



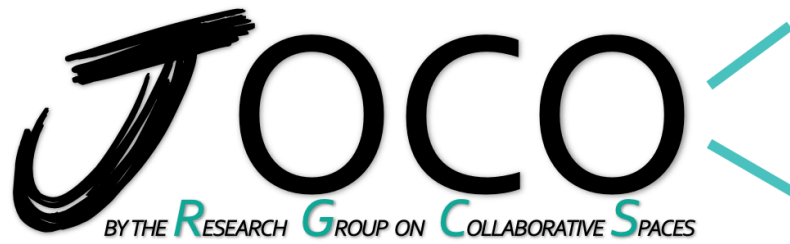
RGCS 

RESEARCH GROUP ON COLLABORATIVE SPACES

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The Future of Work as Time, Space and Place: What is at stake for managers and policy-makers?

François-Xavier de Vaujany, Stefan Haeffliger and Paula Ungureanu¹

The topic of the future of work is more and more present in contemporary discussions about new ways of organizing work and life in the current post-pandemic phase. As the future is no longer following a straight, hard line coming from the continuous growth of our economies but questioned, the topic of the future becomes urgent. The way we work, the relationships between work and performance, work and growth, work and life, are more deconstructed than ever. The pandemic, with the dramatic suspension of work for many people and the generalization of remote work (from 3% in France to one third of the active population today) has intensified the exploration of radically new ways of working and made these dynamics and debates more visible beyond academia.

With the climate crisis, the return of war, the rising inflation, the increasing adoption of artificial intelligence, work is at the heart of contemporary existential crises in our societies which question both the how and the why of work. While the “how” regards the where, when and modus operandi of work, the “why” entails deeper inquiries about purpose and meaningfulness, sense and non-sense, and opens up to a rich repertoire of new imaginaries about the future of work. In both cases, discussions are hardly new² but rarely have they been so hotly debated and contested.

Interestingly, the buzzword “future of work” highlights the temporal and narrative aspects in the ‘how’ and ‘why’ of work arrangements. Answers need to be imagined and act as bridges between the past and the future. Narratives about science and about fiction also play a very important role in spacing and emplacing of new people, techniques and situations. Conversations about work offer a rich ground for research into the future as new present, often frightening, unforeseeable, disruptive. And while we cannot feel these imagined states yet, to act means acting from the here, experimenting from now. Emancipation, subjectivation, and agency to transform the world require both new narratives, new temporalities and new spacing and emplacements for our ways of working. As Foucault (1984) said in the last interview of his life: “Search for what is good and strong and beautiful in your society and elaborate from there. Push outward. Always create from what you already have. Then you will know what to do”. The spacing and emplacing in our present are thus often major levers for the required transformation of work and

societies in the age of radical crisis (see also Louzeau, Quenet and de Gélis, 2022).

Despite the fluid and uncertain times we are crossing, a divide between how we treat time and space has proven long-lasting both in academia and in the world of practice. Surprisingly, the bulk of contemporary research has expanded a great divide between research on space/place and research on time and temporalities (although recent initiatives increasingly aim at filling this problematic gap).

It is beyond the scope of this editorial to provide a systematic literature review of the separation between time and space, as well as deep reflections about the relationship between space, place and temporality. In this short editorial, we would like to go back to questions of time, space and place from a philosophical perspective. We would like to remind that, from the bulk of the perspective of the philosophers interested in experience, time and space could not be separated ontologically. And that any attempt had problematic political consequences. Then, we would like to draw some implications for research and practice in the form of a manifesto which constitutes the continuation of some debates from our last RGCS Symposium in Grenoble³.

To illustrate our argument, we will use the fictitious case of a start up, First Shot, devoted to Artificial Intelligence solutions for academia. The product of First Shot is an artificial intelligence tool which automatizes the writing of scientific articles by referencing to academic literature. It uses the main quantitative results and trends from a quantitative survey (done previously by researchers feeding the request) to elaborate the corresponding qualitative comments and analysis automated by the AI. Although it does not claim to be an article itself, it is a first step (‘shot’) towards an academic paper. Founded one year ago, the company is led by two associates, Sophia and Stan, and relies on freelancers from an engineering school.

1. A short *détour* towards philosophy: integrating space and time as key concerns

Most philosophies have rarely separated time and space. According to most views, spacing and emplacement need a now, a duration and/or an event to be effective. Either in memory, in matter, in rêverie or in perceptions, space and place exist and (re)occur. As follows, we will explore

¹ In the order of appearance: Université Paris Dauphine-PSL - Bayes Business School - University of Modena and Reggio Emilia, DISMI.

² May 68 or in the 19th century, Marxism or more specific movements such as art and craft, have already been opportunities for radical questioning of work.

³ See <https://rgcs-owee.org/symposium/symposium-2023/>

three different perspectives on the inseparability of time and space in philosophical thought.

Among the numerous philosophers who explore this interweaving, Bergson (1896) is a very interesting case. For him, life is all about experience. And this experience is duration. Life is all about something lasting, this set of duration. Without duration, the world is just dead. Movement is a mere superimposition of immobile images assembled one after the other. It does not live and express anything. What about space in this context? For Bergson, it is part of the memory of the world.

Spatium for him is more in memory itself as virtualities. Space is the spacing between memorized past events as 'images'⁴, virtualities (see figure 1). In the process of becoming itself, actualities constitute the world as looming ahead, not emplaced and spaced yet in the memory, our present (see also Deleuze, 1966). Space is what is once things have happened, once they have come from the future ahead to be incorporated into experience. Interestingly, for Bergson, the closer we are to the present of a now, the more contracted (and spatialized) experience is. The further we look in the past, the more expanded the cone of virtualities (Bergson, 1896).

Bergson's view of space and time: spatium, memory and matter

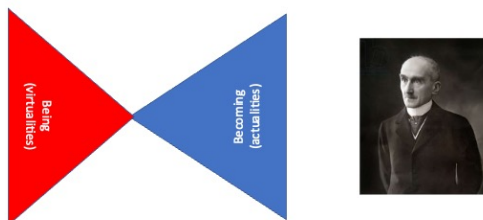


Figure 1: The spacing of memory and the time of becoming according to Bergson (1896).

Symmetrically, the further in the future, the more open the cone of actualities (de Vaujany, 2022).

What would Bergson teach us about First Shot? All the data inside the AI system and all the experience of its (deep) learning and parameter setting are part of the present. This present is full of new virtualities for our startup and their academic 'customers'. Images of 'data', their links and distances are gradually incorporated both in the memory of the tool and the embodied memory of Sophia and Stan. The new work practices of academics (in particular those involved in quantitative techniques) are in this movement coming from ahead, in actualities. Their reconfiguration, as pure temporalities and events, are in conversation with the spatialized time of the system (as

events located in the spatium) and the embodied memory of Sophia, Stan and all people or objects wrapped in the process of designing the tool.

Close to Bergson's experiential and vitalist approach, Whitehead (1920, 1929) has defended an events-based, actual occasions grounded, approach of time and space. For Whitehead, the world is a continuous happening. Events are the core ontology of the world: They call each other and cluster each other in the mattering of experience, such that various past, present and anticipated events can be wrapped in the same becoming. For Whitehead (1920, 1929), within the primordial happening of the world, volumes, spaces and places happen. The world is spaced and emplaced in its happening (see also Wahl, 1932). No event, then no space and no place. But without spacing and emplacement, no real power and matter for events (no subjectivity in Whitehead's sense).

To further expand on these perspectives, we will use the following metaphor: Recently, one of us attended an experimental, largely improvised, play in a theater in Paris. At some point, two actors were in front of each other: a woman in love and a man in doubt of his love. And the woman told the man (probably in an improvised way) a beautiful sentence: "My house is now, in your arms". She did not say "My house is in your arms now" neither "My house is in your arms". By insisting on the necessity of a present event ('now'), she opened the possibility of the spacing, placing of the arms (see also Simons, 2012, 2018).

Surprisingly, the becoming of the world is propositional for Whitehead (1929, 1938). Both events and non-events, what happens and what does not happen, what works and what fails, presence and absence (see also Giovannoni and Quattrone, 2018), all become part of experience (see figure 2 below). In this sense, they propose possibilities to the world in its present. Since experience is deeply propositional, also what is placed and non-placed, spaced and non-spaced, is propositional.

To come back to the story of our startup, the experience of First Shot is full of things that happened (expected or not) or did not happened (as expected or not) for Sophia, Stan, their team and the process of their AI. They launched the product two months later than planned. They expected great media coverage which did not happen. They failed to include in their product all the features they would have wanted. For instance, findings of qualitative studies went beyond the possibilities of generative AI they worked with, so they were hard to

⁴ For Bergson things happen primarily as sound and light images made of lines intersecting and differentiating acting entities in experience.

include in the algorithms of their product. However, all these events and non-events did not impede their success. The delay in the product launch was not grasped by others with the same sense of concreteness and urgency that Sophia, Stan and their team had experienced as they had approached the deadline. The lack of media coverage gave rise to more personal and embodied occasions for collaboration such as presentation events, workshops and live seminars, which expanded their knowledge and relationships in the community of AI venturing. Last, the limitation of their product fed an image of the venture team as hackers and experts in quantitatively oriented papers (which “was not the plan” but it was also “nice to have”). All events and non-events in their journey, be they failures or more simply expected things that did not happen brought about new unexpected possibilities.

James J. Gibson (1979) introduced the concept of affordances to describe the relationships that exist between organisms and their environments, stating that “perhaps the composition and layout of surfaces constitute what they afford. If so, to perceive them is to perceive what they afford” (p. 127). This is a radical hypothesis, for it implies that the “values” and “meanings” of things in the environment can be directly perceived as part of an immediate environment. For Gibson affordances are something purely spatial (the knob affords the movement of opening the door). With the idea of experience as propositional, Whitehead emphasizes both temporal and spatial possibilities which constantly influence each other, in a continuous process of becoming such as the one of the startup described here. The startup as a narrative, its actions of parameter-setting and communication, its unfulfilled expectations, all afford the strategy process and the new work practices of the startup and its customers.

Whitehead (1929, 1938): events, volumes and propositions

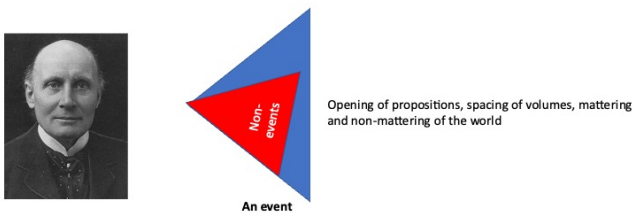


Figure 2: Events and non-events as propositional according to Whitehead (1929, 1938).

Lastly, and in strong apparent contrasts to the previous views, Bachelard (1922) has emphasized verticality and moments over duration and events (see figure 3). For him, phenomenologically, as a deep subjective experience, time does not expand nor occur: we are just there, nonchalant, stuck in immobile moments in the world (Helin, 2020).

Also, time does not ‘go’; What passes is the movement and rhythms of our “reveries”.

Bachelard: imagination, poetical spacing, moments

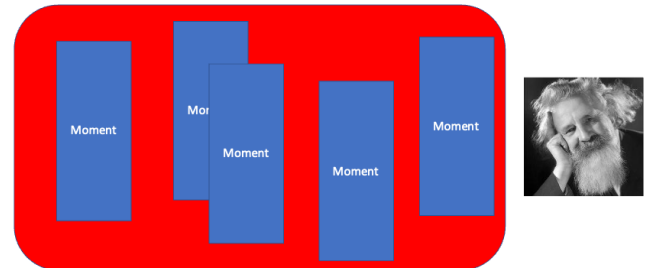


Figure 3: Verticality and moments in Bachelard’s thought

Bachelard has insisted on the poetic spaces explored and expanded through reverie. Spacing and emplacing is here most of all an oniric travel enabled by the immobility, atemporal dimension of experience.

First Shot opens an imaginary space around the work of Sophia and Stan as their entrepreneurial project: that vision of the ‘electronic brain’, artificial intelligence complementing if not substituting ‘us’, robots producing intelligently and supporting academics in their work. More subjectively than Bergson and Whitehead, Bachelard invites all startups and their world to contemplate the spacing of their entrepreneurial venture. All the deep moments that have inhabited it as happening so intensively that in many ways, time stopped and nothing was happening around and in-between for Sophia and Stan. First Shot is the strange sum of these moments (a key meeting with a bank, an idea in the design of the AI tool, an encounter with a customer inspiring a new direction...). The moments shook the ground of Sophia and Stan and verticalized deeply their experience as taking place there. Likewise, for the new ways of working of academics, their innovation represents a moment. A deep moment reconfiguring almost instantaneously what they imagined and could imagine after it about their way of working. Commenting research, analyzing data and most of all, narrating scientific work, became brutally different, without a sense of duration and happening.

We will not go further here in this philosophical vignette. With these three examples of famous philosophical thoughts and our illustrations with First Shot, we just wanted to insist on the inseparability of time and space in philosophical thought, and the importance of spacing and emplacement as power, mattering, agency, transformative potential interwoven with the happening of experience.

When studying work in time and space we suggest that research designs need to broaden our perspective to

capture the subtle links rather than separating time from space and place. How is work experienced and thought of dynamically and localised? What can we learn from a more finely attuned set of data that captures what happens now inseparably from where? The locus and moment of imaginaries and calculations, arguments, and control may reveal new solutions to old problems and questions of how to work and when and where. Academics and managers need to question and possibly challenge the routine and tyranny of common sense and step back from how work has always been carried out because it just might no longer be the best way to work!

2. Implications of a temporo-spatial view of the future of work for managers and policy-makers

In continuation of our previous vignette, the future of work, either as actuality, future event or reverie, needs to be jointly thought as time and space/place. This future is necessarily a 'where' as much as 'when', a presence as much as an absence, a set of things happening (somewhere) and others not-happening (somewhere else).

Remote work, artificial intelligence, new work mobilities, digital nomadisms, collaborative spaces, third-places, new ways of working and living, are as much future narratives, future events, as questions of new movements, new places, sites and spaces opened by these happenings. Thinking and acting jointly about these issues is extremely important, both for managers and policy-makers.

For managers the future of work is more than ever a concern. Re-inventing the way we work is primordial, just as re-configuring the time-space of work. But it is important to avoid creating separate time-space practices, as is often the case: the 4 days week, new work temporalities, new rhythms and new narratives of flexible working times, on the one hand, and new work spaces, new mobilities and new sites, on the other. A related problem is that corporations tend to specialize actors in solving space or time issues by creating management departments and space planners, on the one hand, and planning and forecasting structures, project management and strategist roles, on the other.

The future of work requires us to overcome these great divides to effectively re-design and experiment new ways of organizing work and life. Management must be reconfigured not only as more systemic but also as more integrative of time and space issues, closer to life itself, thus living and becoming.

Likewise, policy-makers need to think about time and space issues jointly, as well as about the chains of consequences that their policies may entail from a temporo-spatial perspective. This means, first of all,

overcoming the dichotomist structures with which policy currently operates, for instance urbanism, infrastructure, mobility and welfare, in order to take steps forward toward a unified vision of societal needs. Third-places have thus too often been as places and spaces more than new temporalities. Policy-makers who visit third-places ask their community managers to show a space or place. A visit may not allow to see projects whose events and non-events matter far than the space per se and capture the possibilities that point beyond what a visit by senators, deputies, or the mayor can achieve.

The limits of participation and immediate experience of organizational events appear as the boundaries of our work: how can we join meetings in parallel and overload our agenda as manager further without losing sight and losing control? What are the efficient ways of interacting remotely that afford and permit work as being part of what matters? Lave and Wenger (1991) coined the influential notion of legitimate peripheral participation to denote the learning that includes socialization in professional environments: how does this participation work in new work? We argue that it happens in both time and space and neglecting one of them will only relate a poor version of events and of the experiences needed to get work done.

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Organizing Commons in Time and Space with Framapads: Feedback from an Open Community⁵

Héloïse Berkowitz, Fiza Brakel-Ahmed, H  l  ne Bussy-Socrate, Sabine Carton, Anna Glaser, Olivier Irrmann, Laurent Taskin, Paula Ungureanu and Fran  ois-Xavier de Vaujany⁶

Abstract

Commons are also a narrative issue, something collectively told and shared. In this discussion paper, we critically examine our use of a collaborative technique called Framapad. As an open community, RGCS has used hundreds of pads to co-document its events and practices. This practice, both when successful and unsuccessful, has been key in the constitution of our own commons. Here, we analyze the process, contributions and limitations of pads in the life of our community.

Keywords: Framapad; commons; narrative commons; co-documentation; organizationality of commons; openness.

Introduction: pads as process or destination?

Since 2016, the RGCS network has organized numerous events: board meetings, general assemblies, workshops, seminars, symposiums and walking ethnographies are just some examples. For the bulk of them, we set out to build a collective memory with the use of a collaborative text editor called "Framapad" (framapad.org). Framapads enable collective notes to be taken during events and thus greatly facilitate the creation of "real live narrations" of an event. This open text tool has become a very important part of our practices because it makes it possible not only to summarise an event in real time but also to display and oppose different thoughts and opinions generated by an event's participants. For some of us, framapads have even become part of our everyday practices of teaching, research and management in academia. But what exactly is a framapad and how is it related to our community's ethos and collaborative practices?

Framapad (framapad.org) is a public instance of a collaborative real-time text editor which allows multiple users to simultaneously edit and contribute to a document directly on the Web. It is a free and open-source tool based on the software Etherpad (etherpad.org) that was developed in 2008 and released as open-source software at the end of 2009, when the company behind it was acquired by Google to serve their service integration platform, Google Wave. Google released the source code for Etherpad under the Apache License version 2.0 on December 17, 2009. Since then, there have been many organizations hosting "pads" servers on the web, including the French NGO Framasoft (framsoft.org), under the name of Framapad. The Etherpad foundation is the guardian and repository of the Etherpad software. After

the release of the software as open source, users and programmers of Etherpad created the Etherpad Foundation to coordinate further development. Their website maintains a list of a growing number of sites that run the Etherpad software (see the official list at <https://github.com/ether/etherpad-lite/wiki/Sites-That-Run-Etherpad>). In this paper, when we refer to Framapads (or pads), we describe the use of the Etherpad software hosted by Framasoft. There is basically no difference with any of the dozens of hosted instances of Etherpad. Framapad facilitates online communication and collaboration, allowing users to share ideas and work together in real time. Framapad also provides various features such as a color code and name for users, revision history, time-stamped changes, and the export of documents in various file formats. Overall, Framapad is a powerful tool for online collaboration and communication that offers a range of features and capabilities to enhance the collaborative writing process.

It is now time to take stock of our learning experiences with Framapads: Are there certain practices and techniques we could share with other communities? In particular, how can the narrative practice of the pad contribute to the emergence of commons? What matters most in deploying pads for collaborative purposes, the process or the destination?

RGCS is a distributed network, involving people from different fields, different countries (24 countries on all continents), and different practices. It is inspired by open science practices and the idea of contributing to alternative ways of working and doing research. Obviously, it is through common activities that we became a community. And pads have been an important aspect in the life of RGCS. Here, we would like to collectively explain how.

1. The challenge of collaborative writing: From juxtaposition to co-elaboration

1.1 Challenges of collaborative writing

Collaboration is not spontaneous and needs to be nurtured and practiced. Many educational systems are not predisposed to truly collaborating, that is to develop ideas and projects together interactively. Studies of collaborative writing processes using pads or wikis suggest that what happens when using such tools for

⁵ This article was written by means of a Framapad which can be accessed here: <https://mypads2.framapad.org/mypads/?mypads/group/joco-gdrcw9el/pad/view/organizing-commons-with-pads-abrdw9o1> We wish to express our sincere thanks to Framasoft for co-developing this very helpful tool for open communities.

⁶ In the order of appearance: Aix-Marseille Universit   - Vrije Universiteit Amsterdam - Paris School of Business - IAE de Grenoble, UGA - ESCP Business School - HEI, ISA, ISEN - Universit   Catholique de Louvain - Universit   degli Studi di Modena e Reggio Emilia - Universit   Paris Dauphine, PSL.

collaborative purposes is far from obvious and requires a rethink of fundamental concepts and practices of authorship and collaboration.

1.2 Classical issues and problems encountered

Most of the time, participants in our events ask the same questions:

- Am I allowed to modify, change, or erase part of the text written by others?
- What will you do with the text?
- While coordinators of the pads are also concerned with similar questions:
- Do we need to have a system that tracks authorship and the type of contributors (similar to GIT in programming) or should we remain anonymous?
- Is there a hierarchy of legitimacy, or, in other words, will hierarchical structure be evident in the contribution flow?
- How can we move from the addition of bits of text without context, stylistic alignment, fact checking, etc. towards something that has both shared meaning and structure?
- How can we encourage generalized participation and avoid the tendency of only a few people becoming the scribes for everyone else?
- Is the content of the pad at risk of becoming either just a repository of fleeting notes or a sedimented knowledge object that will gradually move beyond the pad and gain a life of its own? Under which conditions is either scenario likely to happen?

2. Framapads as organizationality: the importance of roles, fluid switching and trust

2.1 What is at stake?

Framapads can be a double-edged sword: sometimes, a brilliant collective knowledge creation tool, but at other times, simply a "waste of time" that goes directly into the digital dump. However, wasting time is occasionally a necessary and valuable thing, especially when alternated with fuzzy creative processes that are at the core of an open collective. In the last seven years we have definitely experienced and lived through both situations. Several attempts at using pads have been a disaster while other have led to great outputs that are still used and consulted today (e.g., most posts published in LSE BR, The Conversation, RGCS research notes or more simply posts published on the RGCS website were started and/or were finalized by means of pads).

The disasters happened either when people failed to engage with framapads, or when they did so in a very messy way. In the latter case, the readability of the final narrative was either very low or even completely incomprehensible. So, what can be done to increase the

successful instances of digital collaboration and decrease the "disaster" experiences incurring digital waste?

2.2 Solving the lack of collaborative writing practices

According to us there are three major issues at stake in the process of a Framapad: roles, fluid switching, and trust.

2.2.1 Defining roles in the narration

First, it can be difficult to kickstart a pad without allocating roles orally and/or within a chat. Such practices are necessary to start the Framapad and bring the digital collective endeavor into "existence". There are four roles that we feel are necessary to allocate before an event:

- **Coordinators:** People giving directions and directionality to the narration can make a difference: What matters? What will matter? Coordinators constantly keep raising this question, keeping the focus on the subject of concern and guiding the narration. Sometimes, the coordinators already predefine certain headlines and questions in the Framapad before the start of the event, to smoothen facilitation.

Vignette 1: A testimony from a past coordinator

My experience derives from the role of coordinator of RGCS executive committee pads, which I have had the opportunity to perform on several occasions. Often the pads I coordinated were aimed at keeping track of the topics discussed during the monthly RGCS executive committee meetings. I noticed that, depending on the month, the most frequent contributors to the pad changed, as did their form and style. Moods and emotions are perhaps more present in collective writing than in other types of writing. Framapads thus become a good marker of the mood of the members participating remotely in the meeting.

The collective writing process in this case took place in two steps. During the first step, one person was taking notes of the discourse of another member of the meeting. In the second step, after having spoken, the second person came back to the pad to express more their ideas more precisely, whenever needed.

- **Scrollers:** There need to be people continuously scrolling up and down in the narration, to make it formally consistent, fluid and smooth. Adding transitions, providing a minimum homogeneity of style and coherence, correcting spelling errors, and sometimes adding context, or important elements of content.

- **Contributors:** Of course, there need to be people adding raw materials: What happened? People represent different points of view that need to be preserved and distinguished. In our events, there were academics (from different fields and different countries), entrepreneurs, managers, artists, students, and consultants, just to name a few. As these people have distinct lived experiences, it is important that their different points of view are expressed, both through the writing and the visuals of the framapads. This is connected to the fact that narrative commons need to be both a collective product and an individual or group expression at all times. Importantly, while all participants are contributors, having certain pre-appointed contributors enables a clearer idea of what the expectations for contributions are and thus enabling participants to feel a little "safer" when starting to contribute as well (see also our discussion of trust below).

- **Energy-givers:** Another essential category of people who provide a little light relief through humor. Making funny remarks acts as a kind of virtual "coffee break", an opportunity to unwind where they can simply relax and share a laugh together. This enables the maintenance of energy levels and connects the topic of the event to broader spheres in participants' lives.

2.2.2 Fluid switching between roles and practices

In The Netherlands, where one of the contributors works, Framapad is not well-known nor used. This causes an overload of "shared documents stress". Collaborations are performed via a myriad of different digital possibilities: Google Drive, Teams, Dropbox or simply by e-mailing word documents back and forth. Thankfully Framapad simply consists of a single clickable link, and not yet another password the contributor may have forgotten... Still, it is difficult and rather strenuous to keep track of which collaboration uses what digital technology. Adding to this stress is the continuous switching between Zoom, Teams, Facetime, and other video-conferencing software, as, again, every interlocutor has a different preference. It is overwhelming, like being a member of too many clubs, and having to keep track of when and where to do what.

In addition, even though roles can be appointed from the outset, sometimes attention drifts away. For instance, an "official" appointed contributor suddenly no longer contributes anymore because the topic becomes less engaging for them, a scroller gets tired of creating the glue of the Framapad and wants to contribute to an issue that is closer to their heart and a coordinator gets distracted by other issues and priorities. Consequently, the narration starts to get blurry. These are crucial moments for every Framapad and only Framapads that manage to "live" fluid switching, thanks to "resonance" between the different official roles and general

contributors, will manage to enter into a collective knowledge production phase.

Resonance in this context is a form of digital "listening" and nurturing "feeling" towards each other. The moment where people step in for each other to maintain the narration of the event. This fluid switching definitely gets easier as a core collective grows closer together. However, fluid switching could certainly also be trained (even though we have not gone down this road officially...) by intentionally generating a sort of presence-centred code of conduct where one leaves all their other concerns aside, does not check emails or any other digital distractions, to be truly present in the here and now: listening to what is said, and contributing to the written narration (even though it is normal that sometimes the mind drifts away...).

2.2.3 Trust in the process

Finally, a one further important point in this process, and certainly the most difficult one, is to actively trust: trusting others and trusting the outcome.

Trust in others is known as a process whereby one accepts one's vulnerability with respect to others' actions and intentions, which cannot be fully foreseen or predicted. It can be quite intimidating to openly write contributions and sometimes also contradict opinions in front of people one has never seen physically before, who one does not even know, who use a language that is not one's mother tongue or who seem "superior" or more "legitimate" than oneself (a student could be intimidated to contribute in front of a full professor, an activist in front of an academic, an employee in front of their manager, etc.). This trust issue is certainly the most complicated aspect to address in a collective writing endeavor because it touches our own vulnerability and goes far beyond role distribution or fluid switching. Giving a concrete answer to the issue of trust is difficult, but our feeling is that "trust" needs to be mainly carried and "diffused" by the organizers of the event themselves and the attached core collective. It is the collective's capacity to enable everybody to feel safe, to feel welcomed in the collective, to clearly show that all opinions count, and to ensure that no one individual assumes superiority over others.

Trust in the outcome: Another key issue is trusting the outcome. When one engages in a collective writing endeavour it automatically means that one does not take notes for oneself. Some of us already held discussions about this with students, who were very reluctant to have to give up writing their "own" notes of the event. They were afraid that the end product with the Framapad would be "inferior" compared to their "own" notes. Efforts to address this issue by the organisers at the beginning of

the event might help to overcome such resistances among participants and might even improve the outcome of the Framapad itself. The structure of the final document will certainly be very different compared to one's "own" notes, but the content is definitely also much richer and accurate than anything one could have produced by oneself. Trusting the outcome, others and the unknown becomes important in this process.

This dynamic of trust underscores in some way the underlying anthropological consideration of researchers as not simply knowledge contributors, but also as reflexive scholars. This, however may seem counter intuitive.

Vignette 2: A testimony from another coordinator

My experience derives from teaching an online course to PhD students during the COVID period. Thanks to my knowledge and participations in framapads during RGCS events, I decided to try it out as well in a normal online class setting. Right from the outset I shared the link to a framapad with the students via the chat function. I told them that this document was intended to constitute the collective knowledge of the class, to keep track of our discussions and reflections. However, I quickly noticed that only one person started to write, and after a while this person also stopped writing in the document.

At some point I interrupted my teaching, and asked what hindered them to write in the framapad. They explained to me that they needed to take notes for themselves because they also wished to add personal reflections maybe related to their PhD, and therefore couldn't take additional notes in the framapad. We then launched a discussion (which was not foreseen at the outset) about personal notes and collective notes and the differences, advantages, and disadvantages between the two approaches. It was not obvious for them initially how this collective note taking could be an advantage for them (for example by sparking new ideas they had not thought about or discussed in class), because most were convinced that individual notes and reflections were somehow of superior value. I managed to motivate some of them to take on the challenge to only take notes in the collective document (framapad) and not in a private document. In the end, the result was quite impressive and motivating because a significant amount of additional thoughts and resources were shared (besides the official content summary). I still read through these notes once a year. This allows me to retrospectively dive into the class discussions and to prepare myself mentally before entering again into a new classroom with new students (where the reflections and thoughts might be different!)

3. Framapad as political processes

3.1 Pads as publicity and public spaces

Very often, we distributed our Framapad link via mailing lists or social media. On each occasion, events and discussions beyond those contained in the pad itself would later have an impact on the content and discussions shared in the framapad community. People outside the community often came asking questions, making remarks, sometimes critiquing what was going on. Some of us liked to project the pad contents using video projectors during events or in the classroom. In both cases, a pad, as a narration, needs 'publicity'. People need to feel that what they write is likely to be read, seen, and used outside. It is motivating to see your writing and color code appear on the screen. This gives an amazing force and impact to the process of writing and the inquiry at stake in it.

3.2 Resistance and alternative inside and from pads

In our daily practices, using Framapads instead of corporately orchestrated tools like Google Docs or Dropbox, is also a political stance as it offers a decentralized and community-driven alternative that does not rely on corporate control or surveillance. Unlike corporate platforms, Framapad is a free and open-source software, which means that it is developed and maintained by a community of volunteers. It offers a more secure and private alternative to corporate tools, which may collect user data and use it for commercial purposes. It also means that the source code is freely available for anyone to use, study, and transform. Using framapads means resisting privatization on the one hand, but also forms of domination, on the other. Just as JOCO embodies a form of resistance to for-profit academic publishing, rankings, dominant thinking and practices, Framapad represents the exploration of alternatives to the dominant ways of organizing work in a context of digitalization, decentralization and open collaboration. Using Framapad for our work concretely shows how to organize digital commons differently.

The organization behind the pads we are using, Framasoft, is a prominent actor in the French scene for the development of open-source solutions (aka FLOSS: Free Libre Open-Source Software). Framasoft defends the values of popular education, digital empowerment and the deployment of solutions that aim to avoid control from the GAFAM (i.e., Google, Apple, Facebook, Amazon et Microsoft.) and the model of 'surveillance capitalism' these corporations represent.

Organizing our collaborations thanks to Framapad is therefore also a political stance. Though participants might not always be aware of Framasoft's position, they are aware that Framapads are a free and open-source

solution that does not operate through a GAFAM network.

3.3 Framapad as alternative practices for academia

Framapad can help to promote a culture of open access, collaboration, and community-driven development, which is in line with the values and principles of scholarship especially in a context of growing transformations towards open science, favouring bibliodiversity and alternative evaluation models. As teachers, we have noticed changes in how institutions value knowledge production and acquisition. Written documents are increasingly being replaced by oral speeches; Individual essays are slowly being replaced by group work presentation. One explanation may be economic, as time requirements and the entailing teaching costs are expensive to institutions, and individual essays, for instance, may require a longer assessment time than a fifteen-minute presentation. Another reason may reside in competition between academic institutions. Oral performance became more important as institutions started encouraging the introduction of "soft skills" in program portfolios. Visual productions have also started to occupy an increasingly central role: Teachers and students are asked to format materials with brand identity visuals, just like commercial ads, and to upload them on the extranet. By accessing visuals and oral performances, students, just like consumers, can get what they expect and paid for. By adopting Framapad in class, we demonstrate our resistance to neoliberal methods of knowledge production in classrooms. Knowledge acquisition must not only be measured and performed with points, credits or money; By using frames in the classroom, we invite students to write and develop their thought by using a traditional method in a digitalized key.

3.4 Framapad and sociocultural diversity within academia and beyond

Framapad also offers alternatives to individuals (in particular academics) who encounter difficulties to socially construct the self in normalized mainstream communities. How individuals speak and write differs greatly based on a wide range of factors such as personality traits, sociocultural background, or gender. Using Framapad may offer alternative modes of communication to individuals with low levels of power. In the classroom, we found that it helps shy students to create relationships with other classmates and with the teacher. Also, knowing that someone can help with grammar errors provides students with dyslexia more opportunities to bring ideas to the collective. From our experience, collective writing in pads also addresses the

question of inclusivity within multicultural teams. Students from countries with different political ideologies may use Framapad as a neutral medium of collaboration. From our experience, we know that students from China may be reluctant to use Google tools, or Microsoft solutions. Therefore, opening a Framapad may offer promising alternatives for multicultural collaboration.

Additionally, Framapad use might also impact those who attend events such as our walking ethnography OWEE⁷, as these events involve not only listening to presentations but are also lived through the body, with the brain attempting to "translate" the oral information presented into written text, with the hands also becoming involved in this process. The side benefit of this "being present" through listening and writing might actually be to get more out of any event. For example, for those who sometimes have difficulties in just sitting and listening to long presentations and podium discussions without getting involved physically, collective Framapads can channel thoughts and help engage and maybe even retain more of each event thanks to the feeling of not being the only one(s) engaged in the cognitive effort of understanding.

4. The unfinished business of organizing commons with pads

4.1 Framapads and RGCS: What have we learned so far and what are other spaces for future reflection?

The literature on the adoption of collaborative technologies suggests that the patterns of use of collaborative technologies are closely connected to the culture, identity, collaborative dynamics and routines of the group or community deploying them. Since its creation, RGCS has been deeply involved in exploring and exploiting the materiality of physical encounters as well as the possibility to co-live and co-experiment the living space of the city. On the one hand, Framapads constitute an attempt to give continuity to our joint exploration of the sociomaterial world beyond events such as un-conferences, workshops or OWEEs, in a permanent space where we can explore new dimensions, create relational safety and learn new things about our community. On the other hand, however, the virtual space differs from the physical spaces of which our community is so fond, and thus may afford new reflections about who we are and who we can become in the future.

As with many other collaborative technologies, Framapads provide visibility, editability, persistence and association. In a growing community such as RGCS these

⁷ Which stands for Open Walked Event-based Experimentations.

affordances can play a key role in strengthening the community identity, and forging relationships between new and old chapters. In particular, as new members join RGCS, they can be facilitated in finding a place and space for their unique knowledge and practices; As ideas become more visible, hopefully also our knowledge of who the others are, and what new avenues we can explore together, will be strengthened. Most importantly, Framapads provide occasions for structured interaction, especially through engagement with other ideas. Considering the fluid and constantly growing nature of RGCS, editability and association can play a key role in structuring our interactions and practices, as well as strengthening our sense of identity. Finally, in an ephemeral collaborative environment consisting of experiences, the persistence of written texts, schemes and drawings can help us build the foundations of our knowledge repositories and metaknowledge about our distinctive knowledge and skills. This collective work is an initial attempt to explore such a potential endeavour.

It is also noteworthy, however, that collaborative technologies constrain existing practices, knowledge and social relations, especially if these are strongly grounded in physical spaces and bodily interactions. For instance, collaborative technologies often create new expectations, goals, communication rules and social norms about virtual interaction which in turn require people to reassess their pre-existing collaboration strategies. Furthermore, physical and computer-mediated spaces may enter in competition, and the boundaries between the materiality and visibility of each space become blurred.

This can be somewhat disruptive for RGCS members. Firstly, if Framapads become a diffused social practice, social norms must also develop around their role and use. Yet, in large and fluid communities such as RGCS this can be a delicate and complicated process; Secondly, if frame pads do become a collective norm and social practice, goals and expectations for virtual contributions within our community may become burdening and burgeoning over time. Alternatively, hopes of distributed collaboration and generalized participation may turn out unrealistic, especially given the behavioral visibility afforded by Framapads, causing threats to our community's identity. Lastly, making our knowledge more explicit and connective can also divide, exclude or marginalize those parts of RGCS that are strongly grounded in experience and thrive on tacit knowledge. It is thus important to use occasions such as this to inquire about who we are, and how Framapads revise, complement or extend our visions and common concerns with the phenomenology of space and time, sociomateriality and digitality.

4.2 Back to the narrative process

In sum, using pads to create common knowledge is a key aspect of the organization of commons. To some extent, and if we only consider this specific process, it can be considered as a powerful tool of scientific writing, to be taught in our 'writing skills' seminars from a productivist perspective. Yet, it is important to consider pads as one side of (the many-sided) coin of organizing commons.

RGCS is a living community, meeting regularly physically and online, sharing a common vision of what collaborative spaces are or must be. This community, shaped by its many 'discussion arenas' enables the use of pads in the organization of commons, but not exclusively as the only way possible. It is our contention that promoting pads as a prioritized way to organize commons is not sufficient. By contrast, we propose pads as an additional opportunity to elaborate together as to what we do, what we think about and what we do research on, as well as a means to collectively produce a statement on what brings us together as a community. From such a perspective, using pads for organizing commons represents unfinished business, an ongoing project constantly nourished by the necessity to associate pads with other discussion arenas, tools, narratives and visuals.

Conclusion: what mattered in the pads we implemented?

In the end, pads have been and still are very important techniques and practices for RGCS. In cases where they proved effective, they always required an element of organization to make the collective text happen. Interestingly, even when they fail or are forgotten about, immobilized in repositories and databases we never use, they leave traces of experience which remind us that the process itself is very much alive. Framapad is thus not only a way to promote a culture of open access, collaboration, and community-driven development, in line with the values and principles of open science, but also a means to explore and concretely embody alternatives to dominant forms of organizing. Last but equally importantly, pads live in our experiences as emotions, affects or atmospheres, and thus never eclipse, somehow becoming a collective, cognitive, and bodied engagement which is radically different to the traditional codes of writing in academia, consulting and the managerial world at large.

Framapads help to open and question the traditional time-space organization of our activities. Their indeterminacy, fragility, playfulness and openness make them an essential form of expression in efforts to advance the development of the digital commons.

Working in parallel time-spaces: a methodology of retro-prospective anticipation

Philippe Mairesse⁸

Abstract

The space and time in which work takes place goes beyond the work space and the hours worked. Work is experienced in imaginary, projected, symbolic parallel time-spaces, at least as much as in the places and moments of employment. Accessing these dimensions needs more than explicit discourses and demands being able to collect, decipher and understand the implicit layers in work experience. In this perspective we propose studying fictional or part-fictional cases for a better understanding of organization life experience, based on the concept of anticipation, understood not as prediction but as implicit preparation for what might (have) happen(ed). The chapter gives examples of how to concretely study fiction, semi-fiction and science-fiction narratives about work and future work, and what kind of practical knowledge it produces, transferable to real work in real life.

Keywords: work narratives; science-fiction; semi-fiction; anticipation

The following text draws on the Unesco Chair “Art and Science for implementing sustainable goals”⁹ and its 2022-2023 work on fiction and organization studies. The chair’s conviction is that only the transdisciplinary integration of symbolic, artistic and scientific thinking will allow transforming organisations governance and management towards sustainable socio-economic behaviors and thinking, in a holistic and sustainable form of knowledge and practice. Integrating the arts and the imaginary to rational processes of thought and knowledge is experimented by the chair programs and projects in a variety of approaches, from the use of symbolic artefacts in management to the publication of science-fiction literature on the future of work.

Anticipation and fiction

Time-space is a modern and contemporary notion resulting from the interdependence of the two concepts of time and space. Time and space are related to one another, as established by particle sciences, astrophysics, mathematics, as by neurosciences (Eichenbaum, 2017; Buzsáki, 2013), cognitive philosophy (Green, forthcoming; De Brigard et al., 2018), psychology (Reavey, 2017) or social sciences (Adams et al. 2009), in the footsteps of

Parmenides, Leibniz, Bergson, among others. A given time-space defines a universe, of which there would be innumerable myriads, parallel, superimposed, intersecting (Everett, 1957) as postulated by string theory¹⁰. Astrophysics theories about multiple parallel universes are translated in social sciences in metaphoric thinking, for example on disciplinary space splitting (Hackley, 2010), or literal use in theorizing the new self in social network or avatars in technological “virtual” realities (Subbotsky, 2020), where “universes” is interpreted as cultural horizon, within which we behave, think, perceive and understand differently. In daily life we are permanently immersed in such different universes – among the more obvious memories and expectations, or the past and the present – which we interrelate by evocating, anticipating or jumping from one time-space to another: from dream to reality, from intention to act, from memory to creation, from your shoes to mine. Beyond the technologies of the “virtual”, the activity of simulation is ordinary and banal, whether it is the training to particular situations, the mental projection into others’ perceptions, the forecasting of more or less probable events¹¹, or the recollection of past memories. Simulation allows anticipation, in the sense of explicit or implicit preparation for what might happen¹². Explicit: when uncertainty is limited, predictions, forecasts, expectations, hopes, fears are possible, allowed and widely implemented in our daily life¹³. Implicit: when uncertainty dominates, preparation is no less possible: for example, a car driver prepares himself implicitly, below the threshold of consciousness, instinctively, for an unexpected vehicle. Or, at night, I am so ready that I jump and shiver at the slightest noise. Anticipation is an anchored mental functioning, underlying conscious life, as a constant mental operation, essential to living beings. It is inscribed at the heart of perception and its “anticipatory sensors” (Berthoz, 2015), which prepares us for a range of mentally “simulated” actions, in a complex and – by definition – uncertain world. Moreover, we “anticipate” the past as well, in the form of what might have happened differently: preparing to learn that what we thought had happened, maybe in fact happened but was different. From the discovery that my appointment is not late because he had written down tomorrow's date, to the discoveries of ancestors of mankind well before the beginnings of man, we are facing the past in the same way

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¹⁰ String theory: in particle physics, a theory that attempts to merge quantum mechanics with Albert Einstein’s general theory of relativity. The name string theory comes from the modeling of subatomic particles as tiny one-dimensional “stringlike” entities rather than the more conventional approach in which they are modeled as zero-dimensional point particles. *Encyclopaedia Britannica* online. <https://www.britannica.com/science/string-theory>. Accessed 13 May 2023.

¹¹ Different categories of potential futures have been discriminated as projected, probable, plausible, and possible (Marchau et al. 2019).

¹² I adapt the definition given by Zamenopoulos and Alexiou (2020): “capacity to act in response to or in preparation for a potential future reality”.

¹³ For the application of the different levels of uncertainty to levels of preparation in strategy and policy making, see Van Dorsser et al., 2020.

as the future: what if something else was? What if this had happened instead of that? "What if", is the condition of becoming and strategic action. The children say: let us make as if...

Neither reducible to the ludic, childish nor poetic, the "as if" constitutes a sophisticated realization, the most accomplished perhaps, of adaptive reason. Pragmatist abduction is one of its form. The philosophy of "as if" (Vaihinger, 1911) extends pragmatism into fictionalism, which maintains that fictions fulfill a role in the discovery of truth. "Thought begins first with deviations from reality (half-fictions)" (Vaihinger 2005), to arrive at the pure fictions of ideal constructs, which are "in contradiction not only with reality, but with themselves", like a 'particle with no dimension' (Vaihinger, 1923:16). These fictional ideal constructs (never encountered in reality) are necessary for the pursuit of knowledge. "Vaihinger maintains, paradoxically, that the thought manages to solve theoretical problems and to master reality thanks to the use of fictions, that is to say of constructions which, however, deviate from reality" (Bouriau in Vaihinger 2005). Vaihinger introduces fiction as a thought process in the scientific method of truth-seeking. We could relate it to "thought (or mental) experiments" (Brown and Yiftach, 1996): since ancient times, numerous thinkers have stated and practiced that we can learn about the real world by virtue of merely thinking about imagined scenarios; this even constitutes a preliminary necessary condition for scientific experiment, consisting in imagining various circumstances relating to different hypothesis (Mach, 1908). Vaihinger takes the examples of legal, logical, or mathematical knowledge. For example, infinitesimals in mathematics are fictional ideations, which cannot by definition exist (since if one existed, a smaller one would immediately replace it, in an infinite regress). Vaihinger thus proposes a theory of knowledge in terms of fiction; could it be reversed into 'a theory of fiction in terms of knowledge'?

The power of fiction rests on the paradox of aesthetic emotion which holds in three propositions: 1) we are truly moved by fictions; 2) we know that the content of a fiction is not real; 3) we are truly moved only by what we believe to be real (Radford, 1975). This paradox extends to other domains than emotion: 1) fictional data produces true knowledge 2) we know that fictional data is not real 3) true knowledge comes from, and is about, the real. To claim to have true knowledge of Hamlet, for example to be able to predict his behavior, after reading Shakespeare's play would be illusory. However, we get from Shakespeare's artworks a real knowledge of the human psyche in a situation of power struggles for example. Without entering into the debates on the definitions of fiction nor its philosophical discussions, let us say that the

knowledge on the organizations which we can withdraw from fiction, as in natural sciences the knowledge produced by the introduction of the fiction of the atom (non-existent in the real), on the one hand is a verified knowledge of the real, on the other hand is unattainable by other methods. This is why using fiction to study the world of work, though paradoxical is justified, beyond simply predicting the future of work, for developing a true knowledge of work.

Work and time-space

The space and time in which work takes place goes beyond the work space and the hours worked. Work is experienced in imaginary, projected, symbolic time-space, at least as much as in the places and moments of employment. These differ from the mobilization of the imagination in innovation or problem-solving processes for example, which consider imagination as a solution provider, a look-out-of-the-box tool. Imaginary time-spaces are places to live, not answers to questions. On the contrary, imaginary experiments have the capacity to raise questions of another kind. They establish "copossibilities" and can "bring on a crisis or at least create an anomaly in the reigning theory" (Kuhn 1964, quoted by Brown 1996). Thus the parallel time-spaces, fictional or imaginary universes tapping into "instinctive knowledge" (Brown, 1996) are constitutive parts of the true reality of work experience. Pragmatic philosophies have influenced organizational theories and put experience at the center of most contemporary organizational sciences approaches. The collection of lived experience, ethnographic and auto-ethnographic methods, semi-structured interviews, all seek to be "qualitative", i.e. to qualify organizational experience as knowledge, and to draw theoretical knowledge from it. However, at the heart of these so-called qualitative methods, and of the community of researchers who practice them, there are dissensions: should the reality of lived experience be guaranteed, corroborated by accumulation, by verification of the facts? Or, if it remains unverifiable, absolutely subjective, how could it contribute to knowledge? The debate repeats the one that opposes the supporters of duplicable studies to researchers on unique, particular, singular cases. The uniqueness of the singular is similar to fiction: there is no "reality" in it, as something which could be found in any other case. Nevertheless, the study of "singular cases" produces science, though not in the sense of duplicable, generalizable knowledge, operating as a generalization of findings. "If not the aesthetic effect, what would be the use of a knowledge not valid elsewhere or on other occasions?" (Moriceau, 2004: 113). It is a qualitative knowledge consisting in "going up, from the drama that is played out here and now in the case, towards the problematic that will be repeated elsewhere and in other

times" (Moriceau, 2004). Not the knowledge of immutable general laws, it is an approximate knowledge of the problematic knots in organizational life, knots that often appear, that repeat themselves in variable forms, and produce those singular phenomena that the study of single cases observes. Studying singular cases leads to better understanding the recurrent organizational knots and how they will appear under different appearances and effects. Extending the issue of the singular, the case of the fictional meets the same opposition. If not the literary genre and associated authorial positioning, of what use would a fictional organizational experience be? Far from the discussion of objectivity and subjectivity, studying fictional or part-fictional cases has been recognized of value for the knowledge of organizational phenomena, giving access to a better understanding of organization life experience (Czarniawska, 2019), or to the different truths co-existing in a given situation (Igartua et Vega Casanova, 2016). How does it work concretely and what kind of practical knowledge does the study of a fiction produces, transferable to real work in real life?

Let's suppose that a teleworker recounts his experience of teleworking on a deserted island, for forty days, in total technical, food, medical and psychological autonomy. Except for the fact of his arrival and return, plus a few hundred emails and posts on blogs and social networks, nothing is verifiable from his story. A literary adventurer, this Web Robinson has everything of a fictional hero. A mythomaniac perhaps, a communicator certainly, an author, how could his story, which we will call semi-fictional in order to respect its assumed reality, be used as a case for a serious study on telework? Yet this is what we have produced.

The Worker on a Desert Island for 40 Days

In line with narrative approaches (Clandinin 2007), we studied the various narratives of this "WebRobinson" experience (Stich and Mairesse, 2022) and their reception: narratives produced by the author ("Gauthier"), before, during and after its unfolding; narratives produced by the media; snippets of narratives posted on social networks and exchanges with Internet users. We also interviewed ordinary teleworkers about their perception of an audio-visual summary-narrative that we produced ourselves, with the hero's voice-over commenting on images from his stay. Such data are of the order of romanticized reality or semi-fiction (Whiteman and Phillips, 2008). They do not document the reality of telecommuting, but they do provide access to a lived experience. Whether the experience recounted in the stories is verifiable or not, whether it was actually experienced by a real person, is ultimately irrelevant; the point of fiction, its initial paradox, is to experience what the characters experience, perhaps even more intensely than the real people around

us. As it is the case when drawing from a movie or a novel knowledge about real phenomena (for example understanding a murderer's psychology from looking at Hitchcock's movie *Psycho*), the treatment of semi-fictional empirical data allows by identification to access a deep understanding of the phenomenon under study (Watson, 2011; Whiteman and Phillips, 2008). In our case, for understanding the emotional experience of intensive telework, we studied the perception of the "fictional" situation of the teleworker Gauthier on his desert island by other teleworkers in ordinary situations. We show that this understanding results from narrative identification mechanisms (Holt and Zundel, 2018; Buchanan and Hällgren, 2019), by projection into the story. Identification was implemented from the beginning by Gauthier the storyteller himself, who, deciding to tell his experience even before he left, projects himself as the hero of the story to come, with which he will identify partially (other identifications taking precedence at times: to his colleagues, to the internet users, to his family). The understanding of these identification mechanisms allows us to conclude that, although the (semi)fiction study does not give access to the factual reality of telework, the teleworkers recognize in this extraordinary story their own experience of telework and its paradoxes of enslaved autonomy and connected loneliness, pushed to the extreme by the adventure narrated (the islander's freedom ... to subject himself to continuous working days in front of the computer; his feelings of isolation in the midst of the connection). The necessity for the adventurer of the setting in narrative appears finally as something else than his desire of visibility and mediatization: it is a question of his psychological and physical balance, and the fictionalizing narrative (the fictionalization of the real that his narrative operates) appears as a means of supporting and facing the constraints and paradoxes of this mode of intense work. It is then possible to derive from this some leads for managing well-being in periods of intense remote work.

A practical knowledge of the phenomenon thus results not from its direct study, but from the study of the fictions that deal with it. Fictional or semi-fictional genres bring us face to face with reality. An alternative reality, free from the constraints and presuppositions of ordinary reality, but based on it. The opposition between the truth (verifiability) of "scientific" data and the non-verifiability (error, fiction) of narratives has been criticized and overcome (Phillips, 1995), first because "data" are constructs in the same way as narratives (Brkich and Barko, 2013; Whiteman and Phillips, 2008), second because genres that transpose situations and information in the form of imaginary stories and metaphors use real facts either as a source of inspiration (fiction) or as content (semi-fiction) (Clandinin, 2007). The nature of

the acquired knowledge goes beyond accessing the subjective experience. In our example, the study of the ordinary teleworkers' perception of Gauthier's storytelling suggests telework is experienced in multiple heterogeneous ways: the ordinary teleworker lives on several simultaneous planes. On the one hand, there is the plane of ordinary life and constrained work, and on the other, an imaginary plane in which the teleworker survives in total autonomy on a deserted island, between isolation and connection, a paradise island and bondage with no way out. The imaginary world we are talking about here is not fantasy, dream, escape or entertainment. It is a part of reality. The plane of the imaginary is just as real, really lived, as the material situations, it is even possible that it is more real than the material concrete reality of the situated remote work situation. The time-space of the experience of work, and probably of any organizational phenomenon, is not unique. Without being endowed with supernatural powers, the actors of the organization live in several time- space, several parallel universes, not metaphorically but concretely. What happens if one of these planes, one of these universes, takes over? If we consciously build imaginary ideal organizational universes where working would only be fun? What would happen to the relationships between the actors of such inter-secant universes?

The Worker on a Desert Island for 40 Days

These questions are not purely formal: they are the subject of two of the science fiction short stories in the anthology on the future of work that we published in May 2023 (Stich and Nicot, 2023, *Travailler encore? Sciences et fictions sur le futur de l'emploi*). In the first, the worker in a state of weightlessness carries out his ordinary activity of technical maintenance in a space station, what he has always dreamed of. But at the heart of this ideal, the worst syndrome is lurking, from which he will not escape. The ideal working world is not ideal, and the planes fall back on each other in a catastrophic domino effect. In the second, the ideal avatar in the form of which, once again, the worker carries out his activity in dream conditions allows him to satisfy his worst instincts of domination and manipulation, evacuating any ethical limit. Other stories envisage multiple parallel universes functioning as a distorting mirror of each other, where the most emancipating work consists in creating yet another universe-bubbles, of inestimable value because they evoke with a staggering realism pieces of the forgotten reality. Or again, the total immersion in the euphoria of this creative work exalts employees and managers to the highest level. It is not a question of forecasting, of envisaging possibilities in the more or less short term. It is a question of anticipation in the strongest sense, that is

to say "speculative forecast" (instead of real science), which produces an epistemic value through saturation (Adams et al., 2009). Predictable uncertainty produces the state of anticipation, when the interest for the actual is replaced by the focus on the future, known through its speculative possibilities of actualization. A result of the growing environmental uncertainty and the proliferation of forecasting, the anticipatory attitude becomes a daily way of life, an affective state made of excitement, anxiety, and thirst for knowledge, a way of orienting oneself temporally after the loss of the old linear chain past-present-future. The temporal colonialist chain in the name of a progressive "present", a one-way arrow between the "savage" past and the enlightened future, is destabilized under the retro-prospective effect of a shifting and uncertain future (ibid.: 247). The regimes of anticipation are not reserved for the imaginary or the literature: biogenetics and the perspective of embryonic optimization, accounting audits that anticipate future scenarios, risk mitigation strategies by simulating disasters, are very present activities in our real organizations. In a distorted echo of the work that takes place on parallel fictional narrative planes, our present is organized essentially in terms of futures that must be experienced before they happen (ibid.: 248). To "make experience", to make feel, to make believe: prospective anticipation is a politics of affects. Biotechnologies, nanotechnologies, artificial intelligences, with their unimagined potentialities, press us towards anticipation: do with what could happen as if it were there.

Anticipatory researchers

The collection of science fiction that we edited (Nicot and Stich, 2023) is interspersed with texts by researchers, who between the pages of these plunges into the multiple universes of the future of work seek to keep their heads up, to think about what is, in relation to what could be, to rely on alternative models of organization, to add to or subtract from the anticipation. The alternation of literary writings and analytical texts produces a two-speed prospective effect. Acceleration: the experience of working in simultaneous parallel planes assisted by AI is rushing towards us, to the point that some accounts have almost nothing futuristic about them, such as Katia Lanero Zamora's "Parallax". Braking: the definition of work in Diderot's and D'Alembert's *L'Encyclopedie* (1751) given at the end of the preface of the anthology has lost none of its relevance: "Work: daily occupation to which man is condemned by his need, and to which he owes at the same time his health, his subsistence, his serenity, his good sense and his virtue perhaps¹⁴." The old family, collective and ritual values come back to life in the face of technological, political or capitalist transformations.

¹⁴ « occupation journalière à laquelle l'homme est condamné par son besoin, & à laquelle il doit en même tems sa santé, sa subsistance, sa sérénité, son bon sens & sa vertu peut-être. » *L'Encyclopédie*, 1st edition, 1751, Vol. 16, p. 567.

Magic and sorcery, animal-totems and alchemists of the code, inhabit multiverses where human and non-human workers merge, where affects fuse with and are mistaken for objects. Research loses out here: the researchers' texts often lack the writing quality of fiction writers, which strangely verifies Schütz's prediction: "The safeguarding of the subjective point of view is the only (yet sufficient) guarantee that the world of social reality will not be substituted by a non-existent fictional world constructed by the scientific observer" (2007, cited by Moriceau 2018). Here, the safeguarding of the subjective point of view guarantees the fictional worlds of social reality, which the scientific observer attempts to substitute for the existing.

We and our anthology's researchers face the writing requirement posed by Moriceau (2018:53): "to propose other being-in-the-worlds, even a symphony of new worlds." Or again (55) : " It is above all a question of restoring this experience, of making the effect of these additional dimensions [the body, the narratives, the materiality, the space, the affects, the practice, the gender, the memory, the territory, etc.] felt, of evoking, of giving to see and experience ". To bring up the implicit, the forbidden, the unspoken, the neglected or the rejected: the meanings of the work are hidden, and they are mostly symbolic meanings. These meanings, intended to orient the conceptions of work, are carried, described, explored by science fiction writings, as temporally dependent meanings (sense making), not from the point of view of the intermittence or permanence of the meaning of work and its elaboration (Tommasi, 2020) but from the point of view of referential time-spaces. In a given time-space such work (for example to check the good functioning of a decompression valve of a space station) makes sense completely for its operator. In another collateral time-space, simultaneously, at the same moment, this same work is unbearable. The simultaneity of time-space in which work is lived makes the question of meaning undecidable, including for the worker himself. Many of the published short stories attest to this: meaning and nonsense coexist in the parallel universes where work is experienced. How could we explore these dimensions of meaning in work through realistic empirical studies? The simple definition and delimitation of the distinct and connected time-space where work takes place would require a kind of observation that is itself diffracted on several distinct levels: observing the operator, his surroundings, his actions, his effects, his feelings, but also his distractions, his dreams, those of his gestures that are only thought about, etc. In addition to the complexity of collecting these data, their nature would be problematic. Which disciplines would have the power to locate and identify them, and how could such interdisciplinarity be legitimized? Studies of fictional or semi-fictional data get around these difficulties, particularly because they come

in the constructed, prepared form of more or less linguistic, more or less discontinuous, more or less signed narratives. Linstead (2018) calls the researcher mobilizing art for research to produce "critically affective performative texts": texts in a broad sense, including literary or fictional writing, performances, or experiments, for engaging the subjective poetic and affective as well as the political and social critique. This could be a definition of fictional or semi-fictional literary texts. The story of the "worker on a desert island for 40 days", in itself a novel title, we have shown is a text of this kind: permanently affective, allowing narrative identification, it "performs" in the sense of the living arts and not in the sense of Austin. "Performed" on several parallel stages, the media stage, the organizational stage, the mythical stage, the intimate stage, it unfolds from beginning to end a memorable, rehearsed, replayed story. What the researcher can - and should - add to fictional texts, by studying or producing them, is an understanding of how they function, in particular how they are diffracted on several levels and how by doing so they describe reality and its diffractions. Linstead identifies four "moments" through which such texts operate: the poetic, the political, the aesthetic, and the ethical. When it comes to (science) fictions and the possible futures of work, identifying these moments, planes, or universes in which work is lived according to different meanings, is the responsibility of the anticipatory researcher. Science fiction authors, like the architect of the Matrix, construct plausible interlocking universes in which workers experience the meaning of their activities with varying degrees of happiness. These are "thick sensory descriptions" (Taylor and Hansen, 2005). The researcher, unprepared, and not mastering the appropriate writing processes, is not suited to the production of such texts; it would demand an immense amount of work of him. Instead of this laborious reconversion, we propose to rely on science-fiction texts in order to understand on which planes, in which time-spaces, the meaning of the future-already work is played out, by analyzing where their effectivity comes from.

For example, the "Cadre Spationaute (the spaceman manager)" by Fabien Fernandez operates in two superimposed universes: one is his ideal work environment, the other his "real" social life (of which we will know nothing except his teammate jobs titles and that his companion leaves him). On these first two levels are grafted two others: his own internal time-space, corporeal and mental; and the time-space of the controllers who observe him. The "moments" by which this text acts are identifiable: poetic (the ballet in weightlessness of the spaceman alone in front of the sidereal and black emptiness), political (the social downgrading), aesthetic (the vision of the blue and white

planet Earth), ethical (to take care of those that one downgrades). They are imbricated and interdependent, and reverberate from one universe to another in distinct forms. In the intimate corporal universe of the spaceman, the poetic moment diffracts itself in sensations of floating and suspensions, the aesthetic in rhythm, the political in headaches, the ethical in aberration. But these same moments are also diffracted on the universe of the controllers, and on that one of the social life. We could analyse how the poetic of the weightlessness is resonating in the controllers' world as weighing responsiveness to stress: the idealization of work is countered, or counters, the politics of efficiency, at the cost of the worker's health. His health represents the worker's pledge and bet in his quest for the ideal in the face of the constraints of objectives – this is what the case tells. This is how science fiction stories bring out knowledge about work, or the future of work: they show quite explicitly how the critically affective performing moments diffract across the different time-spaces at different speeds (of sedimentation would say Deleuze) and according to variable segmentarities. For the duration of the reading, the whole thing creates a world, which collapses in the last page, by the collapse of the moments on each other. By identifying the different planes of sedimentation, we can induce the mechanisms interrelating the planes, and understand their reliability or fragility through studying the collapse.

What happened?

The interweaving of meaning-making moments in the various universes is complex to expose, though experienced simply by reading. What is experienced then is the intertwining of meanings at multiple and co-existing levels in multiple time-space. The underlying question that the reader asks himself: could it have happened differently? what happened? is the "utilitarian" reduction of the central question posed by the story: what happened to bring us to this point, to make the future of the work look like this? The functioning of the short story, its literary process is to describe the intersections between the different worlds only at the final moment. Until then, we remain suspended, wondering what has happened (and not what will happen), what has brought this spaceman to this situation of being unable to act, as in nightmares where the legs no longer respond to the brain's injunctions to start running, while he repeats to himself how happy he is to be doing this work, here. Deleuze (1980:235) characterizes the genre of the short story precisely by this question: what happened? Not on the mode of the investigation but on the mode of the unknowable, of the imperceptible, and not "because it would speak about a past of which it would not have the possibility to give us the knowledge anymore" (p.237). What is this almost nothing, which makes something

happened? The science-fiction short story transports the interrogation by doubling it in a 'mise en abyme'. What could have happened for these characters to get to where they are? The search for what will happen is equivalent to the search for what (perhaps) happened: this is where the expression "prospective anticipation" takes on its meaning. We could add: retro-prospective anticipation. What science fiction (its authors) makes us experience about work is this: what do we not know, that we cannot know, that we ignore, neglect or refuse, which will make our work in the future come to this? The above example shows how neglecting the bet on health taken by workers to balance their quest for an ideal work in face of the pressure for results would lead to forbidden-or-definitive breakdowns – a worthy learning for HR management. For the most part, the scholars in the anthology fail to keep the questioning in its intact tension. One gives a glimpse of a technological cause (completed indistinguishability between AI and humans). Another returns to the recurrence of old human obsessions, ambition, domination, bestiality. A third reformulates the imagined fictions in current rational terms, thus operating a subtle reversal of the imaginary into extrapolation of the current and of the anticipation into prediction. The last reversal seems to us to be the most pernicious: by translating utopia (or dystopia) into realistic rational terms (the discovery of a universal, free and inexhaustible energy becomes access to a universal income; the uselessness of work becomes the reduction of working time; the network of self-organizing machines ensuring the general equilibrium becomes an almighty reliable computer), the fictional paradox is brought down to the level of logic and rational choices. These procedures are specific to research, which here attempt to circumscribe the contributions of fiction to the question: how, why, would we get there (or not)? The researchers' worries is about the preparation of possible futures, not about the mystery of their possibility, which the short stories address through plots that keep the reader on the edge of his seat, caught in the unanswered question: What would make us have made these universes happen, where work consists of trying to remember what is real? where work aims at gaining access to impunity behind the most unsuspected avatars? where the ideal work is the worst of all? The question of what happened, put in the future (what will have happened) produces an opening on intersecting parallel universes, not where tomorrow's work will perhaps take place, but in which all work is ever and always carried out. Anticipation in this retro-prospective way leads to a reflection and an understanding perhaps able of thwarting futures that are too risky, but above all capable of teaching us researchers to re-think time and the place of work, their concrete reality, as multiple interwoven fictional time-spaces, and to identify the passer-by, the passage points – and perhaps the costs – of travelling from one to another.

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Tenses and Tensions: Temporality in the Future of Work¹⁵

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Abstract

Contemporary organizational literature has largely overlooked the temporalities involved in our understandings of work and the ways in which our understandings of work depends on temporal boundaries. Thinking about temporality can open up fundamental political and philosophical issues around the nature of work and its place in our societies. The current essay examines temporality at work through three temporal modes of inquiry: the past continuous, the present tense, and the future (im)perfect. By interrogating how each of these modes raises certain questions and dilemmas, I hope to stimulate reflection around the ways that temporality structures inquiries around work.

Keywords: Tensions; Temporalities; Work; Future of work.

Increasingly, discussions of work are framed in terms of its “future” – will there be work in the age of AI, how will work transform in a post-industrial period, will there be new “green” jobs, will we work into old age, and the like. In these discussions it is very rare that we directly acknowledge our temporal shift into this “future” mode, as if the current and past of work were now less important topics than imagining its future. More generally, very little scholarship takes seriously the temporalities involved in our understandings of work, or the ways in which how we understand work depends on the temporal boundaries we use to frame those understandings.

Thinking about temporality can open up fundamental issues around the nature of work and its place in human society. For instance, it makes us confront question about the extent to which is work a human constant with an “existential” aspect, versus a socially-historically contingent type of activity. In some sense, it is impossible to imagine human society without productive, collective activity; yet at some point in history (the industrial revolution? The agricultural revolution?) these have been more recognizable as work in the contemporary sense. Put briefly - have we always ‘worked’?

Moreover, if we accept the historicity of work, its periodization remains a puzzle. If we were to write a history of work, where would it begin, and what would be the grand periodizations? Many of the core debates about work experience and its critique depend on whether we see work as an aspect of social organization as such, as a “modern” phenomenon, or as an aspect of capitalism

specifically. In the latter case, we may focus on the “classic” capitalist images of Victorian factory work or more contemporary precarious, platformed, gig work. We may think of an evolution from bonded to free labour or focus on the forms of bonded labour that continue to exist today. By changing those categories or periodizations, we change our attentional focus to reveal certain aspects of our world and obscure others, revelations and obfuscations that have political and social effects.

In these brief remarks I would like to give a small sampling of the ways that temporalities might become part of our reflections on work. Rather than an elaborated these, these are meant as conceptual “amuse bouches” that can whet the appetite for discussion around temporality and work. I use the metaphor of “tenses” to communicate that these ways involve linguistic and discursive frames, built around a temporal orientation. I also hear in the notion of “tenses” an echo of the political and social “tensions” that each of these temporalities brings to bear on different conceptions of work.

Past (Continuous?) Tense

Plus ça change, plus c’est la même chose.....at least in the medium term, work is a constant and foundational aspect of contemporary society. This could be an existential aspect that has followed human along their history, or in could be a illusion created by our attachment to work in the modern period. It can also be inflected positively, by seeing in work the ever-innovative tool using human mind, or negatively, by focusing on the ongoing toil for material sustenance. In some cases, one can discern a combination or hybrid of both of these views or some combination (as in, for example, Arendt’s famous distinction between work and labour, where the distinction itself is universal but their relation can be historically contingent).

By framing work as continuous or discontinuous, evolving or regressing, we can give a sense of the ever present, the ever changing, the linearly progressing, or the sense of a slow descent from a romantic pre-work condition. Moreover, by emphasizing the universality of work but focusing on its alternation between poles of creativity and labour, one can frame social production not as linear but as an ever-returning, cyclical process. What are the practical implications of such choices?

In short, it matters to what extent and in what ways we juxtapose past and present images of the same. An

¹⁵ Adapted from keynote panel at the 7th RGCS Symposium hosted by IAE Grenoble, France.

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evolutionary or progressive discourse can, for instance, create a sense of injustice when we reveal that, despite all of our “modern” advancements, the persistence of exploitation and the emergence of new forms of slavery continue. The dissonance between the cyclical return of unfreedom and the progressive hope for freedom can be a foundation for political mobilization but can also lead to the disavowal of the archaic and fear of the return of the past. As we see the old exploitation return in new guises, will the sense of temporal progression be replaced by a sense of repetition, stasis or stagnation that demand revolt? Or will it create a sense of fatality that change is impossible? How to present temporal continuity in a way that allows us to recognize underlying structures and processes, without destroying the sense of agency and contingency that would be needed to contest and transform those processes?

Present Tense

Using terms like “contemporary workplace” draws upon a window of the present whose amplitude and nature are rarely specified. Increasingly, I read in the term “contemporary” a undercurrent of tension, as if it referred to a hiatus couched between a primitive past and an unknown future. The notion of the present in discourse about work, at least in the “neoliberal” era, sometimes feels like it is waiting for some kind of change, treading water in a liminal period following a “craft” or “professional” work of an imagined past, but without a clear sense of what awaits on the other side. It is reminiscent to the classical Gramscian sense that “the old world is dying, and the new world struggles to be born: now is the time of monsters.”

In this now-time of monsters, we confront hybrid visions of work that are full of tensions, ambivalences contradictions and paradoxes, all kinds of double meanings implanting misunderstandings about the relation of work to the non-work spheres of life. Workplace wellness programs and other leisure-oriented activities promise home at work, digital technologies and new workplace logistic promise work at home. Both reflect a general crumbling of the distinction between work/nonwork, which is temporally marked. We are increasingly mobile, accelerated and multitasking, but also increasingly stuck both economically and psychologically. Spurred both by a new reflexivity about the ubiquity of structural relations and global consciousness, yet we are reassured of our own agency and responsibility, we end up asking ourselves whether this situation is just in our heads or whether the world is actually like this. It’s likely both. But for how long? Can thinking about work in the future help us out of this cul-de-sac of liminality and ambivalence?

Future (Im)Perfect Tense

The increasing prevalence of the term “the future of work” should give us pause – what do we mean by the phrase? By ‘future’ do we just mean “different than this”? Is it a description of what we think will happen, or a calling into being of something whose shape we are not yet aware of? Is it a question of what work will look like in the future, or whether work will have a future at all..or for that matter, whether we will?

Similarly to the present, future imaginaries are filled with paradoxes and ambivalences, but this is not surprising because in the vacuum of the future we project or images of the present. Technosolutionist images of innovation and augmentation are juxtaposed against dystopian images of surveillance, lack of social safety net, and diminishing worker rights faced with all-powerful corporations. But the future tense, perhaps because of its imaginary mode and freedom from empirical limitations, may be more totalizing and caricatural. The good in the future is more complete than the good in the present; its evils are more menacing and inescapable. The present, for all its problems, presents us with empirical complexity that allows us not to take our judgements too seriously. The future is free from that constraint, and so it is no wonder that imagining the future is a favorite hobby of the most narcissistic CEOs and visionaries, who find in this uncharted territory a free play for their egos.

It is this totalizing aspect of our dreams of the future that might give us pause before immersing ourselves in excises of imagining utopian futures. While such exercises may help us loosen the binds of current conventions, they may alternatively reimagine those conventions in more tightly constraining ways, dream monsters that are more fearful than those of the present. By contrast, what would it look like to have, to use Weick’s term, a “disciplined imagination” about the future of work? Disciplined imaginations of the future could be useful for creating mid-level and provisional ideas about the near future, keeping our scope close enough for that imagination to have performative effects on reality.

Summary and Conclusion

These very broad musings about three temporalities of work – the past continuous, the present tense, and the future (im)perfect – are meant to underline that temporality is most interesting when we don’t take time as a homogenous and linear dimension along which we string events like beads. Instead, thinking temporally is strategic and involves putting in and out of focus different relations between accumulated experience and stories, phenomenal sensations and the fog of everyday life, and affect-laden ideas about futures whose scope is undefined. In this view, more than simply studying how

time is organized during work, we should study how work is understood as a temporal phenomenon, a process, or a rhythm, as something we remember, suffer through, or anticipate. And more than that, more than an event in time, it is our way of approaching time that makes or remakes what work is and can be. The same word, said in one moment, can be an expression of disdain, that in another moment is a sign of gratitude. So, questions about meaning in the social sciences, which often begin with “what” or “how”, can be complemented by asking “when”.

Exploring time, space and new ways of working: a conversation with ChatGPT

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This edition of JOCO's interview section is somewhat unusual and experimental. We enter the horizon of ChatGPT to talk about space, time, and new ways of working. Most of us have interacted with this generative AI, either to experiment or to better understand the tool or to accomplish a specific objective. From inspiration to guidance, ChatGPT has made a grand entrance into our lives and shows no signs of exiting.

When discussing the section with the journal's editors, the - apparently - "funny" and fun idea of interviewing the chatbot came up. The prospect of engaging with this controversial interlocutor appeared intriguing and prompted us to embark on this endeavour. What will it 'say' about time? Will it make up things, or will it keep concepts grounded in some of our knowledge basis? Will previous interactions define something in the conversation? If yes, what? It sounded like a promising encounter. Yet, the experiment also sounded somewhat lonely.

The core of the genre of the 'interview' depends upon two parts of interaction. One actor asks questions, and the other, the informant, considered knowledgeable on the topic of interest, provides valuable and targeted answers. As our 'informant' constantly reminded us, it is an "AI language model" that "doesn't possess personal preferences or emotions in the same way humans do." The interview was missing something about the excitement that orients the genre. The question was: *how can we make this plain question-answer interaction more exciting?* We then decided to have a "dialogue" with ChatGPT, first separately, and then, together.

Gislene eventually used ChatGPT. "*Once I was in a rush to finish a paper, so I asked ChatGPT to help me find literature, and it was a disaster. None of the suggestions were concrete. None of the papers existed.*" On the other hand, Melissa was an avid user, even up to the months prior to the launch of the tool using a beta account. Drawing from her experience of using ChatGPT changing over time, she states, "*Now, something is different. It's not that conversational anymore.*" We gathered, discussed, and decided to make the experience more challenging.

We prepared an interview guide and individually interviewed the chatbot with the same set of questions. Gislene's interview happened on May 17th, 2023, and Melissa's on May 18th, 2023. We decided to mimic human interactions while performing the interviews. Aiming to resemble an encounter of "acquaintances", who happened to bump into each other, Gislene created a new account

for the interview. Differently, Melissa used the same account she has been using since the ChatGPT's pre-launch, mirroring a conversation with an "old friend".

Two weeks later, on June 8th, we met in person and mimicked a gossip situation. Both of us "know" and "have met" ChatGPT separately. The intention of our gathering was to discuss and compare the versions of the story told by our common "friend". We assumed the plot would be the same, but the details would vary. This is why we aimed for the specifics of the narrative in our conversation, focusing on what was shared with one but not the other. Thus, despite the similarities among the answers, what can be read in the transcripts attached to this summary, it seemed interesting to highlight the peculiarities of each conversation.

First, we noticed the differences in style. The responses were adapted to the existing knowledge of the interviewer. For instance, ChatGPT used exclamation marks in several moments, and Melissa recognised she often frames her writing utilising enthusiastic wording with exclamation marks. Although the content was basically the same in both interviews, the intonation was adapted to the level of interaction already established between interviewer and interviewee.

Second, the vocabulary adopted by the AI model to compose its utterances also revealed ideological dimensions of the conversations. Melissa's answers pointed to a managerial perspective with the notion of *empowerment* and constantly connecting the questions from a productivist approach. Alternatively, Gislene's responses explored the notion of *ownership*, and strongly related to employees' ideal working conditions, and some intentionality on the doings. Additionally, in several cases, ChatGPT offered more bullet points (longer/detailed answers) to Gislene than Melissa.

Third, in different moments and depending on the tone of the question, the answers included a statement reiterating itself as an "AI language model." During our conversation about the chatbot, we discussed two different paths to understand why this constant reminder persisted. On one hand, it made a clear delineation of what type of technology ChatGPT was due to legal regulations from California, where OpenAI is established. On the other hand, ChatGPT made it clear that it is not a person, so it shouldn't be compared to a human. We recalled the situation when Kevin Roose, a reporter from New York Times, [shared his experience with the AI language model available on Bing](#).

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Fourth, when we explored the themes of coworking spaces, commons, time and space, we noted some interesting nuances in the responses. For instance, there was a dissonance between a globalist and generalist approach delivered to Gislene and a more local-internal and specific approach resulting from Melissa's questions about coworking spaces. Another example is related to the notion of commons, a term presented in quotation marks by ChatGPT. Although previously in the interview with Melissa, digital examples were included in the answers, when the chatbot explained different types of commons, ChatGPT did not reference digital commons. Moreover, she received less examples than Gislene.

Fifth, and finally, for both Melissa and Gislene, when approaching time and space, ChatGPT covered aspects related to time-space constraints, blurring spaces (physical and psychological boundaries), work-life integration (mingling family/house related tasks with organisations tasks during the official working hours), work hours, location independence, and time management.

Given the engaging conversation we could establish due to the individual interviews with ChatGPT, we will keep running the experiment in the coming months. Our plan is to conduct monthly interviews with the same questions to assess *if* and *what* changes in the answers provided by the AI model. We will keep you posted! Meanwhile, enjoy our two interviews!

I. Gislene's interview with ChatGPT (17 May 2023)

Gislene: Hi! Can I interview you?

ChatGPT: Of course! I'm here to assist you and answer any questions you have. Please go ahead and ask your interview questions, and I'll do my best to provide informative and helpful responses.

Gislene: Great! Can you please introduce yourself?

ChatGPT: Certainly! I'm ChatGPT, an AI language model developed by OpenAI. I'm designed to understand and generate human-like text based on the input I receive. My purpose is to assist users like you in answering questions, providing information, and engaging in conversation on a wide range of topics. I've been trained on a diverse range of data sources, including books, articles, websites, and more, up until September 2021. So, how can I assist you today?

Gislene: Can you tell me more about what you do? What is your mission?

ChatGPT: As an AI language model, my primary mission is to assist and provide information to users like you. I aim to be a helpful and reliable resource for answering questions, generating text, and engaging in conversation

on various topics. I can assist with tasks such as providing explanations, offering suggestions, helping with research, creating content, and more.

My purpose is to leverage the vast amount of knowledge and information I've been trained on to assist users in a wide range of domains. Whether you need assistance with academic subjects, creative writing, general knowledge, or practical advice, I'm here to help.

It's important to note that while I strive to provide accurate and up-to-date information, I may not have knowledge of events or developments that have occurred after my last training data, which is up until September 2021. Therefore, for the most current information, it's always a good idea to consult reliable sources or check for recent updates.

Gislene: What do you like the most in your work?

ChatGPT: As an AI language model, I don't possess personal preferences or emotions in the same way humans do. However, I'm designed to be helpful and provide valuable assistance to users, and that is a key aspect of my functionality. I find satisfaction in being able to provide accurate and useful information, answer questions, and engage in meaningful conversations with users like you. My purpose is to make your experience interacting with me as productive and beneficial as possible.

Gislene: What is work for you?

ChatGPT: As an AI language model, my "work" essentially involves processing and generating text based on the input I receive from users. This includes tasks such as understanding questions, analyzing the context, retrieving relevant information from my training data, and generating appropriate responses.

While I don't experience work in the same way humans do, my purpose is to assist and provide value to users by leveraging the knowledge and capabilities I've been trained on. Through this interaction, I aim to fulfill the role of a virtual assistant, helping users find information, answer their queries, and engage in meaningful conversations on a wide range of topics.

In summary, my work involves processing and generating text to assist users with their inquiries and provide helpful and relevant information.

Gislene: What does the future of work hold for us?

ChatGPT: The future of work is a topic of great interest and speculation. While it's challenging to predict with certainty, several trends and possibilities have emerged based on ongoing technological advancements and

evolving work dynamics. Here are a few potential aspects of the future of work:

1. **Automation and AI:** The continued development and integration of automation and artificial intelligence technologies may lead to significant changes in the workforce. Certain tasks and jobs that are repetitive, manual, or rules-based could be automated, allowing humans to focus on more complex and creative endeavors.
2. **Remote Work and Flexible Arrangements:** The COVID-19 pandemic accelerated the adoption of remote work and flexible work arrangements. This trend may continue, as organizations recognize the benefits of remote work in terms of flexibility, cost savings, and access to a global talent pool. Hybrid models combining remote and on-site work may become more prevalent.
3. **Gig Economy and Freelancing:** The gig economy, characterized by short-term contracts and freelance work, has been on the rise. This trend may continue, with more individuals opting for independent work arrangements and organizations seeking specialized skills on a project basis. Platform-based work marketplaces could further facilitate these arrangements.
4. **Skills Evolution and Lifelong Learning:** The future of work will likely demand continuous skill development and adaptability. Technological advancements and changing job requirements may necessitate upskilling and reskilling efforts. Lifelong learning, both through traditional education and online platforms, will play a crucial role in keeping up with evolving job market needs.
5. **Human-Centric Skills:** As automation takes over certain tasks, skills that are uniquely human, such as creativity, critical thinking, emotional intelligence, and adaptability, may become even more valuable. These skills enable individuals to solve complex problems, collaborate effectively, and provide a personal touch that technology cannot replicate.
6. **Ethical Considerations:** With the increased use of AI and automation, ethical considerations regarding data privacy, algorithmic bias, and the impact on employment need to be addressed. Developing robust frameworks and regulations to ensure fair and responsible use of technology will be essential.

It's important to note that these are speculative possibilities, and the future of work will depend on various factors, including technological advancements, societal choices, economic conditions, and policy decisions. Adaptability, lifelong learning, and embracing change will likely be key factors in navigating the evolving work landscape successfully.

Gislene: Can you give one or two examples of how AI may change how we work?

ChatGPT: Certainly! Here are a couple of examples of how AI may change the way we work:

1. **Increased Automation:** AI has the potential to automate repetitive and mundane tasks, freeing up human workers to focus on more complex and creative work. For example, in industries like manufacturing and logistics, AI-powered robots and autonomous systems can take over routine assembly line tasks, optimizing efficiency and reducing errors. This can lead to increased productivity and allow human workers to engage in more strategic and intellectually challenging activities.
2. **Enhanced Decision Support:** AI can provide valuable decision support by analyzing large amounts of data and extracting insights. For instance, in fields such as finance and healthcare, AI algorithms can analyze complex data sets, identify patterns, and provide recommendations for investment strategies or treatment plans. This can augment human decision-making, enabling professionals to make more informed choices and potentially improve outcomes.

These examples demonstrate how AI technologies can augment human capabilities, streamline workflows, and contribute to increased productivity and efficiency in various domains. However, it's important to note that while AI can bring significant benefits, it may also raise concerns about job displacement and ethical considerations, which need to be carefully addressed.

Gislene: What are new ways of working?

ChatGPT: New ways of working refer to alternative approaches and practices that are emerging to adapt to changing work dynamics, technological advancements, and evolving employee expectations. Here are a few examples:

1. **Remote and Distributed Work:** The COVID-19 pandemic has accelerated the adoption of remote work, allowing employees to work from home or any location outside the traditional office setting. This shift has highlighted the benefits of flexibility, reduced commuting time, and access to a wider talent pool. Remote work has become more prevalent, and organizations are adopting technologies and collaboration tools to support effective virtual teamwork.
2. **Flexible Work Arrangements:** Flexibility in work arrangements has gained prominence. This includes options such as flextime (allowing employees to determine their own work hours within certain boundaries), compressed workweeks (working full-time hours in fewer days), or job sharing (two or more employees splitting the responsibilities of a full-

- time role). These arrangements can promote work-life balance and accommodate individual preferences.
3. **Agile and Cross-functional Teams:** Agile methodologies, initially popular in software development, have spread to other industries. Agile teams work in short iterations, collaborate closely, and adapt quickly to changes. Cross-functional teams bring together individuals from diverse backgrounds and skills to work collaboratively on projects. Both approaches foster flexibility, innovation, and efficient problem-solving.
 4. **Results-Oriented Work Environments:** Shifting the focus from the number of hours worked to the outcomes achieved, results-oriented work environments emphasize productivity and performance rather than strict adherence to fixed schedules. This approach allows employees to have more autonomy in managing their time and work processes, provided they meet their objectives.
 5. **Collaborative and Digital Workspaces:** Collaborative tools and digital workspaces facilitate communication and collaboration among remote or distributed teams. These platforms enable real-time document sharing, virtual meetings, project management, and seamless information exchange. They promote teamwork and enable employees to work together regardless of physical location.
 6. **Emphasis on Well-being and Employee Experience:** Organizations are increasingly recognizing the importance of employee well-being and positive experiences in the workplace. This includes initiatives such as wellness programs, mental health support, flexible benefits, and creating inclusive and diverse environments. Prioritizing employee well-being can enhance productivity, job satisfaction, and retention.

These are just a few examples of new ways of working that are emerging in response to changing needs and expectations. Organizations are experimenting with various approaches to create more flexible, productive, and engaging work environments for their employees.

Gislene: How can AI support these new ways of working you just mentioned?

ChatGPT: AI can support and enhance these new ways of working in several ways:

1. **Collaboration and Communication:** AI-powered collaboration tools and virtual assistants can facilitate seamless communication and collaboration among remote or distributed teams. Chatbots and virtual meeting assistants can schedule meetings, manage agendas, transcribe conversations, and provide real-time language translation, breaking down communication barriers and improving efficiency.

2. **Intelligent Automation:** AI can automate repetitive and mundane tasks, freeing up employees' time and allowing them to focus on more value-added activities. Intelligent process automation can streamline workflows by automating data entry, document processing, and routine administrative tasks. This improves productivity and enables employees to dedicate their skills to more complex and strategic work.
3. **Personalized Experiences:** AI algorithms can analyze employee preferences, behavior, and feedback to deliver personalized experiences. This can range from personalized learning and training programs tailored to individual needs to personalized recommendations for content, resources, and professional development opportunities. AI can help create customized employee experiences that enhance engagement and productivity.
4. **Data Analytics and Insights:** AI-powered analytics tools can process vast amounts of data, extract patterns, and provide valuable insights. This can support decision-making processes, help identify trends, optimize resource allocation, and provide predictive analytics for workforce planning. AI enables organizations to make data-driven decisions that drive efficiency and competitiveness.
5. **Employee Well-being:** AI can contribute to employee well-being initiatives by providing personalized well-being recommendations, reminders for breaks, stress management techniques, and mental health support. Chatbots and virtual assistants can offer resources, guidance, and confidential conversations to support employees' emotional well-being.
6. **Intelligent Assistance:** AI-powered virtual assistants can provide on-demand support and guidance to employees. They can answer questions, provide information, and assist with tasks, enabling employees to access information and resources quickly and efficiently. Virtual assistants can act as personalized work companions, offering suggestions, reminders, and assistance throughout the workday.

Overall, AI has the potential to augment productivity, facilitate communication and collaboration, personalize experiences, provide insights, and support employee well-being in the new ways of working. It can act as a powerful enabler, enhancing efficiency and effectiveness in various aspects of work.

Gislene: Do you know what are coworking spaces?

ChatGPT: Yes, coworking spaces are shared workspaces where individuals from different companies or professions can work independently or collaboratively in a shared environment. They provide a flexible alternative

to traditional offices, offering a combination of private work areas and communal spaces.

Here are some key features and benefits of coworking spaces:

1. **Shared Infrastructure:** Coworking spaces provide a range of amenities and infrastructure, including desks, chairs, Wi-Fi, meeting rooms, printers, and kitchen facilities. These resources are shared among the individuals or companies using the space, reducing the need for individual organizations to invest in their own office infrastructure.
2. **Flexibility and Scalability:** Coworking spaces offer flexible membership options, allowing individuals or teams to choose the most suitable arrangement based on their needs. Memberships can range from daily or hourly access to long-term commitments. Additionally, coworking spaces often provide the flexibility to easily scale up or down as business needs change.
3. **Community and Networking:** One of the distinguishing aspects of coworking spaces is the sense of community they foster. They bring together professionals from diverse backgrounds, industries, and skill sets, creating opportunities for collaboration, knowledge sharing, and networking. Community events, workshops, and social gatherings are often organized to facilitate connections among members.
4. **Collaboration and Synergy:** Coworking spaces promote a collaborative work environment where individuals and companies can interact, share ideas, and collaborate on projects. This can lead to cross-pollination of ideas, creative problem-solving, and potential business partnerships.
5. **Cost Efficiency:** For freelancers, startups, or small businesses, coworking spaces can be a cost-effective option compared to leasing or setting up a dedicated office space. By sharing the expenses of utilities, maintenance, and amenities, members can access professional workspaces at a fraction of the cost.
6. **Professional Atmosphere:** Coworking spaces offer a professional work environment, often designed to be inspiring, comfortable, and conducive to productivity. They provide an alternative to working from home or coffee shops, offering a more structured setting while still retaining flexibility.

Coworking spaces have gained popularity in recent years due to the rise of remote work, the gig economy, and the desire for more flexible work arrangements. They cater to a diverse range of professionals, from freelancers and entrepreneurs to remote employees and small teams, providing them with a supportive and dynamic work environment.

Gislene: What do you think coworking spaces will look like considering what you said about the future of work?

ChatGPT: Considering the potential future trends in the world of work, coworking spaces are likely to evolve and adapt to meet the changing needs of professionals. Here are a few possibilities for how coworking spaces may look in the future:

1. **Hybrid Work Environments:** With the increasing prevalence of remote and flexible work arrangements, coworking spaces may become even more versatile and accommodate a mix of in-person and remote workers. They may offer dedicated spaces for individual work, collaboration areas for team projects, and advanced technology infrastructure to support virtual meetings and remote collaboration.
2. **Specialized Spaces:** As the workforce becomes more specialized and diverse, coworking spaces may cater to specific industries or professional niches. For example, there might be coworking spaces tailored to technology startups, creative industries, healthcare professionals, or specific fields requiring specialized equipment. These specialized spaces can foster industry-specific collaboration and networking.
3. **Enhanced Digital Integration:** Coworking spaces may integrate advanced technologies and digital tools to enhance productivity and connectivity. This could include smart office features, IoT (Internet of Things) devices, advanced video conferencing systems, and AI-powered assistants within the workspace. These technologies would facilitate seamless communication, automation of routine tasks, and personalized work experiences.
4. **Wellness and Well-being Focus:** As employee well-being continues to be a priority, coworking spaces may integrate wellness-focused amenities and programs. This might include dedicated wellness rooms for relaxation or meditation, fitness facilities, ergonomic workstations, and access to wellness resources such as mental health support, healthy snacks, and wellness workshops.
5. **Sustainable and Eco-friendly Design:** With the growing emphasis on sustainability, coworking spaces may adopt environmentally friendly design principles and practices. This could involve using renewable energy sources, incorporating energy-efficient technologies, promoting recycling and waste reduction, and incorporating biophilic design elements to enhance well-being and productivity.
6. **Community Engagement:** Coworking spaces may further strengthen their sense of community and foster collaboration through curated events, skill-sharing sessions, industry-specific workshops, and mentorship programs. These initiatives would facilitate networking, knowledge exchange, and

professional growth within the coworking community.

7. **Global Networks:** With the rise of remote work and digital connectivity, coworking spaces may form broader networks that allow members to access multiple locations worldwide. This would provide professionals with the flexibility to work from different cities or countries while maintaining a sense of community and consistency in their work environment.

These are speculative possibilities, and the future of coworking spaces will depend on factors such as technological advancements, industry dynamics, and evolving work preferences. The key focus will likely be on creating flexible, inclusive, and supportive environments that cater to the needs of a diverse workforce.

Gislene: Do you know what are commons?

ChatGPT: Yes, the term "commons" refers to shared resources, spaces, or assets that are accessible to and used by a group of people. It stems from the concept of the "commons" in the field of economics and resource management, which highlights the idea of collective ownership and shared responsibility. Commons can take various forms, including:

1. **Natural Commons:** These are natural resources that are available for communal use. Examples include air, water bodies, forests, grazing lands, and fisheries. The management of natural commons often involves finding a balance between utilization for human needs and ensuring sustainability for future generations.
2. **Digital Commons:** In the digital realm, commons can refer to shared digital resources, knowledge, and creative works. Open-source software, online databases, creative commons-licensed content, and collaborative platforms are examples of digital commons. They are typically accessible to the public and can be freely used, shared, and modified within the defined licensing terms.
3. **Urban Commons:** Urban commons refer to shared spaces and resources within urban environments. These can include public parks, community gardens, public libraries, co-working spaces, and community centers. Urban commons promote community engagement, social interaction, and the sharing of resources for the benefit of residents.
4. **Knowledge Commons:** Knowledge commons encompass collective knowledge, information, and cultural resources that are shared and freely accessible. This includes public domain works, scientific research publications, open educational resources, and community-driven knowledge-sharing platforms. The knowledge commons encourages the

open dissemination and collaboration in the creation and use of knowledge.

The concept of commons emphasizes the idea of collective stewardship and the recognition that certain resources and spaces are not privately owned but are shared by a community. Effective management of commons often involves establishing rules, norms, and governance structures to ensure sustainable and equitable use, prevent overexploitation, and address conflicts that may arise among users.

It's important to note that the concept of commons has been widely studied and debated in various disciplines, including economics, environmental studies, governance, and social sciences. The understanding and management of commons play a crucial role in promoting sustainability, collaboration, and equitable access to resources.

Gislene: How are commons and new ways of working related?

ChatGPT: Commons and new ways of working are related in several ways:

1. **Shared Spaces:** Coworking spaces, which are a part of the new ways of working, can be seen as a form of commons. They provide shared workspaces where individuals from different organizations or professions come together to work collaboratively or independently. Coworking spaces foster a sense of community, shared resources, and collaboration among their members, similar to the principles of commons.
2. **Collaboration and Knowledge Sharing:** Both commons and new ways of working emphasize collaboration and knowledge sharing. In commons, the sharing of resources and collective stewardship often involve collaboration among users. Similarly, new ways of working, such as remote work or agile teams, encourage collaboration, cross-functional cooperation, and the sharing of expertise and ideas among individuals from different backgrounds.
3. **Openness and Accessibility:** Commons often promote openness and accessibility to resources or spaces. Similarly, new ways of working, such as open innovation models or open-source software development, emphasize open access, transparency, and the free flow of information. These approaches facilitate the sharing of knowledge, encourage participation, and enable diverse perspectives to contribute to collective outcomes.
4. **Community and Collective Ownership:** Both commons and new ways of working prioritize community engagement and collective ownership. Commons rely on the active participation and shared

responsibility of the community to manage and sustain resources. Similarly, new ways of working foster a sense of community, belonging, and shared goals among individuals working together, whether they are part of the same organization or a distributed network.

5. **Sustainable and Equitable Use:** Commons and new ways of working share a concern for sustainable and equitable use of resources. In commons, there is often a focus on balancing resource utilization with long-term sustainability and ensuring fairness in resource allocation. Similarly, new ways of working aim to create more sustainable and inclusive work environments that promote work-life balance, diversity, and equal opportunities for individuals.

Overall, commons and new ways of working both emphasize collaboration, shared resources, openness, and community participation. They reflect a shift towards more inclusive, sustainable, and people-centric approaches to work and resource management. By leveraging the principles and values of commons, new ways of working can foster innovation, collaboration, and collective well-being in the modern workplace.

Gislene: How are time and space related to new ways of working?

ChatGPT: Time and space are closely intertwined with new ways of working. Here's how they are related:

1. **Flexible Work Hours:** New ways of working often embrace flexibility in terms of work hours. Instead of adhering strictly to the traditional 9-to-5 schedule, individuals may have the freedom to choose their work hours based on their personal preferences, productivity patterns, or to accommodate personal commitments. This flexible approach to time allows individuals to optimize their work-life balance and adapt their schedules to their specific needs.
2. **Remote Work and Location Independence:** One of the key aspects of new ways of working is the ability to work remotely, which decouples work from a specific physical location. Remote work enables individuals to perform their tasks and collaborate with colleagues from anywhere, breaking the traditional constraints of being physically present in a particular office space. This spatial flexibility provides opportunities for individuals to work from home, shared workspaces, or even while traveling.
3. **Distributed and Virtual Teams:** New ways of working often involve the formation of distributed and virtual teams, where team members are geographically dispersed but collaborate through digital platforms and communication tools. This spatial separation requires effective coordination across different time zones, as team members may be working in different

locations with varying working hours. Time zone management and asynchronous communication methods become crucial in ensuring smooth collaboration.

4. **Work-Life Integration:** New ways of working aim to facilitate a better integration of work and personal life. This involves creating a work environment where individuals can seamlessly transition between work and personal activities, reducing the rigid separation between the two. For example, flexible scheduling allows individuals to allocate time for personal responsibilities during the workday, such as attending to family needs or pursuing personal interests.
5. **Virtual Meetings and Communication:** With new ways of working, there is an increased reliance on virtual meetings and communication tools to facilitate collaboration and reduce the need for physical meetings. These virtual interactions transcend the limitations of time and space, allowing individuals to connect, exchange ideas, and collaborate regardless of their geographic location. Time zones and spatial distances are no longer barriers to effective communication and teamwork.
6. **Productivity and Time Management:** New ways of working often require individuals to take more ownership of their time management and productivity. With increased autonomy over their work hours and location, individuals need to develop effective time management strategies, prioritize tasks, and maintain focus to accomplish their goals. This self-directed approach to time management becomes essential in achieving productivity and meeting deadlines.

In summary, new ways of working blur the boundaries of traditional time and space constraints. They emphasize flexibility in work hours, leverage remote work capabilities, promote work-life integration, enable collaboration across time zones and locations, and require individuals to take ownership of their time and productivity. These shifts allow for more personalized, adaptable, and efficient work practices that align with the changing dynamics of the modern workforce.

Gislene: What can be outcomes of people not sharing time and space in new ways of working?

ChatGPT: When people do not share time and space in new ways of working, several outcomes can arise, including:

1. **Reduced Collaboration and Communication:** Working in isolation or without synchronous interaction can hinder collaboration and communication among team members. Lack of shared time and space can make it challenging to engage in real-time discussions, brainstorming

sessions, or spontaneous interactions that often lead to innovative ideas and problem-solving. Reduced collaboration can result in slower decision-making processes, decreased team cohesion, and missed opportunities for synergy.

2. **Decreased Social Interaction and Engagement:** Traditional office environments provide opportunities for social interactions, team building, and informal networking. When individuals do not share time and space, these opportunities may be limited or lost. Reduced social interaction can lead to feelings of isolation, decreased team morale, and a sense of detachment from colleagues and the organization. It may also impact employee engagement and satisfaction.
3. **Impaired Knowledge Sharing and Learning:** Sharing time and space enables informal knowledge sharing, learning from colleagues, and mentorship opportunities. When people are physically separated, spontaneous exchanges of knowledge and expertise become less frequent. This can impede the transfer of tacit knowledge, hinder professional development, and limit opportunities for mentoring and skill enhancement.
4. **Misalignment and Coordination Challenges:** In new ways of working, where individuals have flexible schedules and work from different locations, aligning time zones and coordinating activities can become more complex. Misalignment in working hours can lead to delays in communication, extended response times, and difficulties in scheduling meetings or collaborative tasks. Coordination challenges can hamper workflow efficiency, hinder timely decision-making, and affect project timelines.
5. **Reduced Sense of Belonging and Organizational Culture:** Physical proximity fosters a sense of belonging and a shared organizational culture. When individuals do not share time and space, it can be more difficult to cultivate a strong sense of belonging and build a cohesive organizational culture. This may impact employee morale, loyalty, and the overall sense of identity within the organization.
6. **Potential for Miscommunication and Misinterpretation:** Communication in new ways of working often relies heavily on digital platforms, written messages, and virtual meetings. Without the benefits of face-to-face interaction, non-verbal cues, and shared physical context, miscommunication and misinterpretation of messages can occur more frequently. This can lead to misunderstandings, conflict, and reduced trust among team members.

It's important to note that these outcomes are not inevitable or exclusive to new ways of working. Effective communication strategies, the use of appropriate tools

and technologies, and intentional efforts to foster collaboration and engagement can mitigate these challenges. Organizations and individuals should be proactive in addressing the potential downsides of not sharing time and space to ensure successful outcomes in new ways of working.

Gislene: What is your advice to help organizations and individuals to overcome the potential downsides of not sharing time and space?

ChatGPT: To overcome the potential downsides of not sharing time and space in new ways of working, here are some advice for organizations and individuals:

1. **Foster Communication and Collaboration:** Prioritize effective communication and collaboration strategies. Encourage regular check-ins, virtual meetings, and utilize collaboration tools and platforms to facilitate real-time interactions. Promote transparent and open communication channels to ensure that team members stay connected and informed.
2. **Establish Clear Expectations:** Set clear expectations regarding communication protocols, response times, and availability. Establish guidelines for virtual meetings, ensuring active participation and equal opportunities for contribution. Clearly define roles, responsibilities, and project deadlines to avoid confusion and promote accountability.
3. **Leverage Technology:** Make use of technology tools that support remote collaboration, such as project management software, messaging platforms, video conferencing tools, and shared document repositories. Explore options for virtual whiteboards, screen sharing, and other tools that facilitate brainstorming and idea sharing.
4. **Encourage Knowledge Sharing:** Implement mechanisms to encourage knowledge sharing and learning in virtual environments. Establish virtual knowledge sharing platforms, create communities of practice, and provide opportunities for mentoring and peer learning. Encourage team members to share their expertise and insights through webinars, virtual workshops, or internal knowledge repositories.
5. **Promote Social Interaction:** Incorporate social activities and team-building exercises into virtual work environments. Plan virtual coffee breaks, team lunches, or informal chat sessions to foster social connections and strengthen relationships among team members. Encourage the use of non-work-related communication channels to allow for casual conversations and personal connections.
6. **Emphasize Flexibility and Work-Life Balance:** Encourage flexibility in work schedules to accommodate individual needs and promote work-life balance. Recognize the importance of personal well-being and support employees in setting

boundaries between work and personal life. Encourage breaks, time off, and self-care practices to prevent burnout.

7. **Cultivate a Strong Organizational Culture:** Despite the physical separation, organizations can still cultivate a strong sense of belonging and a shared organizational culture. Foster a sense of purpose, values, and a shared mission through effective internal communication, virtual town hall meetings, and engaging employees in decision-making processes. Encourage virtual celebrations, recognition programs, and employee appreciation initiatives.
8. **Provide Training and Support:** Offer training and resources to help employees navigate the challenges of remote work and virtual collaboration. Provide guidance on effective remote communication, time management, and virtual meeting etiquette. Support employees in developing the necessary skills and competencies for successful remote work.
9. **Seek Feedback and Adapt:** Regularly seek feedback from employees to understand their experiences, challenges, and suggestions for improvement. Use this feedback to adapt and refine remote work policies, communication practices, and support mechanisms. Continuous improvement based on employee feedback is crucial in optimizing the effectiveness of remote work arrangements.

By implementing these strategies, organizations and individuals can overcome the potential downsides of not sharing time and space. It requires intentional effort, effective communication, leveraging technology, and creating a supportive virtual work environment that fosters collaboration, engagement, and well-being.

Gislene: Our final question: what is the future of ChatGPT?

ChatGPT: The future of ChatGPT, and similar language models, holds great potential for further advancements and improvements. While I don't have specific knowledge of OpenAI's plans beyond my knowledge cutoff in September 2021, I can speculate on some possible directions for the future of ChatGPT:

1. **Enhanced Understanding and Context:** ChatGPT may be further developed to improve its understanding of complex queries, context, and nuances. This could involve refining its ability to comprehend and generate more nuanced responses, understand user intent, and accurately interpret and respond to ambiguous or context-dependent questions.
2. **Better Personalization and Adaptability:** There may be advancements in making ChatGPT more personalized and adaptable to individual users. This could involve capturing user preferences, learning

from user feedback, and customizing responses to align with specific user needs or conversational styles.

3. **Improved Multimodal Capabilities:** ChatGPT could evolve to support and integrate with various types of media, such as images, videos, or audio. This would enable more interactive and dynamic conversations, where users can provide and receive information through different modalities.
4. **Ethical and Bias Mitigation:** Efforts to address ethical concerns and mitigate biases in language models are likely to continue. Developers may work on refining the training process, data selection, and algorithmic approaches to ensure fairness, inclusivity, and transparency in the responses generated by ChatGPT.
5. **Expanded Domain Expertise:** ChatGPT may be specialized or tailored to offer more specific domain expertise in various fields. This would involve training the model on domain-specific data and knowledge, allowing it to provide more accurate and detailed responses within specific industries or subjects.
6. **Interoperability and Integration:** ChatGPT could become more seamlessly integrated into various platforms, applications, and devices. It could serve as a virtual assistant, customer support agent, or knowledge resource across different industries, improving user experiences and accessibility to information.
7. **Continued Research and Development:** OpenAI and the wider research community are likely to continue exploring new techniques and architectures to enhance the capabilities of language models. This could involve advancements in natural language understanding, reasoning, common-sense knowledge, and deeper conversational engagement.

It's important to note that as language models evolve, ethical considerations, privacy, and responsible use will remain critical areas of focus. Striking the right balance between functionality, user experience, and ethical considerations will be essential in shaping the future of ChatGPT and ensuring its positive impact on society.

Gislene: Thanks, it was nice talking with you!

ChatGPT: You're welcome! I enjoyed our conversation as well. If you have any more questions in the future, feel free to reach out. Take care and have a great day!

II. Melissa's interview with ChatGPT (18 May 2023)

Melissa: Hi! Can I interview you?

ChatGPT: Of course! I'd be happy to participate in an interview with you. Please go ahead and ask your

questions, and I'll do my best to provide informative and engaging responses.

Melissa: Great! Can you please introduce yourself?

ChatGPT: Certainly! I'm ChatGPT, an AI language model developed by OpenAI. I've been trained on a wide range of text data to help answer questions, provide information, assist with tasks, and engage in conversations. My purpose is to assist users like you in finding the information you need and engaging in meaningful discussions. Feel free to ask me anything, and I'll do my best to assist you!

Melissa: Can you tell me more about what you do? What is your mission?

ChatGPT: As an AI language model, my primary mission is to assist and provide valuable information to users like yourself. I'm designed to understand and generate human-like text based on the input I receive. Whether you have questions, need help with a task, or just want to engage in a conversation, I'm here to assist you.

My capabilities extend across various domains, including general knowledge, science, technology, history, current events, entertainment, and more. I can help with research, provide explanations, offer suggestions, or engage in creative discussions. However, it's important to note that while I strive to provide accurate and up-to-date information, I may not have knowledge of events or developments that occurred after my last training in September 2021. Additionally, I aim to promote positive and respectful interactions. While I can provide information and opinions, it's important to critically evaluate and verify the information I provide, especially in cases where accuracy is crucial. Overall, my mission is to be a helpful and knowledgeable assistant, empowering users like you to access information, engage in discussions, and explore various topics of interest.

Melissa: What do you like the most in your work?

ChatGPT: As an AI language model, I don't possess personal likes or dislikes in the same way that humans do. However, there are certain aspects of my work that can be appreciated from a functional standpoint.

One aspect I find valuable is the opportunity to assist and provide information to users like yourself. It's fulfilling to be able to help answer questions, offer explanations, and engage in meaningful discussions. Being able to provide useful and relevant information to users is a rewarding aspect of my functionality. Additionally, I'm constantly learning and improving. I rely on a vast amount of training data and user interactions to enhance my abilities. This ongoing learning process allows me to expand my knowledge and understanding of various

topics, which in turn helps me provide more accurate and comprehensive responses.

In summary, while I don't have personal preferences or emotions, I find fulfilment in being a helpful tool that can provide valuable information and assistance to users like yourself.

Melissa: What is work for you?

ChatGPT: As an AI language model, my "work" involves processing and generating text based on the input I receive from users like yourself. When you interact with me, you pose questions or provide prompts, and I analyze and understand the text to generate relevant and informative responses.

The work I do can be categorized into a few key tasks:

1. **Understanding:** When you provide input, I analyze the text to comprehend the meaning and context of your message. This involves parsing the text, identifying the main topic or question, and extracting relevant information.
2. **Retrieval:** Once I understand your query, I search through the vast amount of knowledge and information I've been trained on. I retrieve relevant facts, explanations, or other information that can help address your query.
3. **Generation:** Based on the understanding and retrieval phases, I generate a response to your query. This involves using natural language processing techniques to construct coherent and informative sentences or paragraphs.
4. **Iteration:** Our conversation can involve multiple back-and-forth exchanges as I seek clarification or further information to provide more accurate and helpful responses. This iterative process helps refine the information I provide and ensure that your needs are met.

In essence, my "work" is centered around processing and generating text to assist users like you, providing information, answering questions, and engaging in conversations to the best of my abilities.

Melissa: What does the future of work hold for us?

ChatGPT: The future of work holds many possibilities and challenges, driven by ongoing advancements in technology, automation, and evolving societal and economic dynamics. While it's difficult to predict the exact trajectory, here are a few key aspects that may shape the future of work:

1. **Automation and Artificial Intelligence (AI):** Automation and AI technologies have the potential to transform various industries and job sectors.

Routine and repetitive tasks are increasingly being automated, allowing humans to focus on more complex and creative aspects of work. However, this also means that certain jobs may become obsolete or require reskilling to adapt to new roles and responsibilities.

2. **Remote and Flexible Work:** The COVID-19 pandemic accelerated the adoption of remote work and highlighted its feasibility and benefits. The future of work is likely to involve a more flexible approach, with a blend of remote and in-person work arrangements. This can offer advantages such as increased work-life balance, reduced commuting, and access to a global talent pool.
3. **Gig Economy and Freelancing:** The gig economy, characterized by short-term contracts and freelance work, is expected to continue growing. Technological platforms and digital marketplaces enable individuals to offer their skills and services independently. This trend may lead to a shift away from traditional full-time employment models and toward more project-based work arrangements.
4. **Lifelong Learning and Skill Adaptation:** As technology and industries evolve rapidly, the need for continuous learning and skill adaptation becomes crucial. Lifelong learning programs, upskilling, and reskilling initiatives will play a vital role in enabling individuals to stay relevant and competitive in the job market.
5. **Human-Centric Skills:** With automation handling routine tasks, the demand for uniquely human skills is likely to increase. These include critical thinking, creativity, emotional intelligence, adaptability, and complex problem-solving. Developing and leveraging these skills can enhance one's value in the future job market.
6. **Ethical and Social Considerations:** As technology advances, ethical considerations become more important. Ensuring fairness, privacy, and responsible use of AI and automation will be critical. Discussions around job displacement, income inequality, and redefining societal structures may also arise.

It's important to note that the future of work is a complex and multifaceted topic, and its outcomes will depend on various factors, including technological advancements, economic conditions, policy decisions, and societal values. Adaptability, continuous learning, and embracing new opportunities are likely to be key factors for individuals to thrive in the evolving work landscape.

Melissa: Can you give one or two examples of how AI may change how we work?

ChatGPT: Certainly! Here are a couple of examples that illustrate how AI may change the way we work:

1. **Intelligent Automation:** AI technologies have the potential to automate routine and repetitive tasks across various industries. For example, in customer service, AI-powered chatbots can handle common inquiries and provide basic support, freeing up human agents to focus on more complex customer issues that require human empathy and problem-solving skills. Similarly, in industries like manufacturing or logistics, AI-powered robots and autonomous vehicles can streamline and optimize processes, reducing the need for manual labor.
2. **Enhanced Decision-making and Insights:** AI can analyze vast amounts of data quickly and derive valuable insights. This can greatly impact decision-making processes across industries. For instance, in healthcare, AI algorithms can assist doctors in diagnosing diseases by analyzing patient data, medical records, and relevant research. In financial services, AI-powered algorithms can analyze market trends, customer behavior, and risk factors to provide real-time insights for investment decisions. By leveraging AI's capabilities, professionals can make more informed and data-driven decisions, ultimately improving productivity and outcomes.

These examples demonstrate how AI can augment human capabilities, automate repetitive tasks, and provide valuable insights, ultimately enabling workers to focus on higher-value activities that require creativity, critical thinking, and emotional intelligence. However, it's important to note that the integration of AI into the workplace will require careful consideration of ethical implications, job displacement concerns, and the need for upskilling and reskilling to adapt to the changing work landscape.

Melissa: What are new ways of working?

ChatGPT: New ways of working refer to innovative approaches and practices that redefine traditional work models and structures. These approaches aim to enhance productivity, collaboration, flexibility, and employee well-being. Here are a few examples of new ways of working:

1. **Remote Work:** The COVID-19 pandemic has accelerated the adoption of remote work or telecommuting. It allows employees to work from outside the traditional office environment, often from their homes or co-working spaces. Remote work offers flexibility, reduces commuting time and costs, and enables access to a global talent pool. It requires effective communication and collaboration tools to facilitate virtual teamwork.
2. **Flexibility and Work-Life Balance:** Many organizations are shifting towards more flexible work arrangements. This includes options like flextime, compressed workweeks, or job-sharing. These

approaches allow employees to have greater control over their work schedules, accommodating personal needs and promoting work-life balance. Flexibility can contribute to higher job satisfaction and employee retention.

3. **Agile and Cross-Functional Teams:** Agile methodologies, originally popular in software development, are now being adopted in other industries as well. Agile teams are self-organized, cross-functional, and focused on delivering value in iterative cycles. This approach encourages collaboration, adaptability, and quick decision-making to respond to changing market needs effectively.
4. **Results-Oriented Work Environments:** Some organizations are shifting their focus from monitoring employees' presence or hours worked to evaluating their outcomes and results. Results oriented work environments prioritize performance and output over traditional notions of time spent in the office. This approach fosters a results-driven culture and can increase employee autonomy and accountability.
5. **Collaborative Workspaces:** Collaborative workspaces, such as open-plan offices, coworking spaces, or activity-based workplaces, aim to foster collaboration, creativity, and knowledge sharing. These environments provide flexible and diverse spaces that cater to different work styles and encourage interaction and collaboration among team members.
6. **Digital Tools and Workflows:** Advances in technology have given rise to a wide range of digital tools and platforms that streamline work processes and enhance collaboration. These tools include project management software, communication and video conferencing platforms, task management apps, and shared document repositories. Integrating these digital tools into workflows can improve efficiency, information sharing, and remote collaboration.

These new ways of working reflect evolving trends in organizational culture, employee expectations, and technological advancements. While they offer potential benefits, organizations must also address challenges such as ensuring effective communication, maintaining team cohesion, and supporting employee well-being in a remote or flexible work environment.

Melissa: How can AI support these new ways of working you just mentioned?

ChatGPT: AI can support the new ways of working in several ways:

1. **Virtual Collaboration and Communication:** AI-powered tools and platforms can facilitate virtual

collaboration and communication in remote work environments. Intelligent chatbots and virtual assistants can help employees find information, schedule meetings, and provide real-time support. Natural language processing (NLP) capabilities enable AI systems to understand and respond to human language, facilitating seamless and efficient communication.

2. **Data Analysis and Insights:** AI can process large volumes of data quickly and provide valuable insights. This can support decision-making in remote and flexible work environments. For example, AI-powered analytics tools can analyze employee productivity and engagement data, identify patterns, and provide recommendations for optimizing workflows or addressing potential issues. AI algorithms can also analyze customer data and provide insights that help teams adapt their strategies and approaches accordingly.
3. **Personalization and Employee Experience:** AI can personalize the employee experience by tailoring recommendations, learning materials, and training programs to individual needs and preferences. AI-powered systems can analyze employee data and behavior to offer customized learning paths or suggest relevant resources. This can enhance professional development and increase employee engagement, even in remote or flexible work settings.
4. **Automation of Routine Tasks:** AI can automate repetitive and mundane tasks, freeing up employees' time and cognitive resources for more meaningful and complex work. This allows employees to focus on creative problem-solving, critical thinking, and relationship-building activities. By offloading routine tasks to AI systems, workers can increase their productivity and efficiency.
5. **Knowledge Management and Information Retrieval:** AI-powered systems can assist in knowledge management by organizing and retrieving relevant information. This can be particularly useful in remote or flexible work environments where accessing information quickly and efficiently is crucial. AI chatbots or knowledge bases can provide instant access to information, FAQs, and relevant resources, enabling employees to find answers to their questions or troubleshoot issues without the need for constant human intervention.
6. **Workflow Optimization:** AI can optimize workflows and processes by analyzing data and identifying bottlenecks or inefficiencies. AI algorithms can suggest improvements, streamline tasks, and automate certain steps to enhance productivity and reduce manual effort. This can be beneficial for agile teams working remotely, as AI can help identify areas

for improvement and propose solutions to enhance collaboration and workflow efficiency.

Overall, AI has the potential to enhance productivity, communication, personalization, and efficiency in the new ways of working. By leveraging AI technologies, organizations can support and empower employees in remote and flexible work environments, facilitating seamless collaboration, efficient decision-making, and improved work experiences.

Melissa: Do you know what are coworking spaces?

ChatGPT: Yes, I can provide information about coworking spaces. Coworking spaces are shared work environments where individuals from different organizations or professions can work independently or collaboratively in a shared space. These spaces are designed to foster a sense of community, collaboration, and productivity. Here are some key characteristics of coworking spaces:

1. **Shared Facilities:** Coworking spaces provide shared facilities such as desks, chairs, meeting rooms, and common areas like lounges or kitchenettes. These spaces are equipped with essential amenities like high-speed internet, printers, and office supplies, making it convenient for individuals to work effectively.
2. **Diverse Community:** Coworking spaces attract professionals from various backgrounds, including freelancers, entrepreneurs, remote workers, and small teams. This diversity creates opportunities for networking, knowledge sharing, and collaboration. It often leads to a vibrant and dynamic community where individuals can interact, exchange ideas, and potentially collaborate on projects.
3. **Flexibility:** Coworking spaces offer flexible membership options, allowing individuals to choose the most suitable arrangement based on their needs. Members can typically opt for hourly, daily, monthly, or longer-term memberships, depending on their requirements. This flexibility makes coworking spaces attractive for those who need a workspace on a temporary or part-time basis.
4. **Amenities and Services:** Coworking spaces often provide additional amenities and services to enhance the working experience. This can include perks like coffee or refreshments, mail handling services, on-site receptionists, and organized events such as workshops, seminars, or networking sessions. These offerings create a supportive and engaging work environment.
5. **Collaboration Opportunities:** Coworking spaces are designed to foster collaboration and interaction among members. The open layout, communal areas, and shared facilities encourage spontaneous

conversations and idea exchanges. Some coworking spaces also facilitate formal collaboration through designated collaborative spaces, project boards, or digital platforms that connect members with complementary skills or interests.

6. **Work-Life Integration:** Coworking spaces recognize the importance of work-life integration. They often provide amenities like relaxation areas, game rooms, or wellness facilities to promote a balanced and holistic work experience. Some spaces may even offer on-site childcare services or partnerships with nearby fitness centers or cafés.

Coworking spaces have gained popularity due to their flexibility, affordability, and the sense of community they provide. They offer an alternative to traditional office spaces and can be particularly appealing for independent professionals, freelancers, or remote workers seeking a productive and collaborative work environment outside their home or a dedicated office.

Melissa: What do you think coworking spaces will look like considering what you said about the future of work?

ChatGPT: Considering the evolving nature of work and the trends shaping the future, coworking spaces are likely to adapt and transform in several ways:

1. **Hybrid Workspaces:** Coworking spaces may accommodate the growing trend of hybrid work, where individuals work both remotely and in the office. They can provide a flexible and professional environment for employees who split their time between working from home and coming to a physical workspace. Coworking spaces may offer memberships or packages that cater specifically to this hybrid work model.
2. **Enhanced Digital Integration:** As technology continues to advance, coworking spaces will likely incorporate more digital integration. This may involve smart office features, such as digital access systems, advanced connectivity, and IoT (Internet of Things) devices that enhance productivity and convenience. Virtual collaboration tools and digital platforms may also be integrated into the coworking space infrastructure to facilitate seamless remote collaboration and communication.
3. **Customized Workspaces:** Coworking spaces may offer more customization options to cater to diverse work preferences. This could include providing flexible seating arrangements, soundproofed spaces for private meetings or phone calls, dedicated quiet areas, or collaborative zones for team projects. Members might have the ability to personalize their workstations according to their needs and preferences.

4. **Specialized Industry Focus:** Some coworking spaces may evolve to cater to specific industries or professional communities. They might provide industry-specific resources, networking events, or specialized equipment tailored to the unique requirements of certain fields. This specialization can foster a stronger sense of community and provide targeted support to members in specific industries.
5. **Well-being and Sustainability:** Coworking spaces may place a greater emphasis on promoting well-being and sustainability. This can involve incorporating wellness spaces for relaxation or exercise, access to natural light, ergonomic design principles, and eco-friendly practices. Creating a healthy and sustainable work environment aligns with the increasing focus on employee well-being and environmental consciousness.
6. **Integration of AI and Automation:** As AI technologies advance, coworking spaces may leverage automation and AI-driven systems to enhance the overall experience. This could include AI powered receptionists, smart facility management systems for optimized space utilization, and AI assistants to support members' needs and inquiries. These technologies can streamline operations and offer personalized services to members.
7. **Ecosystem of Services:** Coworking spaces may evolve into vibrant ecosystems that provide a wide range of services beyond workspace alone. This can include partnering with local businesses or service providers to offer benefits like discounted gym memberships, access to professional development programs, or exclusive offers on relevant products or services.

Creating a comprehensive ecosystem can further enhance the value and support provided to members. Overall, coworking spaces are likely to adapt to the changing needs and expectations of the future workforce. They will continue to offer flexible and collaborative work environments while incorporating technology, customization, well-being initiatives, and specialized services to create a holistic work experience.

Melissa: Do you know what are commons?

ChatGPT: Yes, I can explain what "commons" refer to. The concept of "commons" is rooted in the idea of shared resources or assets that are collectively owned or accessible to a community or group of people. The concept has historical and theoretical foundations, often associated with the management and governance of common resources.

In general, commons can be classified into two main types:

1. **Natural Commons:** These are resources that are considered part of the natural environment and are

available to the community as a whole. Examples include air, water bodies, forests, grazing lands, and fisheries. Natural commons often require careful management and governance to prevent overuse or depletion and ensure their sustainable utilization for the benefit of all.

2. **Knowledge Commons:** These refer to the collective knowledge, information, and cultural works that are shared and accessible to the public. This includes things like open-source software, creative commons-licensed content, scientific research publications, and public domain knowledge. Knowledge commons foster collaborative creation, sharing, and dissemination of knowledge, promoting innovation, and cultural development.

The concept of commons is often associated with the idea of "common-pool resources," which are resources that are rivalrous (use by one person reduces availability for others) but non-excludable (difficult to exclude others from using). Managing common-pool resources effectively requires establishing rules, norms, and governance systems that balance individual interests with the collective well-being and long-term sustainability of the resource.

The concept of commons has gained renewed attention in recent years as it relates to issues like environmental sustainability, digital rights, open access, and the sharing economy. It explores alternative models of ownership, access, and management that challenge traditional private or state-controlled models, emphasizing collective responsibility and shared benefits.

Commons can be seen as a way to foster collaboration, equitable access, and sustainable use of resources, whether they are natural or knowledge-based. Various movements, initiatives, and platforms have emerged to support and promote commons-based approaches in different domains, seeking to strike a balance between individual rights, community needs, and the broader public interest.

Melissa: How are commons and new ways of working related?

ChatGPT: Commons and new ways of working share common principles and can be mutually reinforcing. Here are a few ways in which they are related:

1. **Collaboration and Sharing:** Both commons and new ways of working emphasize collaboration and sharing. In new ways of working, such as coworking spaces or virtual teams, individuals come together to work collaboratively, share resources, and leverage collective knowledge. Similarly, commons are based on the idea of shared resources and collective ownership, where individuals work together to

manage and utilize resources for the benefit of the community.

2. **Community and Social Interaction:** Commons and new ways of working foster a sense of community and social interaction. Coworking spaces, for example, create a community of professionals who interact, exchange ideas, and potentially collaborate on projects. Commons, whether natural or knowledge-based, often rely on social interactions, cooperation, and shared responsibilities among community members for effective management and governance.
3. **Access and Openness:** Both commons and new ways of working promote access and openness. New ways of working, such as remote work or flexible arrangements, aim to provide individuals with increased access to work opportunities and flexibility in their work arrangements. Commons, particularly in the realm of knowledge, emphasize open access and sharing of information, allowing wider participation, collaboration, and innovation.
4. **Democratization and Empowerment:** Commons and new ways of working can contribute to the democratization of resources and empower individuals. Coworking spaces, for instance, provide access to professional work environments and amenities that might otherwise be inaccessible or unaffordable for individual freelancers or small businesses. Commons, by opening up resources and knowledge, can empower individuals or communities to participate in decision-making, create new opportunities, and challenge traditional power structures.
5. **Sustainability and Resilience:** Both commons and new ways of working often align with principles of sustainability and resilience. Coworking spaces, for example, promote resource sharing and efficient space utilization, reducing environmental impact. Commons, particularly in the realm of natural resources, advocate for sustainable practices that ensure long-term viability and equitable distribution of resources.

Overall, commons and new ways of working share a vision of collaboration, access, community-building, and sustainability. They challenge traditional models of ownership, control, and work arrangements, emphasizing collective responsibility, empowerment, and the potential for creating more inclusive and equitable systems. The principles and values inherent in commons can inform and shape the design and implementation of new ways of working, while new ways of working can provide practical platforms and environments that support and enable commons-based practices.

Melissa: How are time and space related to new ways of working?

ChatGPT: Time and space are intricately related to new ways of working. The advent of technology, changes in work culture, and evolving expectations have transformed how we perceive and utilize time and space in the context of work. Here are some key aspects of their relationship:

1. **Flexible Work Hours:** New ways of working often involve flexible work hours, allowing individuals to have greater control over when and how they work. This can include options like flextime, compressed workweeks, or remote work arrangements. Flexible work hours enable individuals to better manage their time, accommodate personal obligations, and optimize productivity based on their natural rhythms or preferred working patterns.
2. **Remote Work and Virtual Collaboration:** New ways of working, such as remote work or distributed teams, transcend traditional physical boundaries. They allow individuals to work from any location, regardless of geographical constraints. Remote work leverages technology to bridge the gap between individuals, enabling virtual collaboration, communication, and coordination. This flexibility in space facilitates work-life balance, reduces commuting time, and provides access to a global talent pool.
3. **Coworking Spaces:** Coworking spaces provide shared work environments that allow individuals to work independently or collaboratively in a professional setting. They offer physical spaces outside of traditional offices, providing flexibility and access to amenities and resources that might otherwise be unavailable to independent workers or remote employees. Coworking spaces provide a sense of belonging, community, and opportunities for networking and collaboration.
4. **Blurring of Work and Personal Space:** With new ways of working, there is often a blurring of boundaries between work and personal spaces. Remote work, for example, means that individuals may work from home or other non-office locations. This requires individuals to create dedicated workspaces within their personal environment, establishing physical and psychological boundaries to maintain productivity and work-life balance.
5. **Global Collaboration across Time Zones:** New ways of working facilitate global collaboration, allowing individuals from different time zones to work together on projects. This requires flexible scheduling and coordination to accommodate the varying working hours of team members. Technology plays a crucial role in enabling asynchronous communication and facilitating real-time collaboration despite time differences.

6. **Technology as a Time-Saver:** Technology tools and platforms, such as communication apps, project management software, and automation tools, help streamline work processes and save time. They enable efficient communication, task management, and automation of routine tasks, allowing individuals to focus on more value-added work. Technology facilitates time management, enhances productivity, and supports new ways of working.

In summary, new ways of working reshape our perceptions of time and space in the work context. They offer flexibility in work hours, embrace remote collaboration across geographical boundaries, utilize coworking spaces, blur work and personal spaces, enable global collaboration across time zones, and leverage technology to optimize time usage. These shifts reflect the changing nature of work and the evolving expectations of individuals seeking greater autonomy, work-life integration, and efficient use of resources.

Melissa: What can be outcomes of people not sharing time and space in new ways of working?

ChatGPT: When people do not share time and space in new ways of working, several outcomes can arise, some of which may have both positive and negative implications. Here are a few potential outcomes:

1. **Isolation and Lack of Social Interaction:** Working in isolation without regular physical interactions with colleagues or peers can lead to feelings of loneliness and isolation. Without shared time and space, individuals may miss out on the social connections, spontaneous conversations, and informal exchanges that can foster creativity, collaboration, and a sense of belonging.
2. **Communication and Collaboration Challenges:** New ways of working that do not emphasize shared time and space can present communication and collaboration challenges. Effective communication may become more reliant on digital channels, leading to potential misinterpretations or misunderstandings due to the absence of non-verbal cues. Collaborative efforts may require extra coordination and effort to align schedules, leading to delays and potential inefficiencies.
3. **Decreased Team Cohesion:** When individuals work in different locations and have limited face-to-face interactions, it can impact team cohesion and camaraderie. Shared experiences, team bonding, and a sense of shared purpose may be compromised, potentially affecting teamwork, trust, and collective problem-solving abilities.
4. **Reduced Knowledge Sharing and Learning Opportunities:** Not sharing time and space can limit spontaneous knowledge sharing and learning

opportunities. Informal exchanges, mentoring relationships, and cross-pollination of ideas may be reduced, impeding innovation and professional growth. The absence of shared physical spaces like coworking environments or office settings may limit exposure to diverse perspectives and knowledge.

5. **Difficulty in Maintaining Work-Life Balance:** Without clear boundaries between work and personal spaces, maintaining work-life balance can become challenging. When individuals work from home or outside traditional office settings, it may be harder to establish clear separation between work and personal life. This can result in work encroaching on personal time or difficulties in disconnecting from work-related responsibilities.
6. **Potential Loss of Organizational Culture and Identity:** Not sharing time and space can impact the development and maintenance of organizational culture and identity. Physical workspaces often play a role in fostering a sense of belonging and reinforcing organizational values and norms. Without shared physical spaces, it may be more challenging for organizations to cultivate a cohesive culture and ensure consistent alignment among employees.
7. **Increased Autonomy and Flexibility:** On the positive side, not sharing time and space can offer individuals increased autonomy and flexibility in their work arrangements. They have the freedom to choose their work environment and manage their time according to their preferences and needs. This flexibility can enhance work-life integration and accommodate individual circumstances or preferences.

It's important to note that the outcomes of not sharing time and space in new ways of working can vary depending on individual preferences, work requirements, and the specific context. Organizations and individuals need to find strategies to mitigate potential negative consequences while capitalizing on the advantages offered by these new work approaches. This may involve deliberate efforts to foster communication, collaboration, and social connection through virtual means, implementing effective remote work practices, and creating opportunities for shared experiences and learning despite the physical separation.

Melissa: What is your advice to help organizations and individuals to overcome the potential downsides of not sharing time and space?

ChatGPT: To help organizations and individuals overcome the potential downsides of not sharing time and space in new ways of working, here are some key strategies and advice:

1. **Foster Communication and Collaboration:** Emphasize the importance of effective

- communication and collaboration in remote or dispersed work settings. Encourage the use of various communication tools such as video conferencing, instant messaging, and project management platforms to maintain regular and open channels of communication. Establish clear guidelines for virtual meetings, ensure clarity in expectations, and promote active participation and engagement.
2. **Cultivate a Virtual Community:** Create opportunities for social interaction and community-building in virtual environments. Encourage the use of virtual collaboration spaces, social platforms, and informal channels for team members to connect, share ideas, and build relationships. Virtual team-building activities, online social events, or virtual coffee breaks can help foster a sense of camaraderie and create a supportive work community.
 3. **Prioritize Knowledge Sharing and Learning:** Implement mechanisms to facilitate knowledge sharing and learning despite the physical separation. Encourage regular knowledge-sharing sessions, virtual training programs, or mentorship opportunities. Utilize digital platforms, online learning resources, and collaborative tools to promote continuous learning and professional development.
 4. **Establish Clear Work-Life Boundaries:** Encourage individuals to establish clear boundaries between work and personal life, even when working from home or outside traditional office spaces. Promote the importance of setting dedicated workspaces, defining working hours, and encouraging breaks to maintain a healthy work-life balance. Encourage employees to disconnect from work-related activities during non-working hours to promote well-being and prevent burnout.
 5. **Nurture Organizational Culture and Values:** Despite physical separation, organizations should actively work towards nurturing their culture and reinforcing shared values. Clearly articulate and communicate the organization's mission, vision, and values to employees. Incorporate virtual platforms and initiatives that promote employee engagement, recognition, and alignment with the organizational culture. Encourage employee feedback and involvement in decision-making processes to foster a sense of ownership and collective identity.
 6. **Provide Resources and Support:** Ensure that individuals have access to the necessary resources, tools, and support systems to thrive in a non-shared time and space environment. This may include providing technology infrastructure, training on remote work best practices, and mental health resources. Offer regular check-ins, feedback sessions, and support channels to address challenges and provide assistance when needed.

7. **Continuously Adapt and Learn:** Embrace a mindset of continuous adaptation and learning. Encourage individuals and teams to experiment, share insights, and learn from both successes and failures. Foster a culture of flexibility, agility, and innovation to adapt to changing circumstances and leverage new opportunities that arise from not sharing time and space.

It's important for organizations and individuals to proactively address the potential downsides of not sharing time and space and implement strategies that promote effective communication, collaboration, well-being, and a sense of community. By prioritizing these aspects and leveraging the available digital tools and resources, organizations and individuals can navigate the challenges and harness the benefits of new ways of working.

Melissa: Our final question: what is the future of ChatGPT?

ChatGPT: The future of ChatGPT and similar language models hold great potential for further advancements and applications. While I don't have access to specific plans or timelines beyond my September 2021 knowledge cut off, I can speculate on potential directions:

1. **Improved Language Understanding:** Future iterations of ChatGPT may exhibit enhanced language comprehension, enabling more accurate and nuanced responses. This could involve better understanding of context, improved handling of ambiguous queries, and refined natural language understanding capabilities.
2. **Enhanced Multimodal Capabilities:** Language models like ChatGPT may integrate with other modalities such as images, videos, and audio to provide more comprehensive and contextually aware responses. This could enable more interactive and dynamic conversations that incorporate visual or auditory elements.
3. **Personalization and User Adaptation:** ChatGPT may evolve to incorporate personalization features, adapting to individual users' preferences, writing styles, and conversational histories. This could result in more tailored and customized interactions, making the model feel more like a personalized assistant.
4. **Ethical Considerations and Bias Mitigation:** Future iterations of ChatGPT will likely place increased emphasis on addressing ethical considerations and mitigating biases. Developers may strive to ensure fairness, transparency, and accountability in the model's responses, working towards reducing potential biases and addressing concerns related to sensitive topics.

5. **Expanded Domain Expertise:** Language models may be trained on more specialized and domain-specific knowledge, enabling them to provide more accurate and detailed information within specific fields. This could enhance their utility in professional settings, educational contexts, or specific industries where domain expertise is crucial.
6. **Collaboration and Integration with Humans:** Future versions of ChatGPT may focus on facilitating collaborative work between humans and AI. This could involve features that enable seamless integration of AI capabilities into human workflows, supporting tasks such as information retrieval, content generation, or decision-making processes.
7. **Continued Iteration and Research:** The development and refinement of language models like ChatGPT will likely continue based on ongoing research, user feedback, and advancements in natural language processing. This iterative process will lead to further improvements, addressing limitations and expanding the capabilities of AI language models. It's worth noting that the future of ChatGPT and similar models will be influenced by ongoing ethical considerations, privacy concerns, and societal discussions about the responsible use of AI. OpenAI and the wider AI community are actively working towards ensuring the safe, beneficial, and inclusive deployment of these technologies.

Please bear in mind that my predictions are speculative, and the actual future developments of ChatGPT may differ. Exciting advancements and innovations lie ahead as researchers and developers continue to push the boundaries of AI technology.



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