true stories behind their wrestling experiences) produce detailed accounts of their working lives. Their stories revolve around their experiences in the “business”, pre-dominantly their disagreements with other workers, the wrestlers, “bookers” and bosses of their organizations. In examining these stories we see extremely high levels of self-awareness and self-monitoring as well as detailed justifications about their behaviour. We witness an erosion of the divide between the front stage (referred to wrestlers as the “work”) and the back stage (referred to wrestlers as the “shoot”). And we recount the emergence of a hybrid front stage/back stage phenomenon (referred to wrestlers as the “worked shoot”) that provides a fresh take on the emotionally and physically costly nature of performance in organizational life.

Narratives of student resilience, precarious student bodies, and institutional responsibility

Daniel Hartley, Queen Mary University of London, UK

In the face of rising graduate under-employment and university tuition fees, UK higher education policies focus upon the potential to develop 'resilient' learners able to negotiate barriers to participation and success in HE. Under-represented groups are, in turn, targeted by 'Widening Participation' initiatives which provide experiences and encounters encouraging them to aspire to and succeed in HE, and 'confidence building' interventions whilst at university. Yet studies continue to show substantial differences in the experiences and success of under-represented students. Meanwhile, institutional structures and practices still reproduce notions of the 'traditional (i.e. white, middle-class, campus-living) student'. As critique, this paper presents examples of how students originating from under-represented groups construct their own narratives of resilience. The narratives, collected as part of a project examining the learning experiences of black and minority ethnic students at an urban university in the UK, reveal that resilience forms as a response to issues of representation and belonging throughout the student life-cycle. We show how resilience is produced through often difficult interactions with the 'white spaces' of university life, across the trajectories of pre-entry, induction, and during the course of study. The paper argues that the focus on student resilience subsequently shows how responsibility for social equity is increasingly transferred to under-represented students themselves. As a result, the potential for such groups to participate and succeed in HE is afforded by their capacity to adapt and mould themselves to 'fit' within learning contexts predisposed to the success of others. Drawing on Bauman (2000), I argue that resilience, as such, although idealised by government as a prospect for hope and social mobility, arises not through support and recognition of difference, but in their absence. Ironically, though emphasising the human and social capital of under-represented student bodies to cope with the consequences of dwindling resources and precarious futures, resilience characterises those who struggle and fail most.

Three readings of a film festival: Corporate Bodies

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In the period of 11-13th February of last year we organized and held the Corporate Bodies film fest for the first time. The festival concerned itself with the representation of the phenomena of 'organization', in the broadest sense of the term, in film. The title of the festival, however, was also aimed to evoke the bodily dimension at stake when it comes to organisation. In this paper, we propose three different readings of the film festival (and its own organizing process) by approaching it as a cultural text.

Reading I: Corporate Bodies as a house of mirrors

The first reading employs the literary device of the *myse en abyme*. Several of the films screened at the festival dealt with the same or similar issues that we faced preparing and running this festival; people standing in lines asking questions at the wrong locations, technical difficulties and eternal quarrels were all par for the course. As such, our relationship to these films began to change by an experience that reversed the mimetic principle; the festival began to imitate the films as much as the films imitated what happened at the festival. Consequently, clear boundaries between mimetic and 'every day' reality became increasingly transgressed.

Reading II: Corporate Bodies as a space for ironic reflection on management jargon

When we started out organizing this festival, we would often caricaturize 'typical' management terminology and distance ourselves through the rhetorical use of irony. As the number of people involved in the organization of the film festival grew, however, this also required an increase in the amount of organization involved. We soon found ourselves in a situation where we would often employ the same jargon we tried to distance ourselves from. Rather than understanding irony through a process of distancing oneself from the caricatured object, we found that we could never distance ourselves *enough*; we spoke the jargon as much as the jargon spoke through us.

Reading III: Corporate Bodies as an affective event

Organizing an event does not solely involve intellectual acumen, but physical endurance as well. As the date of the festival drew nearer, more and more tasks required completion. Posters needed to be printed, flyers handed, timetables designed and so on. In short: organizing an event is an exhaustive series of miniature, bodily events. But if we understand exhaustion to be a type of intensity, in what way is it related to organization? Is exhaustion necessarily accompanied by a low level of (personal) organisation? Or does exhaustion displace and exchange the types of organisation that take place (for example, a less organized body but a more organized timetable?)

The socio-materiality of intercultural encounters: an analysis of flesh, skin, bulletproof vests and other objects in Greenland police

Lotte Holck and Sara Louise Muhr, Copenhagen Business School, Denmark



Fieldnote pictures 17/8-2015

We were very excited! Today was the day we were going seal hunting with Lennart, the reserve officer. After the station closed at 16, we went to the hotel to change into warmer clothes and bought sausages and sodas, which we had promised Lennart that we would bring. We met Lennart at the harbour at 17.00. He came carrying two rifles and a can of gasoline for the boat. (...) It took almost 45 minutes just to get out of the harbour area because there was so much ice. (...) We thought several times that we would have to turn around. But it was necessary for his dogs to get something to eat. (...) And the beauty of the scenery kind of removed the fear of capsizing! Once we came out on open waters they began scouting for seals. And it didn't take long until they spotted a tiny little head popping up in the horizon. Then the shooting began! It took something close to an hour to get the seal: They shot at it, read its movements, figured out where it would pop up again and shot at it again! During all of this, Lennart was very attentive to us. We couldn't really figure out whether it was because he was worried about us or whether he wanted us to react / feel sorry for the seal or something, but he was definitely attentive to whether we reacted. Once they finally got it, they dragged it on board and tied it to the front of the boat. Lennart grilled the sausages, which we ate while admiring the kill. After eating we sallied to the nearest big ice-flake. Here he 'docked' and used the ice flake as a platform to part the seal. At the end, he cut out the liver and ate it warm from the seal. (...) After parting it, he dumped the bloody plastic bag next to me! He had blood on his face when he came back to the boat (...). Several times he looked up to see whether we were shaken or disgusted and it felt a little like he was equally happy and disappointed by the fact that it didn't disturb us in any way. I think we had passed his 'test'. (extract from field notes, 17/8-2015)

The above field notes are from a two weeks ethnographic research trip to Greenland, where we interviewed and observed the police. The purpose of the study was to study intercultural collaboration between Danish and Greenlandic police officers. At the time of these field notes, we thought he was just trying to test and provoke us, however when we started to code the data, we discovered that the flesh of the seal, its warm liver, the rusty rifles on this trip had analytic similarities with many other culturally coded materialities (like bullet proof vests, teeth, knives, skin, hair, police cars etc.), which played an important role in the way collaboration was made possible, practiced and legitimized.

The socio-material and spatial aspects of intercultural encounters are often overlooked or conceptualized as introductory, taken-for-granted background information, rendering the organizational space an 'immobilized' container (Tatli et al 2011, Boogaard & Roggeband 2009, Zanoni & Janssens 2007). Through empirical analysis of the various materialities and their social significance in Greenland Police, this paper will explore the spatial-material context (Benschop & Van den Brink 2013, Zanoni et al., 2010) of intercultural encounters. We investigate the degree to which material institutional dynamics place very specific boundaries for the legitimacy of the police work performed in Greenland. Drawing on literature on post-colonialism and socio-materiality, we explore how attention to the everyday experience of socio-material dynamics bring new possibilities for exploring organizational cultural dynamics of power, intercultural adjustment and cross-cultural learning. Rather than considering culture enactment in terms of active suppression or the discursive internalization of cultural regimes, we see the complexity of cultural politics as emergent in the dependent relations between people, animals, objects and relations.

Fleshy emotions: shaping of the other through affect

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Through adopting Ahmed's (2010; 2014) framework to view emotions as both an object and as a narrative, this conceptual paper explores how we can develop emotional, affective experiences of work through a fleshy embodiment. In order to do so, it highlights how Sara Ahmed's theory on affect may alter our understanding of emotions and embodiment in organisations. For Ahmed, emotions are part of affect, imprints themselves as objects upon the body. She argues that emotions reflect cultural politics, "working through signs and on bodies to materialise the surfaces and boundaries that are lived as worlds" (191). Instead of viewing emotions as originating in the individual, rational subject, affect is 'outside-in' (2014: 9) as objects impress on us forming feelings. Objects in this sense could be material or human, and are part of our being-in-the-world of an embodied self (Merleau-Ponty, 2014). Emotions for Ahmed (2014: 219) "establishes relations of proximity and distance between bodies" where we desire closeness with affects of happiness and avoid affects of pain. This impression shapes the individual, both physically and subjectively, through the affective experience and memories of previous experiences. As affect shapes us, they imprint upon us, in either positive or negative ways, and align us with communities which share similar experiences to our own.

The skin is an essential part of affect, and Ahmed argues that while emotions do not form the skin, they do make us aware of it. "Rather, it is through the flow of sensations and feelings that *become* conscious as pain and pleasure that different surfaces are established." (2014: 24). It is the impression of a surface that results, which is both a recognition of the feeling and a judgement on whether that feeling is good or bad. This is linked to Butler's (1993) concept of boundaries of the self being constituted through experience and as a distinction from others. The skin is therefore both what separates us from others and also connects us through touch and other sensations:

This paradox is clear if we think of the skin as a surface itself, as that which appears to contain us, but as where others *impress* upon us. This contradictory function of skin begins to make sense if we unlearn the assumption that the skin is simply already there, and begin to think of the skin as a surface that is felt only in the event of being 'impressed upon' in the encounters we have with others. (25)

Therefore this paper also explores emotions and embodiment in organisations through the narratives of emotions, as happiness as a promise or pain as a past trauma, as much as it is an affective state (Ahmed, 2010; de Beauvoir, [1947] 1997). For example Ahmed (2014: 25) argues "The very words we then use tell the story of our pain also work to reshape our bodies, creating new impressions." Experiences of emotions and stories of future potential and past memories form the flesh of organisations, resulting in new considerations of how emotional management (Fineman, 2000) may occur.

Once upon a time ... The role of woman's body in gender narratives

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This work proposes the use of Greimas's actantial model to explore organizational discourses about gender. We are motivated by the strong evidence of a long-lasting narrative scheme, which constrains women to "non-actant" roles, and relegates female bodies to be "opponent" components of a pervasive male narrative. By using this fixed narrative, organizational discourses have perpetuated gender discrimination, leading women to perceiving their corporal selves at odds with their real or essential selves (Trethewey, 1999), to disciplining, controlling, normalizing, hiding, and neutralizing their own bodies (Børve, 2007; Haynes, 2008, 2011; Trethewey, 1999), even to dis-embodiment themselves.

When applying Greimas's actantial model, a number of literature texts show some fixed components of the action, called actants. For many years women have been considered as victims of masculine norms in organizational discourses (Lewis, 2014). As victims, they have hardly ever been heroines, in terms of being *subjects* of narrations. On the contrary, women are often conceived as opposite other of the male and they are "absent in the capacity of subject" (Irigaray, 1985:132). In line with these considerations, they may be associated with *non-actant* roles of an intrinsically male narrative. According to Irigaray (1985), this lack of subjectivity has prevented women to create narratives, language, embodiment and representations of their own selves. Since bodies are receivers and not creators of social meanings, and they are understood and used through institutional practices and discourses (Butler, 1993), the female body becomes an *opponent* actant to be objected. In fact, women's bodies are viewed excessively sexual "as they are revealed through pregnancy, menstruation, emotions and clothing" (Trethewey, 1999:426-445). This way of thinking reveals, on the one hand, that pregnancy and maternity make visible the existence of the body, its sexuality and carnality, as well as the maternal potentialities and the reproductive role of women; on the other hand, that the "abject" maternal body covers all women, also those who are not mothers (Fotaki, 2013; Kristeva, 1982). While non-pregnant bodies are perceived already stood out from the norm of male embodiment (Gatrell, 2010; Hausman, 2004), pregnant ones evoke suspicion, fear, leakage and revulsion (e.g., Longhurst, 2001), and pregnant women are considered less dependable, competent and committed to their jobs, and too much emotional, sympathetic, nurturing, and irrational (Gatrell, 2010).

These arguments suggest that the absence of women as subjects in organizational histories and the opponent role of their body are closely related. Interestingly, men's bodies are not opponent actant, because they are highly consistent with the masculine norms settled by recurring male subjects. In order to define themselves in their own terms, women need to occupy a subject role (Irigaray, 1993). This requires introducing different organizational discourses (Fotaki, 2013), that in our perspective means changing the existing narrative scheme. Such perspective paves the way for challenging inquiries aimed at creating new discourses, symbols and representations where women, with their body, take action into the narrative.

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Wounds of war - making and breaking 'the soldier'

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Recent cinematic productions about the coalition forces' involvement in Afghanistan, such as the American *Restrepo* (2010), the Danish *Armadillo* (2010), and the British *Kajaki* (2014), share the feature of being extremely close up and personal films that follow individual soldiers in painstakingly real detail. They carefully scrutinize the soldiers' bodies as they - literally and figuratively - become other. Other to themselves as they are trained for and enter into combat. Other to society as they carry out the acts they were trained for. Here, the act of killing features prominently as both the final inclusion and the ultimately exclusion. That which makes the soldier, but also sets him or her apart; that which renders him or her (an)other.

This paper will seek to unfold the moment of becoming-through-destruction as central to the identity of not only individual soldiers, but of the organization of the army - and of warfare as such. In doing so, we will turn away from a previous tendency to over-emphasize the power of discourse, which incurred a neglect of the 'materiality of the bodies'. In turning to the body, we aim to re-assert the performative power of matter over mind while also cautioning against forgetting about discourse altogether (cf Butler 1993, Barad 2003). Rather, we advocate an approach that is fully sensitive to the co-productions of materialities and discourses and may account for the ways in which they are performatively related (Cederström & Spicer 2014).

To this end, we introduce the notion of plasticity as an 'essentially material' figure (Malabou 2010: 45). That is, plasticity as an ability to give form to human encounters with the world, but also as that which forms the human subjects, and, finally, that which blows up form. As Catherine Malabou explains, "plasticity is clearly placed between two polar extremes, with the sensible figure that is the taking shape in form (sculpture or plastic object) on the one side and the destruction of all form (explosion) on the other" (Malabou 2010: 87). In philosophical terms what Malabou offers is a reworking of relations of sameness and difference, stability and change, which places these relations squarely within the realm of form and does not rely on any external power for an explanation of their dynamics.

A duality - rather than dichotomy - of making and breaking, we will argue, is central to the relationship between the individual soldiers, the organization of the army, and the countries they serve as configured in recent cinematic renderings of the war in Afghanistan. In the full paper, we will seek to demonstrate how the material and the figurative transformations of the soldiers become one and the same. As the soldiers incur the (visible and invisible/literal and figural) wounds of war, shame, destruction, and death meet pleasure, procreation, and life in one devastatingly excessive (speech) act.

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Flesh against flesh: school spaces, bodies and the reproduction of educational inequalities

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This conference paper begins with adopting the view that school spaces, such as classrooms, playgrounds and sports courts, represent points of convergence of diverse discursive formations and social and cultural relations. It then contends that it is in and through these discursively constructed spaces (which, in Foucauldian theory, can be conceived of as disciplinary biotechnologies) that the school engages in gendering and sexualizing students' bodies and flesh according to what is desired and deemed normative by its existing system of power relations.

Particularly, it focuses on the ways in which this sort of tacit engineering of corporealities implicates young subjectivities in the (re)production and perpetuation of educational, gender and sexual inequalities (and exclusions) in the school. Concrete examples from contemporary empirical research are offered to demonstrate how specific gendered and sexualized forms of embodiment and enfleshment endow those groups of students who incorporate and perform them with claims of legitimate control over other, less corporeally competent groups. Such hierarchization, it is emphasized, ultimately transforms "inter-corporeality," which Simonsen (2007: 178) defines as the proximity of flesh to flesh in social actors' "lived experiences and spatialities, joint actions and forms of life," into a situation of symbolic war.

Moreover, taking the spatial analytic a bit further, this paper argues that gendered and sexualized embodiments and enfleshments are almost always accompanied with emotional and affective aspects. An account of the mutual constitution of the spatial, the bodily/fleshy and the affective is undertaken here, with attention primarily focused on embodiments and enfleshments which signify a non-normative, queer politics of gender/sexuality performativity and which, therefore, can be both formally and informally recognized as problematic.

In conclusion, the paper considers some of the theoretical positions which assume the bodily/fleshy to be "an unstable definitional and ontological category" (Detsi-Diamanti *et al.*, 2009: 6) to address the issue of whether or not students' embodiments and enfleshments can potentially politically intervene to destabilize existing power relations and hierarchies in the school and wider society. Directions and approaches to a more critical, flesh-conscious educational research are also provided, stimulating sociologists of education to view the historicity of inequality in school spaces as inseparable from the historicity of the bodies and flesh inhabiting these spaces.

The research work presented in this paper speaks to the overarching aims of the conference. It takes up notions of (emotional) space from geography with contemporary theorizations regarding "The Future of Flesh" (Detsi-Diamanti *et al.*, 2009) in a transdisciplinary attempt to understand how spatiality, sociality and corporeality interrelate to sustain inequality in what arguably remains, at least in the Western context, one of society's most controversial and divisive forms of organization of human labor.

Kafka and the experience of innovation in bureaucratic organisations

Selen Kars-Unluoglu, Carol Jarvis, both of University of the West of England, UK and Rob Sheffield, Bluegreen Learning, UK

Different theories and models of innovation compete for legitimacy and popularity. Despite variations, all offer a pro-innovation bias, implying that some kind of innovation system that enables them to try fast, fail often and small, learn quickly and evolve continuously has to be adopted by all members of the business environment to survive and succeed.

This paper looks at innovation from a different perspective and asks, what happens when this paradigm is applied to a formal-rational organisation characterised traditionally by a bureaucratic approach? To address this we provide a reading of Franz Kafka's work *The Castle* and take case study approach to applying these representations and insights in a UK health-care organisation. We explore how real managers tasked with innovation and service development experience and lead innovation while accepting the seemingly insurmountable difficulties posed by traditional organisational processes and systems.

Taking this approach, the paper makes four observations. First, like the Land Surveyor K. in *The Castle* who struggles unsuccessfully to gain admittance to the Castle despite being recruited and instructed by the Castle authorities, innovation managers often find that the formal and informal systems and processes mismatch. Second, alike K., innovation managers spend time and energy trying to find their way through the bureaucratic labyrinth by talking to others, building networks and connections. Third, like the village, organisational life has an illusion of pace and action providing countless opportunities for keeping actors busy whilst in reality each of these opportunities distract the innovation managers further from their (unobtainable) goal. Fourth, like K., many innovation managers are bureaucratized throughout their adventure and subsumed by the system leaving them tired and lifeless as if even being frustrated with illusionary promises of the Castle takes too much energy.

We argue that Kafka's intense portrayal of ways in which individuals can become lost in bureaucratic machinations and the uneasiness this creates is at the very heart of innovation management in formal-rational organisations. Using Kafka's counter-mythologies as a framework we propose the development of a more relational, performative approach to studying innovation in alternative contexts. For a reasonable chance of this to happen, we – innovation scholars and practitioners – need to take a much more agnostic and critical stance towards any innovation management proposal than we typically do now.

Historical analysis of industrial creation in Hamamatsu region: industry-academia-government-finance cooperation in Meiji era

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Japan is facing a rapid decline in population. Furthermore, the economy of local cities has been depressed. The shipping amount of manufactured goods in Hamamatsu City continued to decline from the peak of 3.2 trillion yen in 2007. However, the Hamamatsu region has created many industries since the Meiji era, e.g., textile industry, musical instrument industry, transportation equipment industry, and so on.

This study investigates the history of the Hamamatsu region. In particular, it analyzes the industry-academia-government-finance cooperation in the Meiji era. In general, industry-academia-government-finance cooperation plays a significant role in the creation of new industries.

Hence, this study clarifies industry-academia-government-finance cooperation in the Hamamatsu region in the Meiji era. Moreover, it provides suggestions for future industrial creation. Therefore, we adopted historical analysis as a research method. We reviewed historical literature and previous studies on industries in the Hamamatsu region and interviewed seven persons concerned.

The results of the historical analysis indicated the following facts:

- (1) A key factor for industrial creation in the Hamamatsu region of the Meiji era was the presence of communities of the local wealthy farmers and merchants who played the role of capitalists and entrepreneurs. They supported young people who had less capital and helped them become technologists and engineers.
- (2) During those days, there were no academic functions related to technical development. Individuals in the handicraft industry learned new technologies by themselves. In terms of management practice and thought, the local wealthy farmers and merchants provided learning circles, such as a salon to young people. In the learning circle, they learned “hotoku (morality)” philosophy and practice by Sontoku Ninomiya. He taught and recommended practices based on “hotoku (morality).”
- (3) In the Meiji era, the local wealthy farmers and merchants in the Hamamatsu region played the role of the local government based on the request of the Meiji government to assist the administration.
- (4) With regard to financial functions, the wealthy farmers and merchants were strongly involved in the establishment of financial organizations.

From these facts, we can infer that the main players of industry-academia-government-finance cooperation were the local wealthy farmers and merchants in the Hamamatsu region, and their activity was based on “hotoku (morality)” philosophy and practice. Furthermore, we understand the importance of “hotoku (morality)” philosophy and practice. The most current people of the Hamamatsu region have forgotten “hotoku (morality)” philosophy and practice. We continue to investigate the history of industrial development in the Hamamatsu region. Eventually, we would like to provide the way to revive the industries in the Hamamatsu region.

Organizational identities as creatures' flesh: exploring an environmental conscious bio-venture

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A rapidly changing and increasingly problematic social order is heightening the importance of identity, culture and image within organizations (Alvesson, 1990). In today's rapidly changing conditions, not only do organizations have a hard time fitting into their environment, but it also is imperative that they enact their own environment (e.g., Weick, 1979; Morgan, 1989). Although organizations are often apt to lose sight of their own significance in a turbulent environment, they need to continuously look back upon 'Who are we?' to establish their own domain. The problems of organizational uniqueness have been discussed in the context of organizational culture, but they have not been elucidated enough to date.

According to early studies, the concept of organizational identity is analogically based on studies of individual identity (e.g., Cooley, 1902; Mead, 1934; Erikson, 1959), which was defined as 'organizations' self-definitions,' and consisted of three dimensions: 'central character', 'distinctiveness', and 'temporal continuity' (Albert and Whetten, 1985: 265). Conversely, in the field of social identity theory or self-categorization theory, the essence of group identities has mainly derived from the self-reference of group membership, which has a similarity with the previously mentioned 'distinctiveness'. Numerous studies have since been conducted on the organizational level on how to explain this uniqueness or strength through the concept of identity; for instance, the social ecology of identity consists of elements of identification, negotiability, and communities (Wenger, 1998); organizational identity interacts with organizational culture and image (Hatch and Schultz, 2002); and identities contribute to expanding a competitive advantage when directly connected with their own resources (Sillince, 2006).

Based on the above argument, we examine the identities of Japanese bio-ventures that have defined a creature's flesh as a business domain and corporate brand. Euglena Corporation (Tokyo, Japan) multiplied 'a single celled organism of Euglena, which' contains most of the nutrients required for human survival, and has conducted studies on the world's first effective use of functional foods. In addition, Spiber Inc. (Yamagata, Japan), whose coinage of company's denomination consists of spiders and fiber, developed the world's first technology for the mass production of artificial protein materials made from gene sequence of spider's silk, which is 340 times tougher than steel and has high elasticity. We found similar stories through our interviews with both companies, the executives of which had a strong affinity to the flesh of creatures concerned, which could be helpful in solving the global environmental problems of natural resources.

Although several Japanese publicly listed companies have employed the denomination of creatures as corporate brands; for example manufacturers of Lion Corporation (Tokyo, Japan) and Pigeon Corporation (Tokyo, Japan) have both employed creatures for their image as opposed to their flesh. What are the differences between these manufacturers and the above-mentioned bio-ventures in terms of identity? Finally, we present a tentative assumption: When the corporate brand and main business resource are strongly connected with a creature's flesh, the organization will easily develop uniqueness for both the internal and external environments, but concurrently, be under a constraint to change its own image.

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'The mad, the stupid and the morally degenerate' - stodge food vegans and sustainable food consumption revisited

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'We will not solve social problems if we pretend that they are caused only – or even mostly – by the mad, the stupid, and the morally degenerate' (Harford, 2008).

The mad, the stupid and the morally degenerate consumer-subjects are often found lingering between the lines of concluding sections of research into sustainable consumption. Repeatedly studies report that '[a]lthough public interest in sustainability increases and consumer attitudes are mainly positive, behavioral patterns are not univocally consistent with attitudes' (Vermeir and Verbeke, 2006: 169). This enigma has been labeled the 'attitude-behaviour gap' or 'value-action gap' (Vermeir and Verbeke, 2006). This research has been critiqued for assuming that consumers should have ecological sustainability as the motivation 'proper' and that purchasing behavior is guided by reason and knowledge (Klintman, 2012). As a result, value-action gap research tend to lead to interpretation of *falsehood* regarding what consumers say and do (Caruana, et al., 2016).

In this paper we suggest that we are not witnessing consumers that are acting inconsistent in relation to their moral behavior. Rather, the 'gap' reflects a moralistic tendency among researchers to judge consumers. We further propose that this misreading is based on a false starting point, namely in the Hegelian mistake to divide the mind and body. Such dualism assumes that our values direct and control our behavior. Such division of the body and mind fails to acknowledge that action and values are linked and further embedded in specific social contexts. This becomes particularly apparent in the attitudes towards food consumption where such division is difficult, if not impossible, to uphold. We therefore seek to propose an alternative reading on consumer morality in relation to food and sustainability, as socially motivated practice (Klintman, 2012; Hobson, 2015). Such approach shift focus from 'the individual consumer to the social organization of consumption' (Welch and Warde, 2015: 87) which allows us to understand food consumption as embedded in social practice and shaped as series of acts to bring forth realities rooted in morality beyond 'attitude-behavior gap'.

The themes of consumer morality are explored through an illustrative example. Sipsikaljavegaanit (Sipsarit, translation: 'crisps and beer vegans') is a Finnish language social media group in Facebook. Since 2015 this participant driven open group has gathered over 42.000 members with a body positive exchange of recipes, outlets and experiences of vegan fast food promoting a vegan lifestyle of stodge food, cakes, high fat and high sugar with the tagline of 'the more processed, the better!'. Sipsarit aims to be an open peer-to-peer group of changing the image of veganism from cultist yoga going hippies and lettuce jawing health food fanatics into a fun loving and accepting group of club going and beer drinking hedonists with only one thing in common. Our analysis is based on the everyday exchanges in the group through participant observation and interviews 2016-2017.

In our analysis, we draw on literature that takes a critical look at dividing subjectivity into body and mind. Our study shows that Sipsarit solve the inconsistent and impossible expectations for consuming subjectivity by engaging in dionysean reasoning (Nietzsche, 1872; Boström & Klintman, 2009) and by embracing life affirming and body positive exchange. The group exchanges are practiced through democratizing self care akin to social movements (Munro, 2014) encouraging 'heroic consumers' finding new solutions and playful alternatives when facing ambiguities of competing demands (Bauman, 1993) as an alternative to dogmatic reduction of suffering associated with vegan food and lifestyle. In conclusion, the paper's aim is to develop alternative ways to understand sustainable food consumption, to move

beyond mind and body/ word and action gap (Caruana et. al. 2016).

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Will the Great C eat Dead Man Working? A search for the story of the end of capitalist corporation

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A 1953 science fiction story by Philip K. Dick tells of "The Great C" – a powerful construct, remaining continuing to function after the devastating third world war. Through vagaries of fate rather than original design, it gains sustains itself by eating travellers. In a reversal of Sphinx' riddling habits, the Great C devoured only visitors who failed to pose a question that it could not answer. In the original short story (Dick, 1953/1995), the main protagonist fails this test and so has to die. When the same story is reused over twenty years later in a novel co-written by Philip K. Dick and Roger Zelazny (1976/96), it features the same question ("How did the world come to be?") followed by the same answer ("there are a few theories..."). In the retelling, however, such answer is judged as insufficiently authoritative, and the protagonist escapes unscathed.

Neither version explicitly spells out the full name of the Great C, but hints (such as its housing within the Department of Computation) point to the Computer as a likely candidate. Forty years after the publication of the novel version of the story, however, other possibilities suggest themselves: both Capitalism and Corporation (or, even, the hybrid monster of Capitalist Corporation) can fulfil the necessary role of a vampiric (by chance rather than design) human construct whose reign of terror continues as long as its answers to human riddles are judged satisfactory, if not necessarily helpful.

In this paper, I consider the riddles our society asks of Capitalist Corporation, and our continued inability to reject the increasingly dysfunctional answers that Zombie Capitalism (Harman, 2010) serves up to defend its dominant organizational form. Drawing upon Hayden White's (1973) notion of emplotment, Zygmunt Bauman's (2012) reclaiming of the Gramscian diagnosis of interregnum, and casting the Cederstrom and Fleming's (2012) *Dead Man Working* as the antihero of the tale, I search for the retelling of the Dick/Zelazny story ending with a toppling of, rather than mere escaper from, the menacing Great C.

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The body in the library

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Following Agatha Christie (1942), we investigate the mysterious case of the body found in the library. A dead body of an older woman is found in the public library, well dressed, with platinum blonde hair, and completely unknown to everyone at the premises. She appears to have been strangled, though we are still waiting for the coroner's report. The police have been called, but can they be trusted to uncover the truth? Meanwhile, the unprepossessing Miss Marple, conducting her own investigation, has established beyond doubt the identity of the dead woman: it is the body of Knowledge.

But who has killed Knowledge and why? It is clear that the culprit is one of the characters present at the murder scene, but who? Was it Monsieur Foucault, with his basilisk like panoptical gaze, revolting against her power? Could it have been Herr Nietzsche, who one drafted her into the mobile army of metaphors and no one has truly spoken with her since? Or perhaps kind Polányi úr, who is said to have been enamoured with her once? Did her tacit acceptance of social mores drive the mild-mannered professor to murder? Meanwhile, Mr Karl Popper has been observed acting quite suspiciously; did he falsify the clues while testing his hypothesis on ignorance not being the same as the absence of Knowledge?

This paper will be written in the old school dialogical style of a SCOS from before the formatting era (b.f.e.) and presented in a theatrical fashion of that same style. No apologies will be given. Powerpoints are unlikely. A mystery will be solved though complications will abound. If references are required, please allow the aforementioned Ms Christie and Mr Guillet de Monthoux (2004) to fulfil these noble roles.

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A study of the masonry for meat of the field: a secret of “Hatcho Miso.”

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In Japan, we call soybeans “meat of the field.” Because soybeans contain proteins as much as meat. Miso, one of the traditional Japanese foods, is also one of the products produced from soybeans. Our purpose in this research examines the roles of artifacts on organizational learning through using case studies of Miso making companies. Our research finds that artifacts are shown to be integral to identity, sensemaking and interpretation process through organizational practice.

First of all, we introduce cases of two “Hatcho Miso” makers which are “Kakukyu Hatcho Miso” and “Maruya Hatcho Miso.” These miso makers are two of the oldest miso makers in Japan. “Kakukyu Hatcho Miso” has been a family business for 19 generations. It is one of the most famous miso producers in Japan, supplying the Emperor by appointment. On the other hand, “Maruya Hatcho Miso” has been operating continuously since 1337. It, as a brand, is perhaps one of the most renowned in Japan.

Hatcho miso is made according to strictly traditional measures. Hatcho Miso is a dark miso paste made using a process of around 3.5 tons of steaming soybeans followed by maturation in Japanese cedar vats, which look somewhat like overgrown wine barrels, under the weight of 3 tons of carefully masonry for at least 2 years. Typically around 600 pieces of stones are placed in a conical tower on the vat.

Wooden vats and a pile of stones used in the making process of Hatcho miso are significant artifacts. Most of the vats and stones in use at Hatcho miso makers are over 100 years old. These artifacts are existing longer than employers and employees in these companies.

According to Cook and Yanow (1993), through such “artifactual interactions,” shared meanings are continually maintained. Meaning-sustaining interactions take place just as importantly through the medium of the artifacts of the organization’s culture.

Schein (1985) identified three levels of culture: artifacts, espoused values, and basic underlying assumptions. He viewed artifacts as the most superficial “layer” of culture. The roles of artifacts from a cultural view of organizational learning (Weick and Westley, 1996), we suggest, are not superficial but significant. An organization’s collective knowledge or know-how is transmitted, expressed, and put to use through cultural artifacts over time.

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Bespoke strategy tools

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A metaphor for organizational design processes is found in the realm of tailoring whose best-known product is the bespoke suit. The term “bespoke” indicates that the suit is spoken into being; it is a result of the tailor’s dialogue with the client. The bespoke process is reminiscent of the process of designing a strategy workshop, except that the tailor is a strategist and the client is an executive, top or middle manager whose requirements steer the process.

This paper analyzes iterations of design of strategy workshops, which are a common practice in organizations. A series of workshop design iterations at a Danish diesel engine company provide the empirical setting for addressing the research question: how can tailoring of strategy workshop design be optimized in resource-constrained environments? The paper examines how basic design features relate to the workshop outcomes. The practical challenge for organizations like the one in question is how to develop and test a workshop design while minimizing the time spent on the development phase prior to the intervention. In pursuit of an answer, this paper presents an iterative, modular approach to workshop design where a number of workshop modules can be added and removed depending on the organizational task at hand. It offers an efficient approach to tailoring strategy workshop design that is low risk in terms of time and resources while at the same time has a positive impact on employees’ psychosocial well-being.

Strategy workshops represent an important type of strategic episode because they provide a rare opportunity to suspend normal structures to reflect on current policies and engage in new strategic conversations. Previous studies of strategy workshops share three features: First, all focused on participants’ and facilitators’ conduct at the workshop or the organizational effects following the workshop(s). No scholarly account has been made of how a strategy workshop design was tailored to meet the organizational requirements, i.e. the pre-workshop process where the design is decided on. Second, all previous studies focused on strategy workshops with duration of one or more days. No account has been made of short workshops of 2-3 hours. Third, all previous studies explored strategy development or strategy review. No account has been made of strategy workshops as strategic episodes in connection with strategy implementation. A likely cause is that research on implementation practices is not perceived as strategy practice. This single-company multiple-case study takes the position that a workshop for employees with the desired outcome to implement strategy *is* a strategy practice, and it takes up the challenge to empirically analyze the pre-workshop process where different workshop designs were tested in pursuit of operational optimization and mitigation of employees’ perceived frustrations. Through the bespoke metaphor, the paper will demonstrate how design for optimal organizational fit can be ‘spoken into being’ through a collaborative conversation of fine-tuning similar to a tailor’s fittings with a client. The paper will discuss the implications of using a bespoke metaphor to reconceptualize strategy design for the benefit of the employees.

'En-fleshed inter-practices' for more sustainable organisational life-worlds: Merleau-Ponty's philosophy of reversible flesh as elemental carnality, formative medium and chiasm for organising sustainability development

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This contribution uses the polyvalent, variegated open-ended concept and metaphor of Flesh as developed by Merleau-Ponty (1995, 2012) to explore embodied, expressive and more sustainable practices in organizational life-worlds. Referring to the inter-twining and reversibility of pre-personal, personal, inter- and trans-personal dimensions, Merleau-Ponty's ontology of Flesh allows a more relational and integral understanding of embodied organizations and organizing practices in particular (Küpers, 2015) and leadership (Ladkin, 2010: 71-73; 182-183).

In order to elucidate en-fleshed practices, first Merleau-Ponty's phenomenology of the body and perception and his post-dualistic understanding of 'flesh' will be presented. In particular flesh is interpreted as 'carnality' and mediating element of being. As such it is processed through sensual and reflexive doubling as reversibility and chiasm of sensing and being sensed, the sentient and the sensible. This understanding opens up for a post-dualistic and relational ontology of transformational being and becoming, thus 'inter-be(com)ing' (Küpers, 2014).

Accordingly, flesh is interpreted as a matrix or nexus (Bannon, 2012) that inter-relates natural and cultural, physical (material) and mental (immaterial); visible and invisible as well as non-human and human beings. All of them are seen in continuum and can be interpreted as co-belonging and co-creating in organizational life-worlds. These and other enfleshed elements that are relevant for organizing are mutually crossing into one another as ongoing movements driven by a materio-socio-cultural dynamics (Küpers, 2016a).

Through living in an enfleshed situated 'inter-corporeality' in organ-isations there exist primordial, carnal bonds between embodied practitioners and practices. These relations are processed as embodied sense-making and are mediated by specific atmospheres (Böhme, 1993) as well as embodied aesthetics and artful design in organisations (Küpers, 2016).

Following an eco-phenomenological (Brown & Toadvine, 2003; Cataldi & Hamrick, 2007; Toadvine 2009) and integral perspective on embodied responsibilities, an enfleshed praxis is then further qualified as proto-sustainable and helpful for cultivating and enacting sustainability development in and through organisations (Küpers, 2012). Understanding flesh as the original intertwining of perceiver and perceived that involves reciprocity and kinship allows a critique of anthropocentrism and an estrangement of 'Fleshwork(ers)' doing somatic-labour. Both can be interpreted as a less than fully adequate participation lacking an openness for inter-relating to a more-than-human 'fleshy' world (Hailwood, 2014) and fulfilling professional life. Finally, different theoretical, methodological and practical as well as political implications are offered.

Enacting the outlined bodied, enfleshed inter-practicing in and beyond organisational life-worlds, carries not only potentials for utopian movements towards different practices (Johnson, 2003). It may mediate and realise the incarnation and unfoldment of 'alter-native' that is 'other-birthly' approaches as well as economic, societal, socio-cultural, thus political, and ethical 'inter-ests' and inter-relationships for a more sustainable world to be-come.

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The marginalised body: flesh in (extra)ordinary organisational spaces

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This paper examines the marginalisation of bodies in organisational settings and spaces. Drawing on the authors' research into educational and sporting organisational environments, it examines how marginalisation on the grounds of gender, gender identity and sexual orientation is manifested not only as an organisation-wide issue, but also in specific organisational spaces such as locker rooms and toilets, and argues that it is these spaces that are instrumental in overcoming such marginalisation and discrimination.

The paper notes that, in recent spatial turns in organisation studies informed by the work of Butler (1993), bodies are central to spatial materialisations of gendered organisational norms (Tyler and Cohen, 2010). Riach and Wilson (2014) further note the centrality of the body in organisational spaces to the lived experience of sexuality at work and, following Ahmed (2006) note how bodies are 'straightened out' through such material experiences.

Within organisational settings specific to sports, similar observations are made about the centrality of the body to the production of spatialised gendered norms, dominated by cisgender men and heteronormative masculinities (Caudwell, 2007; van Ingen, 2003). Typical of this is the locker room, described by Eng (2008) as an 'extraordinary setting' for the proximity of bodies and naked flesh within its spatial confines. Such spaces engender social relations of the 'respectable and acceptable' body which marginalise non-heteronormative bodily behaviours and presentations (Jones and McCarthy, 2010; Fusco, 2005) whilst at the same time the cultures within such spaces promote hypermasculinised language and behaviours (Adams et al, 2010) which add further to this marginalisation. Furthermore, the architecture of changing rooms marginalises those gender identities which do not fit into 'neatly two-sexed model' around which sport is organised (Symons, 2007), thus reinforcing gender binaries and stereotypes.

Whilst the locker room presents a rarefied atmosphere of marginalisation through misogyny, transphobia and homophobia within a specific and extraordinary organisational setting, it is notable that it has been used as a metaphor for similar normative and marginalising behaviour in organisational settings and workplaces more generally (e.g. Gregory, 2009). Within these wider organisational settings, again debates focus on more 'extraordinary' spaces with bodies in close proximity, such as toilets, where marginalisation on the grounds of gender and sexual identity might take root. The paper thus examines both the specific natures of marginalisation within these extraordinary spaces, and the implications for the wider, more ordinary spaces of organisations with a particular focus on issues related to gender, gender identity and sexual orientation.

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Toilets, flesh, and organization

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"Every restaurant is judged by its toilets" - Author's on-the-job training at McDonald's (1996)

In the TV series *Better Call Saul*, a prequel to *Breaking Bad*, Saul Goodman intentionally does not flush the toilet after doing a number two in the law office where he is working. Because of this behaviour, of course in combination with wearing a too colorful suit and engaging in other transgressive acts, he manages to get fired and to get his desired golden handshake. In this example, toilets and human waste affect and is affected by organizational life, which is the topic I will explore in my presentation.

We already know a lot about the role of human waste in defining the human, the civilized. Pliny, in his *Natural History*, remarked that of all the things the Romans accomplished, the sewers were the most noteworthy thing of all. Slavoj Žižek pointed out how we find ideology in such a base thing as a toilet, explaining the differences between the analytical German, the revolutionary French, and the pragmatic American. To add, one could argue that the Japanese high-tech toilets are a representation of the electronic revolution of the Japanese and represent their comeback after the Second World War. As we know from reading *The History of Shit*, human excrement is a liminal object, occupying a split position between the finest of it all, a substance worthy of everyday ingestion, and the lowest of the low.

In an attempt to explore the unspoken, taboo, unseen, and often unstudied practices and narratives in and of organizations, the present paper will explore, both theoretically and by means of collections of stories, the role of toilets, flesh and human waste in organizations. It will cover a range of examples from a person squatting a toilet to pieces, the discovered paperwork left in a toilet, narratives about the wonderful seclusion when we lock the toilet and finally are able to be alone. It will be about sleeping, sex, masturbation, implicit codes of conduct, everyday mysteries and gossip about who is the untidy person at the office, and a story about the person who lied about a nasty stomach ache just to get some time off.



Togawa Jun in Washlet commercial (1982)

Walking towards an embodied work identity

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This paper explores the novel 'walking-with' method (Richardson, 2015; Shortell and Brown, 2016) as a complement to the sedentary retrospective narrative interview. Applied to a study of impression management and professional-career identity trajectories, the rather new 'walking-with' method seeks out inquisitive conversations with research participants on their walking-to-and-from-work routes through Hong Kong city, and walking-to-lunch routes also.

In social sciences, geography and in particular psychogeography, a small number of studies have used walking methods to understand how people connect with and make sense of, resonate with, and use their physical surroundings (e.g. Carpiano 2009; Richardson, 2015). In consumer research the physical context has been invoked in research and has served to prompt and stimulate insights or consumer narratives in studies using accompanied shopping (e.g. King and Dennis, 2006), retail ethnographies (e.g. Healy et al., 2007) or home-based ethnographies (e.g. Coupland, 2005). Likewise, the walking-with approach has been shown as effective to generate richer data through providing additional contextual prompts and probes triggered by the physical contexts (e.g. Evans and Jones 2011). Very few studies in consumer research have walked the pavements and routes to the stores or to work, reserving attention and focus to the main places of retail or home consumption. It is also surprising that routes and the consumer-practices on-route to sites of consumption have been ignored given that taste, distinction and consumption practices are omnipresent on the street, on route to home, to retail store and to places of work.

This paper reports on doctoral fieldwork analysis with 8 senior executives in Hong Kong. They were interviewed about their career biographies to share their account and narrative of career evolution. They were also 'walked-with' to and from work, and to lunch. The doctoral research aims to understand the resources and practices that executives use for identity construction through managing impressions at work over their evolving career life. This paper however will focus on the specific methodological innovation of the walking-with method as a complement to the retrospective narrative interview.

The 'walking-with' method is found to be much more than simply a physical stimulus to help recount more narrative insights by consumers. Our paper will report on how the 'routes-to' are resources of learning through observation of things both in the here-and-now (contemporary), and also in contrast to or evolving from the past, and how things have changed. Career identities are shown to be materially-enmeshed in the routes to and built environment. We will also report on how routes-to and being on-route have rhythms and bodily knowing that are not captured in a sedentary interview. Our findings resonate with Bourdieu's (1984) observation of cultural capital as embodied; embodied in styles of walking, modes wearing, ways of speaking and gesturing, as well as routes and final destinations. We show how 'walking-with' is complementary to narrative interview bringing a more embodied understanding than is possible with narrative interviews alone.

Pertinently the walking environment is revealed as a key element of investigation operating in our research as sign-vehicles/ resources for work identity, and our findings serve to encourage other researchers to include these walking environments. We also report on the practical obstacles of the 'walking with' approach, including 'prolonged' walking that has recently been emphasised in psychogeography.

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Strengthening the “flesh” through image building process

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Purpose

The purpose of this paper is to examine the way in which press creates, sustains, and enhances leader’s legitimacy. The research subjects are not leaders considered to be flesh-and-blood humans but images of people perceived as leaders. The paper addresses the interrelationships between embodiment and leadership.

Theoretical background

Relational leadership is a form of being in relationships with others (Cunliffe & Eriksen, 2011). It is posited that in the relational leadership the focal point are relationships with individual persons. The more imperious the leader is presented, the more he/she depends on the business partners, subordinates, and colleagues (March & Weil, 2005). Such relationships have a positive impact on increasing employee efficiency (Mehra et al., 2006), allow reaching for limited resources (Ranft et al., 2006), or achieving financial gains (Maak, 2007).

In the study I use the metaphor of “flesh” that links leaders and followers. It helps to understand “how “leaders” might think about retaining connectivity between themselves and their “followers” as they explore uncharted waters” (Ladkin, 2010: 72).

As the image of the leader is determined by the leader’s relationship with the environment (March & Weil, 2005; Deephouse, 2000), perception plays the key role in understanding. Perceptions, that offer a way of conceptualizing the relation created, are transmitted even when people “are not touching and similarly contribute to the dynamic operating amidst the “in-between space” of any relationship” (Ladkin, 2010: 68).

Design/methodology/approach

Inductive approach enables a more in-depth examination of particular social processes, therefore, the study used principles of a grounded theory approach for collecting and examining data in the business press (Glaser & Strauss, 1967). 39 rankings of people being perceived as leaders published in 4 different business magazines were used to explore the question of how perceptions of social actors are associated with leader’s legitimacy. This kind of evidence covers survey-based secondary data: continuous and regular surveys.

Silverman (2011: 6) claims that “[...] qualitative research is influenced by the researcher’s political values”. I used data and theory triangulation to improve the analysis and ensure that interpretation of findings is rich, comprehensive and well-developed (Denzin, 1978).

Findings

The research compares different images. An investigation of specific elements of leaders’ images suggests new insights into gaining legitimacy based on a review of values and activities perceived as example of leadership practices. It is concluded that the “flesh” between leaders and followers may have been strengthen using image building process capturing potential relations that could occur. Disseminating positive images on leadership may have a positive impact on leader’s legitimacy if they are aligned with followers own values and preferences.

Originality/value

This analysis draws on a unique, multi-resource data base that covers the time span of 23 years, and uses a grounded theory approach to answer the question.

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Incarnation of the organizations by the institutions

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Body and flesh can not live one without the other. Even though they are part of a single whole, of an incarnated body, they can be studied separately; the body as a subjective element that perceives itself, perceives its environment (Lavigne, 2007) and reality and is its interface (Hart, 1998) - and the flesh not only as a mode of being but also as a condition of being (Lavigne, 2007) and as a memory of the body. The body would only nothing but an inert machine without the flesh and the flesh can not be without the body that offers it the bond with the outside. Distinct but members of a whole, they constitute two different perceptions of being, positioned on two different planes, in orthogonality.

This orthogonality is reminiscent of that which characterizes our society in the way it defines the organizations with regard to the institutions (Lapassade, 2006, Pesqueux, 2010). The organization is thus an artificial structure (Khalil, 1995) hierarchized in a coherent way through processes in accordance with strategy, ie with the long-term perspective of the entity (Child, 2005). The organization is today projecting itself on tomorrow to ensure its durability in the market with which it interacts. It is an organized and formal body, perceiving the reality of today and trying to have a grip on its reality of tomorrow. Concerning the institution, it builds and imposes the reference frame (North, 1990). It is a stabilizing element of the society and it is focused on the present (Pesqueux, 2007). It is a flesh that absorbs values and feels and does live in the present.

However, this model is weak. It is a way of considering that society can not live without organizations and without institutions, that it would consist of these two wholes. While it is evident that the body and the flesh form a single overlapping whole, society is generally perceived as divided by organizations and institutions.

And if we were to restore the organization to its role as a body? It is an interface with society, a process of self-realization in reality. Its interaction models society and allows it to try to draw it to ensure its future of tomorrow. But it is only a lifeless machine if it sees the institution as external to it.

And if we were to restore the institution to its role as flesh? More than a share of common meanings, more than a mere organizational culture (Robbins & Judge, 2014), it is flesh. It is the one who is. It is the memory. It is the one who will be. Institutions and organizations must live entirely only in reconciliation, only in incarnation (Henry, 2013).

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Bone of my bones, and flesh of my flesh. Organising sperms, eggs and “belly” provision

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With a different public understanding of genetics, the social and its imbricated relation with science and human reproduction, “natural” birthing has undergone change due to the use of assisted reproductive technologies with third party’s sperms, eggs and embryos. Third party reproduction refers to any human reproduction in which gametes, embryo or gestation is provided by a third party other than the person(s) who raise the resulting child, most times, not living in the same place or country (Beeson et al, 2015). Indeed, when humans decide to become parents and encounter difficulties (Mills et al, 2011) in making their wish come true through sexual techniques, some of them look for other reproductive technologies than sex, like adoption, assisted reproduction with gamete and embryo donation and, most recently, surrogacy. Research shows that these reproductive technologies “externalise” phases of the reproductive labour, usually crossed by secrecy/anonymity, unequal relations and power asymmetries (Marre, 2016; Stephens, 2015). The literature also discusses on the commercialization and commodification of genetic material and the biopolitical and bioethical aspects of organ, egg and sperm donations (Bokek-Cohen, 2016) and other gestational ways of reproduction, like commercial surrogacy (Downie et al, 2013; Mohapatra, 2012; Richards et al, 2012). Indeed, body fluids and parts have become a sort of commodities, exchanged globally, sold, purchased and valued in well specific and organised so called “bio-markets” (Reddy and Patel, 2015) of blood, medulla, sperm or egg banks.

Bio-reproductive technological practices are organised/organising. The analysis of their static organised dimensions has been focussed on two aspects of the macro level. From one side, the discussions in Europe were mostly centred on the changing role of the state and were focussed both on the economical and health aspects of techno-reproduction (for example, if fertility treatments should be included in the provision of the national health services) and also on their regulatory aspects, particularly if the state should play a role on intervention, regulates and legislates on these practices (see among others, Gherardi and Perrotta, 2011). From other side, most recent discussions are focussed on even the obligation the state should assume to guarantee women the right to be fertile, not only because of health issues (cancer treatments, for example), but also due to the decision to postpone motherhood given work and professional pressures, therefore, the obligation of the national state to include cryogenic preservation of women’s eggs in the national social security services.

With few exceptions, the flexible/mobile organising dimension of new reproductive practices is, however, almost invisible in the literature (Bernardi, 2005; Beeson et al, 2015). There is not systematic research on the interacting of clinics, hospitals and individuals, how the decision making process of selling, buying or altruistic exchanging gametes and embryos is taken or if these practices have a different organising besides the traditional hospital/clinical doctor-patient relation, that usually considers humans as subjects of medical “treatments”, hence, pathologically. There is suggested that in a new era of cyberprocreation (Reich and Swink, 2011), donors and receivers live in a sort of organisational limbo, been considered a mix of private-public-users-consumers-patients (Marre and Gaggiotti, 2008).

Based on the analysis of cases from Italy, Spain and UK, our paper addresses the issue of how provision, exchange and use of third party’s sperms, eggs and the ‘bellies’ make evidence of the emergence of ways of organising that are enrooted in formal organisations, like the state and hospitals, but also in informality, naivety and even illegal organising. The study also discusses how organising human reproduction is permeated by a rhetoric that supports a universal right of becoming a consumer of

everything, including human body's tissues, parts and functions, and a limitless use and right to apply any kind of technology to any kind of human practice, including the way humans decide to reproduce.

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Active touch on management: flesh of business field as affordance

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In the recent years, digitalization using information technology (IT) is rapidly expanding in the field of business. In advanced IT countries, the concepts of connecting factories, such as Industry 4.0 in Germany and Industrial Internet in the U.S., are strongly being promoted. Furthermore, the Internet connects not only factories but also “things” such as devices and machines called Internet of Things (IoT).

Digitalization is being intensely promoted in Japan as well. Large enterprises are advancing to digitalization by themselves; however, the Japanese government is concerned about digitalization of the small and medium enterprises (SMEs). Several universities and supporting organizations, e.g., Chamber of commerce, try to support the SMEs, but they have not digitalized. Whether or not the SMEs will be able to survive in the IoT age is a concern.

In contrast, some SMEs have not yet started digitalizing but are being able to run their business very well. We have researched upon three such SMEs. For example, one of them is a machine manufacturing company. The management of this company has not adopted the digitalized accounting system and accounts for all the transactions manually using simple calculating devices. They operate using the latest machinery but do not use management information system for that.

How do they, then, ascertain the state of their business and make important survival decisions? To answer this question, we have adopted two theories for analyzing and interpreting; one of them is Gibson’s theory of affordance (1966, 1979) and the other is ontology making use of Merleau-Ponty’s concept of “flesh” (1968, 2012).

In this study, the concepts of “active touch,” perception, and sense in the theory of affordance are studied. We define the tangible management using manual operations as “active touch” on management. This active touch expands not only to the tangible but also to the intangible management. There exist both the visible and the invisible in the world.

The active touch of management grasps both of them as flesh of business field by sensing/sensed and touching/touched.

In this study, we focus on the reversibility (intercorporeality) experienced by people in the field of business. We conduct in-depth interviews in a couple of SMEs in Japan. The data from the field are analyzed and discussed. Finally, we explore the concept of “active touch” and the possibility of the SMEs to survive in the IoT age.

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'Your journey starts here': exercising power and resisting through metaphor during a program of organizational transformation

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This paper draws on qualitative research conducted in a Local Government Authority (LGA) to examine how change agents (CAs) attempted to construct employees who understand themselves as flexible, mobile, rootless and transient. The metaphor of a 'journey' was drawn upon as a means to instigate this change and this paper explores how workers and managers engaged with this endeavour. Metaphor has been used in different ways in the literature and, according to Morgan (1986), 'the use of metaphor implies *a way of thinking* and *a way of seeing* that pervades how we understand our world more generally' (1986:12). Through this 'in here' approach towards metaphor Morgan suggests that organizations can be understood in different ways as machines, brains or as domination.

Another approach towards metaphor is to use them to describe the world 'out there' hence Atkinson's (1984) flexible firm and Arthur's (1994) boundaryless career suggest that the world of work has become more flexible. By contrast, this paper seeks to understand metaphors-in-use (Cornelissen et al (2008:7) or those that 'emerge' (Hatch and Yanow,2008:25) empirically in order to understand how power is exercised in the workplace. The concern to do so reflects Gabriel et al's (2011:370) argument that 'power issues' have been neglected in relation to metaphor. This paper seeks to understand how metaphors-in-use arise as part of workplace struggles that encompass both power and resistance (Jermier et al,1994).

According to Foucault (1980), power is 'productive' because it enters 'into the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives' (Foucault,1980:39). This paper seeks to understand how CAs sought to use metaphor to 'produce' a subject that is always becoming and permanently on a journey and this fits with processual theorising of the self (e.g. Ibarra,1999; Watson ,1994; Thomas and Linstead,2002). A processual approach towards identity is analytical and seeks to aid understanding and yet its representation of the self mirrors the way in which CAs sought to exercise power through reconstituting subjectivity and work practices. Hence they simultaneously represented change and self through the metaphor of a journey.

This journey metaphor reflected central government prescriptions (Allen et al,2004; Hardy et al,2008) and so the paper adds to our understanding of how governments and managers endeavour to shape organizations, work and identity. The paper explores how employees and managers resisted the 'journey' metaphor through mockery (Collinson,1992) and 'cynicism' (Fleming and Spicer,2003). Fleming (2005) has explored 'metaphors of resistance' related to cynicism, which he describes as 'defence' and 'distance'. By contrast, this paper is concerned to identify the metaphors that employees used to criticise management endeavours. The paper explores two intertwined questions (1) How is power exercised through metaphor by central/local government and CAs so as to reconstitute management and employee subjectivity? and (2) How do employees and managers engage with such endeavours and resist through metaphors of their own?

“Earthness” of flesh-eating according to Porphyry

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I write my PhD thesis on the religious and ethical sources of idea of vegetarianism in Greek and Roman antiquity. My work includes translation of ‘On eating meat’ by Plutarch and ‘On the abstinence from animal food’ by Porphyry, from Greek to Polish. These are the most extensive literary sources on ancient vegetarianism, which contain many arguments for it. These arguments are of various kind: some pertain to health and biological predispositions of humans, some concern about animals themselves, their intelligence and/or sentience, and some refer to religious beliefs like reincarnation of souls, and there are few others also. What I would like to present on the conference, is one way of thinking extracted from Porphyry's treatise, which seems to be placed somewhere between religion and philosophy, and which boils down to flesh-eating.

Porphyry claims that real philosophers should not eat flesh. Flesh-eating he sees as an obstacle for human's soul in its approaching to become like the Highest God, i.e. completely autonomous, intellectual and incorporeal. This kind of food rises many passions in human's soul, passions for the body and its pleasures, but also all the other excitements and intensive feelings. These are in opposite to reason, which should be insensible and undistracted in its contemplation of the Divine. We can see in Porphyry's work consequence of this kind: eating meat is something unnecessary, because human can live on non-animal food equally, so people do it for pleasure, but this is a pleasure of body, their material and worldly element. They nail ‘themselves’, as he puts it, to this earthly life and they care only for themselves. But this is not a way of philosopher, who endeavours to live dispassionately, according to the reason and principle of goodness. To reach such state one must be unharmed to all living and feeling creatures, and eat only that amount of non-animal food, which is necessary to live and not rises passions of soul. He is supposed to live spiritually and intellectually, restricting his earthly corporeality as much as it is possible.

Although this view may seem deeply rooted in ancient Neoplatonism and its technical terms, I would make an attempt to apply it to the organization studies. One may assume that in commercials and in nowadays discourse in general flesh is associated with pleasure, feast, body, physical strength and other earthly, corporeal things. While vegetarianism is more often associated with ecology, problem of hunger on earth, animal ethics and studies, sometimes even categories of some ‘purity’, it concerns more about spiritual than physical aspects of life. So, my point will be to show this distinction from antiquity and to start discussion – is it still applicable, in what way and to what extent? Or maybe this discourse nowadays is completely changed.

Sensing dignity: embodiment and ethics

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The prevailing Kantian concept of dignity employed in the growing workplace dignity literature and in business ethics often presents an undertheorised concept of dignity which concentrates mainly upon an absence of indignities (such as bullying or harassment) combined with a focus upon self-respect and autonomy (Mitchell 2011; 2016). In this, debates over dignity follow in the footsteps of tendencies in the general ethics literature to focus on the universal moral principles (of which dignity is one) and the rational nature of judgement according to these principles. However, numerous approaches to dignity hint at the importance of the embodied and fleshy 'sense' of dignity to acknowledging success or failure in its achievement.

This paper extends Sayer's (2011) contention that a social (and organizational) conception of dignity ought to go beyond a focus on disembodied and cerebral normative judgements regarding ethical and unethical behaviour. Highlighting that dignity comprises of acknowledging our vulnerability and that of others, Sayer also suggests that dignity can be signalled and experienced through the body, highlighting bodily *hexis* (Bourdieu 1984), functional capacities and the microinteractions of daily comportment (Goffman 1959). In the context of bodies that are at turns effaced from the workspace through digital or globalised labour (Whittle & Mueller 2009; Mitter 1994), sexualised, stigmatised as out of place (Holliday & Hassard 2001; Gatrell 2014), or subject to organizational control through aesthetic labour (ref) this requires further reflection.

In this discussion, the importance of autonomy to dignity and the feminist critiques of this concept are brought to bear on the matter of workplace dignity, concentrating explicitly on dignity in the context of vulnerability, interdependence and embodiment. The Ancient Roman conception of *dignitas* is acknowledged as a source of rational conceptions of dignity and of the core historical division between the civic mask of dignity and the flesh of 'beastly' human tendencies (Riley 2000). However, reflecting on the role of a 'sense' of dignity in contemporary work organisations this paper explores the importance of aesthetic judgements (Strati 2010) as contributors to autonomy and dignity.

In doing so, the aim of the paper is to go beyond existing critiques of individual embodied autonomy that highlight how specific types of differentiated and non-homogeneous bodies are impeded by universal rationalist concepts. By beginning with a focus on the 'sense' of dignity, the paper explores the ways in which the actions and reactions of the flesh can be understood to lay the fundamental groundwork for a form of social knowing which in turn should be acknowledged as key to the doing of dignity in organization.

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Transformation from representation to embodiment of sensing/sensed fields: a case study on a communication model through boundary crossing dialogue

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In recent years, many researchers have shown an interest in “boundary crossing” communication. It enables interaction between people belonging to different communities. Their differences are regarded as the energy required for the construction of a new object and concept for collective activity.

This study focuses on a product development process that uses laser beams and attempts to identify the kinds of communication that occur between laser technology experts and non-experts. In this case, the former successfully developed an innovative product for removing old paint using laser beams. How did they succeed in communicating information regarding this product to people from different backgrounds? What were the key factors that allowed them to cross the boundary and, thus, develop an innovative product?

To answer these research questions, we conducted three in-depth interviews with three individuals and a group interview with all the participants together. Interviewee A was a non-expert painting company executive. Interviewees B and C were laser technology experts. We used two concepts to analyze and interpret the data obtained from the interviews: Sperber’s (1996) concept of “representation” and Merleau-Ponty’s (1968, 2012) concept of “embodiment (flesh),” the center of his ontology.

Interviewee A’s vision is regarded as a “mental representation,” as suggested by Sperber. According to this theory, mental representations get communicated to others via “public representations” such as languages. This is regarded as a process of transformation from one’s vision to something visible.

In other words, it is thought that the process involved in the transformation from one’s mental representation, something invisible (just an idea), to something visible (products) is the process of the embodiment of visions. Therefore, Merleau-Ponty’s concept of “embodiment (flesh)” is helpful to analyze this phenomenon.

The outline of the target of this study is as follows.

Interviewee A researched the possibility of applying laser technology for the purpose of removing old paint. As a result of his investigation, he decided to go to the Graduate School for the Creation of New Photonics Industries.

A collaboration began. In regular meetings on Mondays, A repeatedly spoke of his passion and vision to improve the working conditions at paint-removing sites, thus encouraging B and C to realize and embody his vision. His vision included a handy laser beam device, which was a non-standard, atypical idea to the laser experts. They gradually understood and embodied A’s vision and its purpose, an innovative laser device that was a handy laser paint remover.

Through analysis and interpretation, we realized the process involved in the transformation from A’s representation of his vision to the embodiment (flesh) of the problem to be solved in business fields using the abilities of laser technology experts. In this study, we discuss the communication model related to this phenomenon.

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Performing spacing. Tino Sehgal's performing bodies at the Palais de Tokyo, Paris.

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Tino Sehgal receives *carte blanche* to work in the immense space of the Palais de Tokyo, a leading public contemporary art museum in Paris. It does not put any painting, sculpture or installation, but only moving bodies. These bodies, at the beginning indiscernible from spectators, enter into choreographies or interactions. They make a performance, and all this is performing, i.e. has an effect on the participants. Something moves in the sharing and the constitution of space, in the work / viewer bonds, in us who observe and experience. The artist affirms that what is thus performed is political.

1/ A set of performers start to move in the basement space of the Palais de Tokyo sometimes running, sometimes walking. Sometimes these bodies stop and sing words in chorus. Here they are running on the stairs. Their eyes meet our own. With one and the other, a smile. They breathe a thank you when I make room for them to climb a few steps, following what I guess being a trajectory, a line, a displacement. I feel sympathy to their effort, the exercise seems difficult, singular. I start to feel being one of them. They resemble a fish bench, an organic form that moves with accelerations and changes in direction. They seem to follow a "logic", a movement of their own of which we perceive a hidden code, not yet deciphered, or yet to be deciphered. Fascination! My body is caught in this machine, touches these movements and takes me into an aesthetic (body and feeling) experience.

"Spacing". Beyes & Steyaert (2011) calls spacing this material, embodied, affective and minor (re-)configuration of space, as a way to bring back space into critical organization theory. I can feel here this spacing, this generative production of space by bodies in motion, in their sometimes organized sometimes disorganized mundane movements. The naked space produces effects, impression, sense, thanks to the distribution of bodies whose face, cloth, shape matter far less than their geographical positions and gesture in relation to the others. We do not have bodies within space, we have bodies constituting an organizational spacing.

2/ Dialogue with performers. Plannings are to be met. You need to show your neverending commitment and enthusiasm in order to be chosen. The performance was set in London by Tino Sehgal, then passed on from professional to non-professional performers (are the latter paid, probably not, recognized or building self-recognition in taking part to the performances?). During the performances, some freedom are allowed – however some participants may intervene, arguing that 'it should not that way', and in an authoritative manner affirm that 'Tino would not appreciate' (an uncontestable argument).

A performance is not a representation. It is not through the effectuation of the right movements at the right place and time that spacing happens, but because something actually happens in the here and now. Much is prepared and rehearsed, but the mere representation would probably fail to produce the effect. Spacing is performative because it is performed, and not merely exhibited or represented. For Beyes and Steyaert you need a non-representational theory to account for this performativity. With non-representational theory, practices are pre-individual, they are not to be tied to human subjects but stabilized, material-relational bundles of 'all manners of resources'. The human body is seen as an outcome of and the setting for a play of connections and forces, a 'volatile combination of flesh, fluids, organs, skeletal structure and dreams, desires, ideas, social conventions and habits' (Latham et al., 2009: 108). Tino Sehgal may be playing with such pre-individual practices, playing with arrangement of flesh and social conventions. And such a performativity explores difference, otherness and novelty, and as such is indeed political.

3/ But how to account for such a performativity, for these intangible and non-narratable spacings? One needs to connect to one's own pre-individual practices, one's flesh and imaginary, feel the political inside, and then to try and express it. For Beyes and Steyaert, research has to be a performance. Research needs to experiment with the aesthetics and embodiment of research itself. And to provide a non-representational theory from this exploration.

The aim of this communication is to experiment the "spacing" proposition of Beyes and Stayeart on the case of Tino Sehgal's exhibition at the Palais de Tokyo, try to produce a non-representational theory/account of this experiment and reflect back on their proposition following this experience.

We'll use the turn to affect to inquire on an aesthetical experience (Moriceau, 2016). Main sources will be affectivity and reflexivity on aesthetical experiences as well as interviews of performers.

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Occupy university. Style and sensation

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When voices are no longer heard and circulate the lies, when faces are no longer seen and gazes turned away, what possibility is left to oppose? To invade the space with one's body, to accumulate the meat to make mass, to form a crowd. In other words, to occupy, to be preoccupied, to look after. But how can the researcher account for this dynamics of the flesh, tell what the bodies say, tell the space reformulated by these organizing bodies, describe such a massive and flexible atmosphere?

Occupy universities and schools: body matters

Brazil, end of 2016. The temporary Government wants to pass a constitutional amendment that would freeze public spending, including spending for public schools and universities. Higher education is likely to become even more reserved to an elite of money, the only one who can afford private universities, or the secondary education that leads to it. Besides, sport, arts, literature and social sciences would no longer be mandatory. And the law wants to impose a 'political objectivity'; i.e. to prevent opinions from being expressed or discussed in those places. More than 2000 schools and universities are then occupied by students and teachers, maintaining the premises, organizing alternative courses, protesting while taking care of their space. The police and the army will repeatedly dislodge these occupying bodies, sometimes violently.

Whereas, as Foucault has clearly demonstrated, it was these institutions, schools and universities, that used to enclose and discipline bodies, it is now the bodies that try to save them, so that they do not spread out in a collection of bodies that just work. These places are occupied. In French it is said that a line is occupied, when it is engaged. Communication is no longer possible, because bodies are engaged. An occupation is a matter of bodies, bricks, banners, and media. Only one face was to be seen, that of a young schoolgirl in front of the parliamentarians who asks them to come to see the occupation, to come with their bodies. It is the bodies that connect, that unite.

Style

We would like to argue that what is at stake, what is threatened, is a lifestyle, a form of life. If style is above all a matter of sensitive quality, of appearance, it is also one of the plans where human existence or social adventure qualify, struggle and even win (Macé, 2016). By occupying, by defending a habitat, it is also a habitus and a habit that they defend, i.e. an aesthetic and an ethos, an ethics. They defend a singular way of being in common, of engaging, of passing on. What the laws may entail is a confiscation of form, the stifling of a lifestyle, of a form of life, as much in its daily practices as in the values it affirms, and also in the possibilities of individuation that he promotes.

But how to investigate a style, with its rhythms, vibrations, paces, tonalities, distinctions, with its forms-forces, reliefs, punctuations, dynamics of spacing?

This very vocabulary of style leads us to turn to affects. We would like to try to think what the turn to affects in a Deleuzian logic might mean to study such a situation. For Deleuze, the stylist is the one who creates a foreign language inside his own language, and pushes it to its musical limit. The aim will then not to represent the occupation as an expression of a style but to make it feel, moving from the logic of sense to the logic of sensation (Deleuze, 1981). The sensation for Deleuze acts directly on the nervous system, which is flesh, without passing through the brain, through figuration, through a story. Giving to feel sensation is like entering the picture, touching the unity of feeling and be felt. It is to see the occupation as

the performance of a theater of repetition. It is to paint the forces, to paint the cry rather than the horror. Gesture that Deleuze looks for with Francis Bacon, who leads him to invoke: Pity the meat!

This form of life, this lifestyle has to be defended, not only as a matter of diversity, but because this style is for us one of the most cherished value.

Embodiment of business plan as the “flesh” of the business field by storytelling via information communication technology: information sharing in an organization

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New business development is important for companies to continue their growth. It is true that such activities are significant but very difficult to manage because people in general are accustomed to conventional products and are not used to dealing with products emerging from new markets and/or new technologies. In general, members of organizations do not readily take action for creating new activities for technology development, marketing, and production. Therefore, it is important to share information regarding a business plan so that its importance is realized.

What could be an effective type of communication method to ensure that the maximum number of members understand a business plan? This study focuses on storytelling and information and communication technology (ICT). The storytelling can engage in positive communication that appeals to the heart of the listeners. Through ICT, listeners can be extricated from the limitations of time and space. In this study, storytelling via ICT is practiced in the business field, and we discuss its effectiveness in terms of information sharing. To analyze and interpret this phenomenon, we adopt Merleau-Ponty's concept of “flesh” (1968, 2012).

Company X, to which the first author belongs, manufactures and sells various products related to photonics. Company X aims at maintaining and increasing its sales by new business development because some of their products have begun to be replaced by new technologies of other companies. The first author considered new business development on the basis of light source technology, which he has been in charge of developing so far. However, a target market for this technology was not determined because the technology had been developed by way of seed orientation.

An original method for market research was constructed to investigate a new market, regarding which the marketing team had less information than required. This method was practiced in the field. Consequently, the marketing team found the target market and product specification that customers require. Subsequently, we developed a key component for the light source so as to match customer requests identified by market research. Based on the groundwork laid by the abovementioned market research and technology development, we developed a business plan and attempted to share it among members.

We analyze the process of information sharing by using the concept of reversible “flesh”. The business plan is invisible for the members who have not participated in market research and technical development. In the course of the information sharing by storytelling via ICT, they grasp the business plan as “flesh” of business field by sensing/sensed and would make the business plan visible.

That is to say, the business plan as “flesh” was being embodied from the thought based on the onsite experience by the practice of market research and technology development to the new substantial business shared by the members that have not shared the experience because of the advantages of storytelling via ICT.

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Blood and guts: carnal imagery and archetypes in contemporary Canadian business narratives

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Canadian media giant Rogers' Communications Inc. "shakes off" losses in the wake of a subscriber surge. "Legendary" investor Jim Rogers (no relation) ran a hedge fund famous for making "big, gutsy moves". "Corporate behemoths" Apple and Facebook post fourth-quarter profits. The use of corporeal metaphors and images has become so common in Canada's contemporary financial and corporate news that these three examples were found in the display copy – headlines, coverlines, subheads and captions – from two copies of the Toronto-based *Globe and Mail's* daily Report on Business section, as well as the latest issue of the ROB magazine, that I picked up off my living room floor. Nonetheless, the purveyors and creators of these cultural artifacts contend that they are shaped by logico-scientific reasoning rather than metaphor, myth and symbol. In the past quarter century, Swedish, Finnish and Polish scholars have led the production of valuable scholarship investigating and documenting the conscious or unconscious use of myth, symbol and archetype in business and financial narratives published by the business press. At the same time, Canada has produced some important work in the field of organizational symbolism, primarily led by York University's Gareth Morgan. Yet no Canadian media or organizational scholars have applied the frameworks developed by organizational symbolists to Canadian business narratives. This paper will explore the way in which carnal metaphors are central to the country's business reporting in its daily and periodical press, as well as influential books and documentaries. Using textual analysis and framing devices adapted from Erving Goffman's 1974 essay *Frame Analysis* and Roland Barthes's *S/Z*, the 1970 essay breaking down signifiers in Balzac's "Sarrasine" to identify symbolic and mythological patterns, it is a chapter in a larger work exploring imagery and metaphor in display copy in contemporary business publications and the work of seminal Canadian business editor, writer and author Peter C. Newman between 1959 and 1979. Applied to the aspect of carnality, this paper will look at three distinct patterns in which Canada's business press relies on the human body as a metaphor in corporate reporting. Language is used to create business narratives; on top of the use of the word "incorporation" used to describe the process by which a for-profit organization is created, business media texts provide many references to bodily organs (heart, hands, brain, blood, and seat) and functions related to the human or animal bodies (holding; milking; branding; even stocks and bonds) to describe corporate functions and activity. Second, Newman employs carnal imagery – in particular the shape of powerful men's bodies, and their acts of consumption – as common and powerful metaphors. Finally, I examine how Burkard Sievers' theory about how modern organizational work provides a means to immortality, can be applied to management narratives. This paper will provide a theoretical framework and examples in which the acts of creating and managing corporations, and the way that work is "recreated" via business storytellers, are themselves a form of re-incarnation.

Towards a menstrual commons: acknowledged female cyclicity as a disruptor of patriarchal capitalism

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This paper seeks to interrogate the embodied politics of menstruation as it pertains to menstrual awareness in institutional and organizational spheres. I bring together work of materialist feminists, (chiefly Silvia Federici, Elizabeth Grosz and Beverley Skeggs), to theorise menstrual suppressive experience as yet another enclosure in the context of mechanistic patriarchal capitalism. This provides a means for empirically exploring what happens when women assert menstrual awareness and resist adaptation to institutional and organizational expectations that compel minimisation and suppression.

Menstruation is the most universal experience of female bodies, and involves an engagement every month with inner flesh made outer. Menstrual blood is not simply blood but also tissue lining of the uterus that has built up since the last menstrual period. Women are affected by and in turn affect this experience through how they relate to menstrual blood and tissue (their flesh) as it leaves the body, how they relate to accompanying symptoms, and how they organise themselves energetically, relationally, and practically in the context of the menstrual cycle. This experience is intimately entwined with situated contexts that delegitimize the menstruating woman, demanding an abandonment of body rhythms in exchange for wages, and negating the menstruating body as less immediately useful to men and the capitalist imperative, and thus fit to be neutered, reviled, teased and excluded.

Such practices manifest in organizational sites and markets including schools and workplaces which have traditionally ignored the rhythm of the monthly cycle and the act of menstruating, and which instead support denial, minimisation and a lack of education in personal menstrual literacy. In order to be included in contemporary working society women have to either suppress menstruation or at least pretend they are not menstruating, and to act as if they feel the same throughout the month.

In recent years there has been an increasing trend towards menstrual expressions, from ecofeminist neopagan subcultures to more mainstream spheres where sportspeople, artists and those with endometriosis speak up. New markets such as menstrual cups detach menstruation from the profit-driven disposable menstrual product economy and alter the experience of menstruating by giving more contact with blood and tissue. These practices arise in tension with claims from doctors and pharmaceutical companies that menstruation is an unnecessary inconvenience that can safely be suppressed medically; an assertion and strategy that remains under-researched and highly contested.

To explore the multiple levels of menstrual forces at work, I draw on interview, observational and case study material alongside my autoethnographic reflections as a menstruator and menstrual researcher, to explore the lived experience of menstruation in the context of organisational expectations of female embodiment. I argue that the fullness of female fleshly experience has an equivalency with the commons. It is as central to human life as fresh water and clean air. It has inherent legitimacy. Without the menstrual cycle, there is no life. Such expressions form part of a long-term trend towards integration and acceptance of what it means to live in a female body, and for individual women to re/claim their specific experience of the menstrual cycle.

Let's flesh out the company, do we? Parental model in companies and an application

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Life curves of companies and life curves of humans are similar. As humans, the companies are also born, grow up, develop and die after completion their function. The companies must absolutely act with certain purposes in order to survive efficiently. Even the company which seems to have no rule and system at all has a founding aim, an internal system depending on this and an organizational culture in which this system is applied. The persons we call top management who have founded and manage the system in a strategic sense don't only work for this purpose and perhaps for other future targets, but also they wish the employees of the company to endeavor in this direction, too. On the other hand, the case is as follows for the employees: They perform the work demanded from them in the process of fulfilling the wishes of the others in order to gain their life and try to realize their individual aims by gaining money against this. In this definition, the top manager and boss and the employees confront us as "individuals which endeavor in the same business for separate purposes". Looking front the view of "People Management", this is a very boring and mechanical situation. What is asked in contemporary management processes is to make all workers parts of the same purpose without differentiating them as manager or employee. For example, formation of "management by objectives" system by ensouling the company and building bridges between the individual targets of the employees and macro targets of the organizations is a rather wishful case. It is wished to build healthy and comprehensible links between the organization in general and any of its units by starting from the system approach. It is aimed to bind both the staff of the company and their managers together by providing inherently two-way communication. In brief, it is wished to develop an effective and efficient company life model by much more fleshing out the company.

The models developed in the processes of contemporary people management are used in different manners in the mentioned processes of forming joint purposes and employer - employee synergy. Some methods are formed by accomplishing the theories which emerge as a result of wide academic and sectoral researches. Such widely recognized applications are frequently employed within institutional improvement efforts. But, known methods don't always be adequate to solve the institutional problems. In this case, when the methods in hand can't treat the problems, endeavors made to reach different solutions by combining experiences and creativeness and looking from different windows may help us. I worked both in academic and sectoral basis as an advisor since 1990 concerning management processes and reached from time to time to tailor made solutions with my background. For 27 years, I gave lectures in the university concerning people management and assisted various firms as an advisor to install systems or improve the existing systems. This has become a process for me to reach different data and experience in qualitative sense. "Parental model" which I shall detail in this study is one of the application oriented solutions which I have formed as a result of such processes.. A fill material which may be used together with the other solution processes ...

Main characteristics of the model is to produce a motivational environment especially for the employees and use the power of such motivation in increasing the work efficiency by ensouling and fleshing out the company ... The model is formed by considering that it is important to deal with the people in people management not only as a capital or input, but also as a human entity who must be motivated. The relation of system - sub system which is mentioned in the system approach is considered in this model as the relation with the company and the culture of the community in which it is involved and the family, which is the smallest social part of the community, is taken as the role model. Start is made from the idea that, if the purpose is to decide correctly where we shall put the people in the business life, it would be good and instructive to look at the rights of the elementary family which is the most basic group of people. The model which is developed in this context has a structure parallel to the cultural values of the community in which we live. Well, may this model be a theory or model in academic sense or give way to

an international standard? Of course, but it is required to work on this some more and test if a result would be got when applied to different cultures.

In this study, I shall mention the details of the model and results of the application in an engineering company which I served by using this model, but which real name I shall not use in accordance with the principles of confidentiality.

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ARTICLE: Human or Social Resources Management: Which Conditions Force HR Departments to Select the Right Employees for Organizational Social Capital? H. Cenk Sozen¹, Demet Varoglu², H. Okan Yeloglu¹, and H. Nejat Basim¹ ¹Baskent University, Ankara, Turkey ²TOBB University of Economics and Technology, Ankara, Turkey, European Management Review, Vol. 13, 3-1 (201) DOI: 10.1111/emre.12063

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Kafka's robot: progress in the digital age, inscribed into the virtual flesh – about the absence of an ethics of algorithms

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In one of his most disturbing novellas, *The Penal Colony*, Franz Kafka elaborated on morals, ethics, responsibility and punishment. And the ecstasy in the moment of knowledge. Though a very peculiar one, as it takes place in the moment of death. Kafka's machine inscribes the law into the flesh until the subject of knowledge dies. To gain insight is torture. For the time of its writing, 1914, the novella was remarkable in its detailed description of the violence involved. Despite the obvious differences, the *Penal Colony* came to my mind when I started to think about the effects of algorithms and data collection. Big Data, its collection, the indirect payment with personal data for apparently free internet services, the transformation of this data into marketing instruments, the restriction of the view into the virtual world by this data mining for the user, results in a character which can be interpreted as formed by these algorithms. Nowadays the code is not inscribed into flesh any more, it is written on the subject, it changes, it forms character, or creates different ones.

Big Data is certainly a topic which has arrived in popular areas of discussion, an unerringly sign being that it is used as a topic in prime time crime stories on e.g. German TV series "Tatort". However, the creation of attention does not necessarily mean that the right questions are asked. "Today (...), ideas are often implicit in the computer code we use to run our lives. Privacy is an example. The only useful thinking about privacy is that thinking which leads to changes in the code", Jaron Lanier comments (2014), and describes the dark sides of this kind of technological progress as a massive shift in power relations with potentially dramatic consequences for the middle classes in favour of the few running the cloud (Lanier 2011, 2015). A discussion of an ethics of the algorithms is strangely absent, or at least fragmented and restricted to partial topics, and locally bound. Is the task so overwhelming, in itself an event, a machine event in the Derridean sense? Derrida's (19xx, 1995, Metzger 2016) suspicion was that we are not just about to create a completely new logic, new terms with different content, but that the thinking of these new terms will change thinking in itself. It seems again necessary to ask the old question: what is enlightenment? And, how can we deal with a machine event, i.e. an event that does not result from individual human actions any more, but is a result of machine learning?

Horology and liturgy: living in the architecture of Dom van der Laan

Luc Peters, independent scholar, Belgium



The built environment, or architecture in other words, creates an atmosphere in which we can try to make sense of the world. The Dutch benedictine monk Dom van der Laan was convinced that the way the built surrounding is shaped is decisive in the way people act. He knew that this shaping exceeded the building itself, and should involve the whole 'ritual', clothes, furniture, cutlery, voices, performance, etc. He knew that it should be a 'Gesamtkunstwerk'. This 'Gesamtkunstwerk' is based on the liturgy, the *Opus Dei*. This goes beyond mere perception but becomes a corporeal thing. It moves the flesh.

In Van Der Laan's opinion the life of the benedictine monk had one sole purpose and that was the worshipping of God. This worshipping should be made possible through the liturgy. This 'ruthless' focus on a single goal is intriguing and may provide insights for thoughts on any organization.

German philosopher Peter Sloterdijk argues that the root of existence for the monks lies in the big change from nomadic, or savannah like existence to a sedentary existence. This also opened up the possibilities of the first forms of architecture. Architecture in this sense differs from pure nature. People changed thus from a more animal existence to a more plant-like existence. In other words: from becoming animal to being plant. This is also the basis for the monkish cell. Sloterdijk refers to the famous Blaise Pascal quote: 'All the misery of mankind, comes from the fact that no-one is able to stay quietly in his own room'. This is related to this monkish cell, and Sloterdijk states: 'one room, one person, no message', as obviously God, the one who is addressed, never answers. But is this assumption correct, or could it be possible that there *is* a message in this room? We could argue that there is the message from the monks to God or to each others, while trying to 'move' through the liturgy.

But how one can gain insight in the impact of the liturgy? To try and answer this, I conducted an embodied research through living with the Benedictine monks of St Benedictusberg in Mamelis, in the south of the Netherlands. Here I lived, for a week, in the monastery of Dom van der Laan, together with

the monks, and indulged in the benedictine horology. The horology is the fixed routine of the day and involves the Ora et Labora (work and pray).

What can we learn from this secluded heterotopic world, and what does this reveal about organization and horology, and how does it move the flesh?

Nurturing flesh: embodied care in a community kitchen

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What can be more relevant to 'flesh' than practices of sourcing food, cooking and eating together – and particularly when those practices have a dual focus on the nurturing of vulnerable people and on taking care of the environment.

This paper explores the emergence of embodied care practices in a community kitchen based in the South of England. The kitchen is a local project of a national charity organisation that reclaims food waste from supermarkets and local food suppliers that would otherwise be consigned to landfill, and turns it into community meals for people at risk of food and/or fuel poverty, and social isolation. The project runs a weekly community meal, a regular pop-up restaurant and is involved in food outreach programmes.

We delineate how an ecofeminist ethics sensitive to care, which celebrates relationship and embodied emotion and practice (Plumwood 1993, 2006, Warren 2000), emerges in an activist organisation. The paper draws on empirical data to develop the principles of an embodied, care-sensitive and politicised ethics that connects individual and general flourishing. The research highlights the importance of relatedness through bodily proximity across the spaces of the eating area and kitchen while the meal itself brings people physically closer through the embodied acts of sitting down together and through the shared and nurturing act of eating. Thus not only does the body play a key role facilitating interconnection across space but it is central to understanding the way in which care emerges as a relational practice. However, these embodied, caring relations with and between those experiencing social and economic exclusion facilitate learning, which in turn guides and informs caring action. We extend the notion of embodied learning through physical interactions with food waste, such as collecting, distributing, preparing and cooking surplus food, that raises awareness of wider social and political contexts – an ecofeminist imperative (Curtin 1991). We argue that the body plays a central role in producing knowledge that 'disrupts' our emotions and every-day sense making. We demonstrate how this disruption combines with imaginative processes to stimulate critical political analysis of the relationship between local contexts of need and broader socio-political structures and power relations. Thus embodied caring is negotiated to inform social practices of resistance against dominant forms of organisation and to develop forms of social relatedness that inform and are informed by wider social, political and environmental questions. It is argued that such an ethics can underpin activism and the development of alternative modes of organisation working for a more socially and environmentally just society.

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When the flesh is consumed: excess in the banking industry

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Researching the relations between sex and money - or perhaps should I say between flesh and finance - has been on my agenda for several years; the occasion given by the XXXV SCOS conference thus arrives at the right moment.

Organisation studies discovered sexuality through Gibson Burrell's work (1984, 1987), which stated that organisations take part in a process of de-sexualisation both through eradication and canalisation of sexuality. The relation between accounting - and thus the control of money - and sexuality was also explored in terms of retention and spending leading to a balance of fluids. Burrell's work was not exactly welcomed at the time and only a few scholars have followed his tracks. Despite the recent trend in anthropology of finance (Ho, Ortiz, Luyendijk) scholars interested in issues of sexuality (Brewis, Grey, Tyler, Fleming) have not considered the world of finance.

The time seems ripe however to wonder what kind of sexuality the world of finance is producing. The first intuition is excess, conquest and aggressive behaviour, which would imply that organisations do not de-sexualise but over- or re-sexualise employees. The close relation between strip-tease clubs or sophisticated forms of prostitution and the banking industry has been noticed, even if never studied in depth. Perhaps this relation has contributed to lower levels of sex harassment at work but it also somehow merges the sex industry with the banking industry. The present research is not concerned with morality; rather it aims at understanding the mechanisms possibly leading to excess. Is it the excessive control of bodies at work that triggers their loss of control and even destructive behaviour after work? Do "masters of the universe" (Tom Wolfe) suffer from a specific emptiness leading to compensation needs or a desire for strong bodily affirmation? Do they have addiction problems stemming from an inability to deal with death?

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Speculative embodiment: ageing futures in finance capitalism

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What if we were to take seriously the idea that work transforms the ageing body in significant unpredictable, unmappable and unforeseeable ways over time? And how might we account for the different agential forces that are imbricated in this process, without absolving organizations of responsibility for the ways in which we grow older in and over time? How then might we re-explore the relationship between lived embodiment and organizational practice over time – to rethink the debates and different understandings of ‘body’ and ‘flesh’?

Drawing on longitudinal interview data with 30 participants who worked in the financial sector at the start of our empirical study, we explore from a new materialist perspective how employees come to experience ageing in the matted muddle of labour, institutions, technology, nature, biology, genetics and workplaces. This temporal landscaping in which flesh is not simply constituted but enacted and effectively made is of central concern to debates surrounding the politics of organizational corporeality.

Current conceptions of the burden of labour on the ageing body have often been located in parallel but distinct debates. On the one hand, occupational health and wellbeing scholarship has typically favoured a systems approach that relies on the trope of the anatomised individual (Keller, 2014: 148). This results in the body as a centralised, bounded and universal entity vulnerable to a variety of external influencers in calculable and predictable ways. On the other hand, scholars of organization have sought to emphasize the ways in which discourse may be inscribed on the body in ways that matter. This approach often relegates context to a site for harvesting ideology, rather than a composite schema of factors that have the agential ability (beyond human control) to spring forth in ways that are beyond normative human explanation or control. Moreover, in both these literatures, ageing as a fleshy phenomenon has been either consigned to a force of discourse, a mute matter, or dismissed as not of organizational or industrial concern.

Echoing Keller (2009: 14), we argue against the labouring of the ageing body as part of a broader ‘search for constancy’ which is ontologically and epistemologically desired, and the subsequent basis of social and institutional approaches to ageing. This makes it all too easy for the deleterious effects of work to be attributed to a hereditary destiny, rather than the composite of multiple forces at play. Such biological bracketing also renders invisible the impacts of organizational forces in and over time, and negates the opportunity to explore the organizational and organizing “nicks, disruptions or upheavals ... that also make up the unpredictable emergences of our material universe” (Grosz: 2004: 5). Thus, we see a hesitance to engage in the sociomateriality of ageing as a fleshy temporal phenomenon that springs forth in (often latent) mishmashes of people, objects and environments through which lived relations are organized.

In this paper, we advance recent studies of corporeality in organizations (e.g. Cunliffe and Coupland, 2012; Riach and Warren, 2014; Hancock et al., 2015; Dale and Latham, 2015) by using the above tensions productively to situate the flesh of Organization as “the production of potential relations” (Colebrooke, 2008: 73). Specifically, we focus on the concept of *speculative embodiment* as a means of capturing how the ‘corpobiographies’ of finance capitalism are enacted in cultural, biological and organizational forces, and the variegated ways everyday and potentialised working lives are (often unexpectedly) animated in and over time. In reflecting on our empirical analysis, we trace the unintended and ambiguous ways through which organizational bodies age. For example, we empirically explore ageing as intertwined with the

displacement of the material commodity occurring in practices such as futures contracts³, and the rendering of the 'readable body' through new technologies afforded in affluent consumer markets. In doing so we reflect on how our study may ignite a different ethics of the organizational body.

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³ Future contracts are central to speculative trading, whereby the person is buying or reselling the contracts with no intension of ever 'owning' the commodity as such.

Moving in between the 'fleshy' moments of pleasure and pain: exploring the aesthetic experiences of childbirth of newly-become mothers

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Keywords: aesthetic experience, childbirth, body, flesh, affect, pain

What if we, organizational scholars, take seriously the 'fleshy' moments of childbirth, filled with sweat, blood, pain, relief and ultimate joy (or not), and think about what they could teach us? This paper inquires into the aesthetic experiences of childbirth – 'fleshy becomings' that disrupt disembodied and affectless images of organization and by so doing, responds to a recent call to voice maternal experiences in the field of organization studies. Here, I look at the experience of childbirth as an organizational process in which multiple, amazingly strong emotions and embodied sensations become manifested and in which various humans and non-humans become involved with.

In this paper, I build on recent literature on organizational aesthetics and aesthetic experiences (e.g. Koivunen & Wennes, 2011; Ropo & Sauer, 2008; Strati, 2013; Taylor, 2002; Warren, 2008) in order to explore the versatile descriptions of navigating controversial expectations, conflicting ideals, fears, and ultimate joy, proudness and happiness attached to the unique moment of childbirth. Surprisingly, the unique and multifaceted phenomenon of childbirth has remained a neglected aspect in social and organization studies despite of few exemplars (Chadwick & Foster, 2012; Gatrell, 2013; Malacrida & Boulton, 2014; 2012; Warren & Brewis, 2004). Here, I understand aesthetic experiences as deriving from the idea that 'our lives, actions and reflections have a certain subjective feel' (Tomkins & Eatough, 2013: 261-262) to us.

Drawing on six in-depth interviews with newly-become mothers who have given birth for the first time, I discuss feelings of immerse excitement, passion, anxiety, extreme suffering and struggle inherently present on a journey of embodied transformation towards becoming mothers. In particular, I want to reflexively question and discuss the dominantly negative, even destructive assumptions about childbirth that flourish in the literature (e.g. Hager, 2011). Embodying the simultaneous feelings of extreme joy and happiness, as well as disappointment and doubt, I critically discuss how the women manage to balance between these controversial sensations before, during and after the childbirth.

But why, after all, do I find the experiences of childbirth worthy of being considered in the field of organization studies? A deep immersion into the experiences of childbirth opens up intriguing questions around the fleshy materiality, deep affects and relationality in organizational life more broadly. By sharing the intimate experiences of childbirth of the six newly-become mothers, I wish to develop questions around silenced embodiments, struggles and compassions in an 'unvoiced' research area. Therefore, I argue for more versatile approaches to aesthetic experiences 'in all their complexity, materiality and ambiguity' (Pullen & Rhodes, 2015: 164). Also, the relational actions and embodied interactions between the mothers-to-be and the other persons involved in the childbirth experience could enrich our understandings of the sensory-based, affective and fleshy aspects of organization.

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Introductory attempts at analysing Palestinian women's organisations through a hermeneutic lens

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This paper describes preliminary attempts to analyse interviews with women running organisations for Palestinian women in East Jerusalem, Ramallah and Beirut. The study aims to explore the different ways in which these women frame their understandings of women's empowerment and the ways in which their organisational responses are shaped, and shape the difficult contexts in which they are located.

When I began this research I had just finished editing an anthology, *Women's Emancipation and Civil Society Organisations: Challenging or Maintaining the Status Quo?* (Policy Press, 2016) and I felt very well informed about different models of intervention and their critiques. The debates about the WID/WAD/GAD initiatives, (women in development, women and development, gender and development) that inform international aid policy, the critiques of the 'empowerment' approach and the extent to which it has been co-opted by neoliberal agendas, micro-credit and its discontents, and some of the newer strands of theorizing emerging from the 'post-feminist' or '4th wave feminists' work, were all resounding in my mind. What I found, in carrying out this very preliminary fieldwork, was a complexity of responses that did not seem to be easily located within these debates. Reflecting on these interviews with women working in situations far removed from my own was firstly, an exercise in humility. These women demonstrate commitment and resilience working in profoundly difficult circumstances. These contexts seemed to be very significant in understanding the options that were available to them.

My suggestion is that the more abstract debates referred to above cannot be considered in isolation from the context in which these different organizational responses are framed. Hermeneutics, with its emphasis on understanding text and context in cyclical iterations, therefore, seems to offer a good way forward in approaching this data. Specifically, the paper will focus on three organisations, one developing community philanthropy, one establishing a social enterprise within a refugee camp and one using a 'rights based approach' to work with divorced women. The different ways of conceptualising empowerment that underpin these activities, the importance of context in shaping their development and the relevance of their experiences to contemporary theorising are explored.

Corporeal market making: a visual discourse analysis of organ donation 'adverts' in the UK

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Our paper is about marketing flesh - more precisely, public health/ awareness campaigns in the UK organ donation and transplant (ODT) 'market'. Approximately 3,000 kidney transplants were carried out during 2014-2015 in the UK, yet there were over than 5,000 people on the waiting list for a kidney (NHS 2015). Despite steep rises in transplant survival rates, and reductions in the number of people waiting for operations, demand for organs still far exceeds 'supply' (Gunnarson and Svenaeus 2012). The metaphor of an organ 'shortage' has become firmly embedded in ODT discourse, and this has powerful implications for the human body as having 'market value' (Lock and Nguyen 2010, p. 234). We suggest that a sociocultural marketing perspective is a valid and innovative approach to addressing the problematics of ODT - conceptualizing organs as commodities, donation as a form of market exchange, and drawing insights and frameworks from consumer culture theory (Arnould and Thompson 2005; Belk et al. 2013). As a first step into this project, we have conducted a visual social-semiotic analysis (Kress and van Leeuwen 1996) of 27 images sourced from 13 marketing campaigns from UK government, charities and healthcare organizations to identify the discourses such organizations draw on in seeking to enrol donors. Correspondingly, we also explore the potential subject positions those discourses construct.

Our theoretical point of departure is 'post humanism', concerned with human enhancement technologies (e.g. ODT) as they refashion the physicality of the body to improve its capacity, longevity or otherwise augment its function (Bradbury 2015). From within the posthuman perspective, we position organs as artefacts of consumption by investigating how various powers (e.g., cultural and market discourses) intersect through them. Thus, we identify organ donation as a political and power infused process, but more importantly it is a *bio*-political one, where power is exercised in, through and over the body and its processes (Campbell 2009). Biopower helps us focus on 1) knowledge processing in the form of regimes and practices of authority that are deemed desirable and legitimate, (2) subjectification whereby patients work on their own or collective health or life and (3) power relations that objectify humans as living beings (Rabinow and Rose 2006). Notwithstanding the above, organs remain 'imagined flesh' in the sense that we cannot physically see or feel them until they go wrong. Thus in everyday lived experience, what we conceptualise as 'an organ' is in fact, the 'sign' of an organ - the 'hyper-real' (Baudrillard et al. 1983). Thus, consumption theory offers fertile ground for working with the hyper-real as fragmentations and images constructed as 'real' by producers and consumers (Fuat Firat et al. 1995) and the analysis of public health/ awareness campaigns to recruit organ donors is a good place to start what will be a broader investigation of 'corporeal market making' to develop our understanding of how consumers value and enact the body as commodity through market exchange.

In our presentation we will present the preliminary results of our visual analysis for discussion and comment, embracing the SCOS spirit of supportive scholarship.

Handling the dilemma of making do, breaking through, and staying true in maker culture

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In recent years, the maker economy has emerged as a new hope. With promises of democratizing the means of production, reviving artisan crafts, localizing production, and enabling the precariat to become self-reliant entrepreneurs in entirely new economic ecosystems, it has tickled the imagination of policy makers and mobilized more distributed initiatives to set up support infra-structure for grass-root makers. Having been described, moreover, as a form of entrepreneurs who are prone to focus more on product than on market, who see making as an end in itself, and who build businesses that stem from deeply held values rooted in community (e.g. Wolf-Powers *et al.*, 2016), makers and the movement they constitute are typically posited as a potentially sustainable alternative, with social and ecological responsibility lying at the very heart of the maker ethos.

Whereas the transpiring academic interest into maker movements has concentrated on how maker economies are developing, how they are affecting and affected by societal contexts and contributing to economic well-being (see, e.g., Wolf-Powers *et al.*, 2016; Hargreaves and Hartley, 2016), a question that has also surfaced within these discussions is how tensions between a maker ethos and a capitalist dynamics will be handled, once the maker movement starts to churn out products with great commercial value and maker-entrepreneurs take to pursuing private gains (see Aldrich, 2014). While this tension here is assumed to be an inherent component of maker-entrepreneurship that scales up and gains commercial success, this paper seeks to further explore how this tension is played out by directing the attention to the documentary *Print the Legend*.

Homing in on two desktop 3D-printing companies, this film tells a story of how first Makerbot emerges from an experimental and entrepreneurial soil to become the poster-child for what Anderson (2012) has dubbed the third industrial revolution. But as the enterprise goes from prototyping to manufacturing, and the founders are faced with challenges of scaling up and securing funding for further product development, the dynamics of capital begin to eat into the flesh of the organization, and the values that used to guide it. As the company merges with an industrial actor, and former virtues have long ago transformed into fireable offenses, all that remains of the idolized founder-turned-CEO is the mask of an abhorrent autocrat, who in succeeding with the merger is said to have drained the organization of motivation and inspiration. And while he seeks to rationalize his maneuvers, the faith of the maker community already appears to have been displaced onto the next 3D-print producer that has just started up.

Choosing to relate to the maker community by involving prospective customers in a crowdfunding campaign to finance the first-generation printers, this second company is soon hailed as being the new hope of the 3D-printing world, and a loyal custodian of the maker ethos. But the growth of the company is not without its own ethical transgressions, and political maneuvers seeking to paper over the inconsistencies. The first part of this paper explores the ethical and political aspects at play in the two entrepreneurial processes, and the different modes of relating both to the community and the values from which the two organizations have grown. Moving on, the paper proposes that the tension pointed to by Aldrich (2014) between the norms of sharing and collectively catering for community on the one hand, and private accumulation of wealth on the other, should be understood as a symptom of a foundational rift in the social and ethical fabric of the maker movement – one that structures also the film narrative and impacts the cultural dynamics in this realm.

Artisans: the art of flesh

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If you venture out onto the gentrified street corners of some major cities, most likely you will not fail to notice a newly staged spectacle of flesh. It could be an artisanal butchery, local charcuterie boutique or a “nose-to-tail” restaurant, boasting imagery of dead animals, exposed carcasses, dry-aging meat and the like. On the surface we can recognise this as a neatly organised consumer experience; one that follows the recent trend of all things ‘organic’, ‘artisanal’ and ‘gourmet’. We argue, however, that under the skin, so to speak, there is a puzzling fascination with flesh, its death and death more generally.

Significance of flesh, both symbolic and material, has been recognised and studied before. From an anthropological angle, for instance, it could even be argued that oscillations between “raw” and “cooked” demarcate contours of every given historical stage. Our thesis is that the swing towards culinary and artisanal aesthetisation of flesh is reflective of a more substantial cultural transition marking a turn from “culture”, back to “nature”. Coincidental with the return of hatred, bigotry, violence and death itself into public domain in the West, a fascination with flesh points at an instance of civilizational “return of the repressed”. By engaging with current practices and examples of new “fleshy” butchering, we aim to reveal patterns of enjoyment and desire that are new and characteristic of the contemporary moment. These patterns, we assert, prey on the concealment and unmasking of capitalist desires and delineate particular structures of jouissance that interpellates flesh and produces fascination with death, as a gesture of authenticity, and shapes a cultural organisation of the flesh.

Affective entanglements in fluid work-lives: relational experiments and bodily awareness in performance art and beyond

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The atrium hall of a prominent museum in Berlin. It is a classic building from 1881 with high ceilings. This atrium is a rectangle space with mosaic floor and a skylight. It was built as the centre of the museum leading to all the other exhibition rooms. Around this vast space runs a gallery from which stairs lead to the centre of the atrium. This atrium is a difficult space for art. Everyone entering it is somehow exhibited her- or himself and often it is used solely for crossing the museum most effectively and entering another of the smaller exhibition rooms. Although the steps go down, one feels like on stage. In 2015 Tino Seghal used the museum space for a retrospective exhibition of his rather ephemeral works. His material: people. His art: relationships in time that he calls situations. He used all the exhibition rooms to stage his situations carried out by “human interpreters” who cannot be distinguished from the audience, which nearly organically leads these artworks to emerge and sink back into the masses in their own rhythms. It is a liquid exhibition and sometimes it is not clear whether an audience member has not migrated into performance mode him- or herself. The performances meander in and out the different rooms.

Not known to the visitors, part of the interpreters that co-create the exhibition is an a-cappella choir. Walking from room to room, everyone always passes by the atrium when at some point one could hear a little sound. Somebody is humming, one thinks but not paying too much attention. This humming, however, seems to have infected more people. One can hear the humming of different voices swelling in the atrium, building a harmonious and increasingly alluring sound that cannot be ignored anymore. People gather in the gallery around the atrium, looking into the hall that is now filled with the humming of a hundred voices.

And suddenly there is this space – the empty space before us that is filled with the voices of the singers mingling between the museum visitors and who fill the space in a way that makes the space itself visible. It is a space full of potential. This space is so puzzling that the spectators only gradually leave the gallery that surrounds the vast rectangle to slowly flow down the stairs and fill the space. Every step into this potent space is taken with much care, not to destroy the beauty of it. Some people sing. No one knows anymore whether they are the performers or audience members that just tune in. The sound of voices, of so many different voices fill the air. They make the relationships needed to carry out this task nearly visible. They become translucent formations, hovering in the air before us. One can feel a deep connection with all the other human beings co-creating and opening up this space; human beings who co-make space for one another. One by one, the singers stop singing and this space between us, this space that bore so much potential and beauty starts fading. It disintegrated in front of us. It fades as soon as we stop engaging with one another. We are left with a mark upon us, an affective reminder of how it feels to be connected, how it feels to make space for one another.

In this paper I use this experience to engage with data of a study of a co-working and art-related space I conducted over several months between 2016 and 2017 to engage with questions of work in a liquid modernity. With Fordist models of organising work fading, new ideas of organising work, such as collaborative ways of working - more and more emerge. With the traditional ways of organising work-lives increasingly failing to provide the promised livelihoods and satisfaction, such new forms of organising work are far away from uncontested or rule-bound. Despite the majority of voices framing collaboration as exclusively positive or solely a matter of technical infrastructure, collaboration is always at best tentative and experimental.

I argue that collaborative ways of working – such as in a co-working space or organisations that aim at organising in non-hierarchical ways – thus necessitate a different mode of engaging and researching. Instead of following or searching for set rules or overarching structures, it involves engaging with the constantly shifting relationships that are subject to on-going non-verbal negotiation and specific affective entanglements. Drawing on Kathleen Stewart's (2007) framework of 'ordinary affect' that constitutes the ordinary as "a drifting immersion that watches and waits for something to pop up" (95), this paper argues for the researcher's bodily immersion in order to be able to engage with the particular, highly fragmented and disparate experiences that construct everyday work-lives in a liquid world.

The sound and the flesh: innovations at the fringes of expert fields and the making of the Gothenburg sound death metal genre

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Keywords: innovation, network, extreme metal, death metal, popular music, sound, aesthetics

In the philosophy of perception popularized by Merleau-Ponty, who spoke about the “primacy of perception, the mind-body duality is illusory as e.g., human perception and cognition are always already embodied. Flesh (*chair*, with Merleau-Ponty’s original French term) is thus the material substratum through which humans perceive and inhabit the world. While the process of civilization may be characterized as the attempt to discipline and neutralize the flesh of the human body (but also, more recently, being a new, seemingly inexhaustible source of care of the self), the notion of the flesh and “fleshiness” has been part of culture and artistic expressions. For instance, in specific genres of what is called extreme metal, an ever forking sub-culture music genre, the carnal and embodied experience and fate of humans have been a perennial issue to address in both the lyrics, but also, arguably, in the very sound produced, characterized by high levels of distortion of the guitar and bass sound and with the vocals, using the specific “growl” song technology, being turned in a sort of “subhuman” or “pre-human” sound. Like few other genres, extreme metal is not only a celebration of the flesh, but it also stressing the brutality and suffering of the human experience, in many cases with lyrics addressing failing bodies and bodily decay (as in e.g., the case of the Liverpool-based death metal band Carcass)

Examining the case of the death metal scene and the specific sub-genre of the so-called Gothenburg sound, today a widely recognized term in extreme metal and characterized by a musical expression including melodic elements (whereof bands such as In Flames, At the Gates, Dissection, and Arch Enemy are representatives), the article stresses how innovations and accompanying processes of imitation are emerging in the margins of the field of popular culture. As a theoretical pursuit, the study draws on a substantial literature that suggests that innovations are increasingly produced in network of organization and professional communities. In addition, innovation and novelty frequently springs from the fringes and margins of a professional fields or a field of practice, in many cases it is therefore complicated for the mainstream analyst to predict and anticipate e.g., cultural innovations. Using field theory, the article theorizes innovation in the very margins of popular culture. The article lists a number of implications for organization theory.

Organization as cultural cage: exhaustion of flesh and spirit of Japanese laborers

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Labor problems in Japan are numerous and frequent, especially since the Lehman Brothers bankruptcy. For example, a woman who was a recent graduate joined Watami, one of the biggest restaurant chains in Japan, two months ago. Overwork exhausted her and drove her to suicide. The job forced abnormally long time constraints on her. Not only did she work more than 140 hours of overtime per month, but also waited in the restaurant to catch the first train in the morning to return home after late-night shifts, as her branch was at a commute of about two hours. Daisyo is another company in the restaurant industry that had an employee death due to overwork. The incident took place in 2007 and involved a male employee who worked an average of 112 hours of overtime in the four months he was with the company. The company paid him for 80 hours of deemed overtime, but not for the excess time, which became unpaid labor. These problems have forced the Japanese government, especially the Labor Standards Inspection Office, to enforce laws and regulations for the protection of labor. However, these issues continue to remain unresolved.

Therefore, we focus on the causes of exhaustion, in both flesh and spirit, of Japanese laborers. Especially, we focus on the implications of the "Cultural Cage" in the working environment. The cultural cage is can be explained as follows: many employees working in Japanese corporations believe they are not simply taking on employment, but an entire company. In other words, rather than contracting to do a specific task, instead employees need to belong to that company. Their purpose in life becomes the survival and prosperity of the company.

Therefore, in this presentation, we will discuss 1) the existence of young people who cannot fully exercise their freedom of selecting an occupation or rights as a worker in this severe socio-economic environment, 2) the unique mentality of Japanese companies, and 3) managers who use the working culture strategically.

How to enhance the sound 'flesh' and the sound 'spirit' of an organization: through the cases of Japanese cyber security teams

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This study aims to clarify how the organization balance their 'flesh' and 'spirit'. It is critically important for our lives as human beings to keep not only the sound flesh but also the sound spirit and to balance them. Similarly, organizations have to balance their 'flesh' and 'spirit'. The flesh of organization indicates the management resources, the formal organizational structure, the formal system of organization and so on which are prescribed by the rules and the regulations. On the other hand the spirit of organization means the values in organization like the organizational culture, organizational aesthetics and organizational ethics which are not able to be described in any documents formally but it has influences on the organizational members' activity and behavior. Both the flesh and the spirit of an organization are indispensable factors for an organization life.

To archive this objective, we focus on some Japanese examples of the cyber security incident response teams (CSIRTs). In recent years, according to the progress of an information-oriented society, it has get more important for any organizations which have utilized the information infrastructure to enhance their information security. Under such a background, the number of organizations which have constructed a CSIRT is gradually increasing. Nowadays Japanese government have also highly recommended for organizations that performs business in Japan to establish a CSIRT to protect their information infrastructures like the internet system, the intranet system, the service that they provide through the internet and so on.

In this study 3 cases are analyzed. First one is the CSIRT that have been constructed by the instructions from the top managements who are the outsiders of the cyber security because Japanese government had recommended to build it. The construction of this CSIRT was immediately finished but not only members of the CSIRT but also the top management did not understand what they have to do. So to speak, this CSIRT have only the 'flesh' not the 'spirit'. As the result this CSIRT failed in dealing with a cyber incident. Second one is the CSIRT that have been constructed by a member who had work at the system division voluntarily. This CSIRT is the voluntary team that have the financial and system problems because the top managements have not understood the necessity of the CSIRT and not supported them. So to speak, this CSIRT have not the perfect 'flesh' but the 'spirit'. As the result this CSIRT have faced a crisis of existence. Third one is the CSIRT that have not only the sound 'flesh' but also the sound 'spirit'. This CSIRT had been constructed by the the members of the system division and the top management have also understood the necessity and the importance of it.

Through the comparative study among these three cases, we will clarify how the organization enhance both the 'flesh' and 'spirit' and balance them. As the conclusion, we will point out that the CSIRT that have both the good 'spirit' and 'flesh' continues to create their field of activities.

Healing wounds: how organisations seek reparation through mourning. Lessons from three case study sites

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Freud (1917: 253) describes the state of melancholia, arising from an unconscious sense of loss, as an “*open wound*”. Meyerowitz’ (2012) interpretation of Freud’s paper stresses a tendency for the melancholic to ‘pick at’ (and keep open) this wound and, stressing the oral-cannibalistic theme in Freud’s paper, describes the melancholic “*as someone...eating himself up in an anguished self-torturing fashion by contrast with the mourner who at least has something other than himself to chew on.*” According to Freud it is only through the (digestive) “*work of mourning*” that this wound will be allowed to heal.

Klein’s (1937: 313) work shows how a human need for “*making reparation [is] a fundamental element in love and in all human relationships*”. She demonstrates how, in some circumstances, early childhood experiences can establish the capacity for successful mourning and reparation of perceived losses; relating this process to an unconscious re-building of the fleshy attachment between infant and breast in later life, “*unconsciously to regain and build up again the good and complete breast which he had once possessed and lost*” (1946: 16). This process of reparation is central to what she terms ‘the depressive position.’

Using findings from my recently completed PhD research, across three separate case study sites, the proposed paper will aim to show how this capacity for mourning, healing and reparation can be enacted within organisations at times of traumatic transition. It will look at examples of perceived damage and losses through the eyes of managers and staff, and how the range of responses relate to aspects of melancholia and different experiences of mourning. It will show how a revisiting of earlier life experiences, particularly relating to loss, can influence behaviour in organisations and demonstrate how a desire for healing and reparation has emerged as a core theme across the three case study sites.

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Motherhood revisited: an exploration of the promotion of breastfeeding and women's experiences

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"I wish I had more information about what my options are if for some reason I can't breastfeed, or at least genuine advice on how difficult this is so I wouldn't feel so bad and worthless as a mother" (Emily, 32)

This paper aims to explore how breastfeeding is promoted in the UK and how the nuances this promotion and marketing creates around breastfeeding contribute to the discourses of motherhood.

Breastfeeding is considered, from a medical perspective, to provide the most nutritious ingredients a new born needs and this medical position is also complemented by a psychological perspective which argues that breastfeeding provides an undeniable bond between mother and child (Fairbank et al. 2000). From a sociocultural perspective then, breastfeeding, while once a taboo (Boyer, 2011), is now considered as the way women can demonstrate 'good motherhood' (Locke, 2015).

Indeed, one of the nuances created around breastfeeding is that of doing the 'right thing' as a mother. 'Good motherhood' has been defined as 'overzealous motherhood' (Badinter, 2013) or 'intensive motherhood' (Hays, 1996) and overall 'as overwhelming child-centred' (Locke, 2015) with an expected self-sacrificing nature (Bell, 2004). Women are expected to make the right choices in order to engage in practices of good motherhood, including deciding to breastfeed or not. This intensive mothering though creates a 'moral obligation' for women to live up to these expectations and also fear that not living up to the ideal of good motherhood will result in judgment of not being good enough.

The sociocultural pressures to breastfeed are supported or even evidenced by increasing clinical studies that 'prove' how breastfeeding not only helps the health of the baby but also the mother's too. The NHS funds or supports numerous such studies and some of which are then circulated as headlines in the media, putting extra moral pressure and guilt on women that they have to follow these good health practices.

NHS's marketing for breastfeeding includes website information (help guides and Q&As) leaflets and booklets targeted at mothers-to-be and which can be found in hospitals, GP clinics and children's centres. Midwives and health visitors are also passing these leaflets and booklets to mothers-to-be and at least some part of the prenatal and a lot of the post-natal checks is spent discussing breastfeeding. This material, which changes often, includes the benefits of breastfeeding and information about problems that women will face while breastfeeding, as well as information about breastfeeding support groups.

However, women's experiences of this promotion and the reality of actually breastfeeding are quite different. This paper presents preliminary data from 6 interviews with women who breastfed or bottle-fed their babies. They share their experience of talking about breastfeeding, how it was discussed and promoted to them and then the reality after giving birth. The paper argues that women's experiences of breastfeeding and those early days of motherhood could have implications on how motherhood is understood and constructed and also makes an attempt to explore ways we could bridge research on breastfeeding and policy making.

Sins of the flesh: stigma strategies of fat employees.

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Current Dutch organizational practices tend to silence the importance of employees' visible characteristics within most organizational contexts. Fleshy or bodily attributes such as skin color, gender characteristics, (dis)ability and body size are often underplayed or ignored for the sake of upholding the ideal of equal treatment. Yet fleshy attributes have a great impact on the experiences, identities and possibilities of employees. One immensely important attribute in current Westernized societies is body size. Large, full-figured or fat people are stigmatized because they deviate from the slender norm (Barlösius & Philipps, 2015; Puhl & Heuer, 2009). Previous research has shown the impact of fat embodiment on (future) employees: their salaries are lower compared to their thinner counterparts, their chances of promotion are slimmer and because of their excess flesh they face problems when applying for a job (Leavy, 2013; Puhl & Heuer, 2009). In general, fat bodies are considered sinful and have come to symbolize – through dominant discourses – laziness, bad health and stupidity (LeBesco, 2011; Mik-Meyer, 2010; Saguy & Riley, 2005). Fat people are also often considered not to be representative or well-groomed. Their excess flesh thus excludes them from qualifying as a legitimate 'corporate' body (Longhurst, 2001).

In this paper, we explore the ways in which fat embodiment impacts employees work experiences. We use Goffman's (1978) work to unpack our participants' experiences of stigma and the stigma strategies that they employ to deal with their spoiled identity as fat. We present findings from our research with 23 self-identified fat people. The stigma strategies they employed included compensating for their 'failed' body, trying to make themselves invisible, and resisting dominant discourses by explicitly taking up space. We aim to shed light on these strategies through narrative analysis. In addition, we use poetic inquiry (Leavy, 2009, 2010) to do justice to the emotionality, strength and vulnerability of the stories our participants told.

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High-class escorts as project managers: enabling and managing authenticity

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This paper is based on a case study of female high-class escorts and escort agency owners during 2015, in an European country where prostitution is legal. The escorts and agencies operate in the highest segment of the prostitution market; that of the high-class escort niche. This study analyses the work performed by female high-class escorts in terms of project management, and authenticity as their main deliverables. Every meeting between escort and client, as producer and consumer of the service, is viewed as a project, which is the novel approach taken.

The prostitution market consists of different segments, including street-, window-, (private) club- and brothel prostitution as well as the escort niche (Daalder, 2015). In the research about sex workers, escorts are rarely the primary researched population. When the research includes escorts, there is a tendency to not differentiate between types of escort work (Daalder, 2005; Koken 2012; Sanders, 2005, Vanwesenbeeck 2005). Concurrently, there has been little research about escorts in countries where prostitution is legal, with an exception of Bernstein (2007). This paper will focus explicitly on the segment of high-class escorts, in a legal context, and how the women perform their work.

In the paper, a first connection between the project management literature and sex-work is made: each meeting between escort and client is seen as a project, and analysed in project management terms. Every project has the so-called Girlfriend Experience service as the main deliverable. Here the escort behaves in ways that one would expect from a 'real' girlfriend, in terms of affection and intimacy towards and with the client. A key success factor of the Girlfriend Experience service is the presumed authenticity inherent in it, which is advertised as such on the website, albeit in other words. To assess the importance and role of this authenticity, the four stages (define and organize, plan, manage, and close down the project) of the project management cycle are used (Harvard Business School Publishing, 2004).

Insight-based critical realism (Lonergan, 1988) is the epistemological approach taken in this paper to conceptualize authenticity, which is an ultimate human value. It can be an empirically real achievement, depending on insight, judgement, and knowledge, when assessed against the precepts of being attentive, intelligent, reasonable, and responsible (Tackney, 2012, 2014; Lonergan, 1992). The Girlfriend Experience service presents an opportunity to assess authentic experience and human values as a market exchange, that is performed on command through the body, mind, and flesh. This clearly problematizes the delivery and the experience of authenticity. As shown in the study, these issues are particularly salient for the high-class escort as experience providers.

The research evidence indicates that the escorts will be unsuccessful in managing the project without certain leadership qualities, character traits, and finally, a certain aesthetic value. The aesthetic value of the body and the actual flesh of the escort play a vital role in the project and service. A selection procedure based on those character traits, skills, and appearance is at place in the agencies.

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Touched by teaching

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In my paper I will delve into the question what thinking about the 'flesh' means for teaching management and organization studies in higher education. As is written in the Call for Papers to this conference, the notion of 'flesh' points to the ontologically elusive boundary between us and the world. 'Where are we to put the limit between the body and the world, since the world is flesh?' (Merleau-Ponty, 1968: 138). It is in our 'being-in-the-world' that we experience the things that occur. Merleau-Ponty's 'flesh' is a capacity for being in touch with the world. And more, by means of a 'double sensation', the flesh lets us being touched by things in the world.

Knowing, seen as "sensitivity to cues in the environment and a (...) capacity to respond to these cues with judgement and precision" (Ingold, 2011: 161) is based upon the experience of the 'flesh'. What does such an approach to sensory/sensible knowing mean for teaching in our classrooms? More specifically, what are the implications for educating our students in management and organization studies?

In my paper I will explore these questions, weaving theoretical reflections and considerations from my own teaching practice. I will elaborate on the meaning and impact of taking my students on a sailing boat for a few days in the context of a master program in Organizational Change. The stories from the boat tell about the wind and the weather, about navigating, teamwork and being told what to do by the skipper of the boat, about the (im)possibility of planning. The point I will make is that the physical experience of being outside and of being part of both the material and physical environment – of touching and being touched by 'things' – turned out to be an important basis for students' development in the master program. And for their teachers as well.

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Virtual intra-corporeality

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This paper synthesizes a perspective on 'intra-corporeality' that offers important insights into understanding our fleshy virtual relationalities. It starts by contextualizing the topic of virtuality along the extant Organisation Studies research; and then moves to offering phenomenological insights that can help us understand the role of the intertwined mediated bodies in virtual organising.

Organisation studies have gradually moved away from taking the human body for granted, or merely neglecting it, to accounts, which attempt to uncover the dominant assumptions about the body, and to identify its role in organisations (Dale 2000; Hassard et al. 2000; Shilling 1993). For instance, the Cartesian division between body and mind, which privileges an 'intellectualized' vision of organisations has been recognized (Dale 2000). Organisational processes that have been viewed predominantly as linguistic, disembodied or abstract have since been rediscovered as embodied (Dale and Latham 2015; Hindmarsh and Pilnick 2007; Mirchandani 2015). While, this 'embodied turn' has gained momentum, it is also argued that some studies continue to treat the body in dualistic and functionalist terms, and fail to re-interpret organising practices through the role of the active living body (Hindmarsh and Pilnick 2007). The increasing pervasiveness of distributed and virtual forms of organising challenges the tight correlation between discourses on embodiment and co-located organisational orderings (e.g. Mirchandani 2015). Understanding organisational processes in co-located context as embodied and intercorporeal (Hancock 2008), and simultaneously viewing virtual organising as disembodied and emotionless (Williams 1998), seems to be introducing new divisions between real and virtual, and physical and symbolic (Crang et al. 1999).

In parallel with these conceptual challenges, new virtual phenomena and practices permeate and gradually become embodied and normalized in our lives. Some more recent phenomena seem to challenge the view of disembodiment of the 'virtual'. For instance, research shows that drone pilots suffer from the stress and fatigue of combat at the same, if not higher, level than many units located physically in the war zone (Gertz 2014). In addition, research on cyber dating has revealed scams that illustrate how people can be tricked into developing genuine intimate relationships in virtual contexts even without any visual cues (Buchanan and Whitty 2013). These insights point to the need for reconsidering the linkages between the body and virtual organising. Therefore, this paper attempts to further this debate by drawing upon some valuable phenomenological sensibilities.

Merleau-Ponty (1962, 1968) attempts to overcome the problematic dualism of body and self, and body and symbolic order by focusing on perception. He argues that perception occurs 'in-the-world', and is an 'opening into the world', in which the perceived and perceiver are inter-related. This intervolving with the 'other' is essentially intercorporeal. In a similar vein, by dissolving the dualism between subject and object, Heidegger argues that our being-in-the-world is always already being-with-others or *Mitsein*. The world is not an Euclidean space that can be measured, but is rather a lived space, a 'clearing' or a horizon of shared concerns on basis of which things, others and selves matter and make sense (Heidegger 1967; Dreyfus 1991). This vision rejects the atomistic metaphysics that takes 'things' as substantial entities with inherently determinate boundaries or properties and, therefore problematizes the understanding of interactions as mutual 'acting upon' of pre-existing, ontologically separated subjects.

In the Zollicon seminars, which is a less popular work dealing with the human body (Heidegger & Boss 2001), Heidegger on one hand develops the notion of 'bodying forth' that discloses the body as central to our meaningful engagement with others, and on the other hand, elaborates the idea of prior intersubjectivity (or intercorporeality), upon which we are configured or sojourn into different relationalities and individualities as body subjects:

"Who' I am now can be said only throughout this sojourn, and always at the same time in sojourn lies that with which and with whom I sojourn, and how I comport myself toward (them)" (Heidegger and Boss 2001, p.204-5).

These insights are very similar to Karen Barad's account of agential realism in which she advocates the idea of ontological inseparability. This suggests that relationships of exteriority and agential separability are not natural states, but products or instantiations of intra-actions or agential cuts. Therefore, borrowing Barad's vocabulary we can speak about intra-corporeality, which is acted out through different compartments to produce sojourns or relationships of exteriority between body-subjects in virtual context.

This paper will further elaborate these insights with a view to illustrating the mediated 'fleshy' armature that constitutes the fabric of virtual organising.

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Casting flesh - body in an organization as coming into being

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*Sapientia vero ubi invenitur? Et quis est locus intelligentiae?
Nescit homo pretium eius, nec invenitur in terra suaviter viventium.
Abyssus dicit: "Non est in me"; "Non est mecum". (Iob 28, 12-14)*

This study examines how flesh comes into being in relation to the organizational built environment through sensory-motoric positioning, preformation and ouroboric self-consumption. To address the following argument, I borrow from science and fiction in formulating a new type of conceptualization for post-humanist tradition.

Alchemy, folklore, theory of mind, psychology and medical science and popular culture are all familiar with the concept of homunculus, 'a small human', an artificial humanoid. The history of humanity goes hand in hand with the fantasy of a human without human genealogy, with divine, supernatural or scientific origin; independent and free from the limitations and impurity of flesh, while simultaneously extending the life of corporeal humanity beyond the natural age of flesh. Another paradox touches on the material surroundings and the perception, consciousness and inner observer which are considered as immaterial. Questions remain concerning the location of the mind; how things come into knowledge, and what interior or exterior factors affect this process, and how it can be recognized in an organized form of living and being.

Rather than understanding the homunculus as complete or partial representation of a human being, or an internal observer, the homunculus is interpreted in the following ways. In medical science, the 'homunculus' scale model represents the relative space in which human body parts occupy the somatosensory cortex and motor cortex, leading to a figure with distorted body size and shape in comparison to an anatomic model. In this study, these sensory and motoric traces in the brain are extended beyond the flesh, reaching the subject towards the world through perceptions and sensations. An entity needs to enter the body through the sensory body-organ (such as the eyes, ears and skin) for it to become a part of its internal process, and for the knowledge to thereby come into being.

Furthermore, the flesh of the body transforms environment, inevitably leaving a human-stain where the inanimate matter becomes the container of a human form; for the knowledge and experiences which have shaped the flesh. Therefore, the homunculus of mythologies is rooted in reality. Inanimate matter, like a whole in the wall, holds intelligence through the act of seeing, following the subject's intentionality e.g. curiosity. I argue that homunculus is a process, rather than an object, which emerges 'in between', and is therefore always context dependent. As it appears, the will or intelligence of the homunculus is not omnipotent or an independent being, but manifests in the flesh of the subject – it comes into being ... a human being.

The heroine with a thousand ancestors: Disney's Moana meets Joseph Campbell's embodied male hero

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The Disney movie *Moana* (Ron Clements & John Musker, 2016) tells the story of an eight-year-old Polynesian girl named Moana and her quest to save the world. To do so she must defy her father and village, embrace ancestral knowledge, rely upon her deceased grandmother, master ocean voyaging and enlist the help of the larger than life demigod Maui; All this in an heroic quest to restore the vitality of the goddess Te Fiti. But who is the hero and what is the quest?

Joseph Campbell's *The Hero with a Thousand Faces* (1949) is regarded as a classic dissection of the monomyth of the hero's journey, and is credited as being a key inspiration for George Lucas' Star Wars films. A common critique of Campbell's work is the relegation of women to supporting roles in terms of the hero's journey. Be they goddesses, sirens or mothers to be forgotten or sought, women are seldom if ever depicted as the hero (heroine) in Campbell's work. Indeed Campbell obliquely writes of a differential need between men and women for heroic trials (Campbell & Moyers, 1991), largely based upon a females onset of adulthood witnessed via her menses. It seems that the monomyth has been largely portrayed as a male journey.

While the Hero's Journey forms the plotline of the film, the characters and their embodiment are critical to my reading of the film. The demigod Maui is literally inscribed with living, moving tattoos. He is hyper-stereotypically portrayed as both muscular and morbidly obese. Moana is a Disney princess who simultaneously refuses and embraces a type of ancestral destiny. Is this a case whereby identity and embodiment are obviously culturally inscribed? And if so, to what end and to whose benefit are these inscriptions cinematically portrayed?

In this paper I reread the story of Disney's latest princess Moana. To assist in locating junctures and departures of the hero's/heroiness journey I adopt a postcolonialist lens to situate Moana within a stereotypical and "orientalist type" appropriation (Said, 1978) of Polynesian culture(s). Issues to the body, inscription and identity suggest the usefulness of Adorno's problematization(s) of the body (Lee, 2005).

Do Moana and the demigod Maui restore the vitality of the creative feminine? Who is the real trickster in this amalgamated appropriation of Tahitian, Tongan, Samoan and Hawaiian mythology? These are some of the considerations I bring to bear upon my examination of the tale of Moana of Waialiki, a chief's daughter and heir to the Polynesian island of Motunui.

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