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S. Grosjean and F. Matte (eds.)

Organizational Video-Ethnography Revisited. Making Visible Material, Embodied and Sensory Practices, Cham, Palgrave, 2021, pp. 182

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In the last few years, we have witnessed a *visual turn* (Hassard et al. 2018) in organizational studies thanks to the flourishing Video-Ethnography (VE) enabling to record and analyze the tacit, material, and embodied aspects of workplace practices. As stated in the introduction of the book, edited by Sylvie Grosjean and Frédéric Matte, both professors of Organizational Communication at University of Ottawa in Canada, VE pursues

three objectives: to “zoom in” on social interactions; to “zoom out” to understand the context in which interactions occur; and to “zoom with” to consider the participants’ perspectives (Nicolini 2009; Jarrett and Liu 2018). VE explores how workers perform their practices in/through interaction with others, using various artefacts and exploiting multimodal resources as speech, gestures, body movements, and objects manipulations (Streeck et al. 2011). Recently, video-based studies have integrated the *multisensoriality* of experience to capture affective atmospheres of places (Gherardi 2019) and how workers use their body and rely on *sensible knowledge* to orient their practices and learn their profession (Strati 2007). The editors argue that “with the growing interest in sociomateriality (Orlikowski and Scott 2008) and the development of research on the embodied and sensory dimensions of organizational practices [...] the methodological challenges of this type of research need to be addressed more thoroughly” (p. 3).

The book is divided into three main sections. Each section contains two or three chapters. For every section, this book review retraces the chapters’ contents to highlight their contribution and illustrate the concepts which might be of interest for STS scholars.

The first section – *Video-Ethnography and Reflexivity-in-Practice: Making Visible the Embodied and Sensory Dimensions of Work Practice* – explores in three chapters how bodies, senses, and affects are essential in clinical decision making and shows how to adopt a reflexive approach encouraging the participants’ interpretations of the video-recorded interactions. *Video-Ethnography and Video-Reflexive Ethnography: Investigating and Expanding Learning About Complex Realities*, written by Rick Iedema and Jeff Bezemer, provides an overview of both VE and Video-Reflexive Ethnography (VRE). VE respects “the spatio-temporal integrity of social organizational phenomena, as well as the messy and complex aspects as they unfold” to allow “the visualization and in depth-analysis of events that otherwise might escape our attention” (p. 18). VRE, as a participatory method, rather than researcher deciding what are the critical analytical categories, invites participants to interpret footage portraying their practices. Two case studies are presented. Using an outside perspective, the first one analyzes a trainee being guided by a mentor through a surgical procedure to develop *reflection in action*. Adopting an inside perspective, the other case involves nurses in reviewing video recordings of their infection control practices encouraging *reflection on action*. In *The Epistemic Use of the Body in Medical Radiology: Insights from Interactional Video-Ethnography* Laurent Fillietaz adopts a multimodal interaction analysis of video data recorded in a Geneva’s public hospital in Switzerland. He explores the learning of newcomers in medical radiology under the guidance of experienced workers endorsing the role of mentors. Becoming medical radiology technicians implies to learn how to use technologies (X-rays, scanners, RMI) and how to position the patients’ body to produce images for diagnostic or

therapeutic purposes. The patient's body acts as a resource and a means of instruction. The sensory (visual and tactile) exploration of patient's ankle guided by the mentor makes of the ankle a new learning epistemic object. The knowledge emerges as a multimodal experience jointly performed by the student and mentor using different semiotic modes (verbal question, pointing, gaze orientation, creation of a relevant visual space). "It is by 'touching' the malleoli that participants can learn to 'look' if they are superimposed, and it is by learning to 'look' at them that they can understand how to position the ankle in the case of a profile radiograph" (p. 53). The ways in which practitioners use patients' bodies for epistemic purposes provide knowledge about professional practices. In *The Two Sides of Video-Ethnography for Studying "Sensing-at-Distance"*, Sylvie Grosjean, Frédéric Matte and Isaac Nahon-Serfaty explore the sensory work for medical decision-making during teleconsultations in orthopedic post-operative visits. The two sides mentioned in the title of this chapter correspond to 1) video recordings of patient/physicians' interactions and their use of senses during teleconsultation (bright side) and to 2) self-confrontation with physicians visualizing videos of their clinical practice (hidden side). This approach identifies – as the same title suggests – various ways of sensing at distance: 1) interactional constitution of a shared place to create a sense of co-presence by reframing through technical means the doctor/patient proxemics; 2) socio-technical arrangement of a clinical frame to co-produce shared sensory cues through a cooperative work between nurse and doctor compensating the impossibility of a physician's direct look or touch; 3) embodied engagements for creating an empathetic relationship at distance. Three dimensions of sensory awareness are revealed: *sensing-at-distance together* by physicians and patients using touching and seeing to reveal the sensory aspects of the telemedicine consultation; *creating a sense of co-presence* described by physician's comments on gestures to create close relation with the patient; *be sensitive to the situation* illustrated by physicians becoming aware that "Telemedicine is not a replication of existing face-to-face consultation practices, but rather developing new types of interaction with the patients and new ways of sensing and providing care" (p. 72). The *video-in-use* acts as a mediator in medical consultations and solicitates the participants' interpretations of their videorecorded interactions. It also encourages a reflexive posture on the use of senses and helps the researchers to analyze sensory work in telemedicine.

The second section of the book, *Video-Ethnography and Organizing Spaces: Sensing Places and the Multiple Nature of Working Places*, by referring to the growing attention to spaces and places in organization studies, shows – over three chapters – the use of video shadowing and Participant Viewpoint Ethnography (PVE) in the context of flexible, collaborative, and mobile work. In *Practicing Diffraction in Video-Based Research*, Jeanne Mengis and Davide Nicolini illustrate three ways of practicing *diffractive methodologies* in health care setting: 1) reading and juxtaposing different

types of “data” and “texts” (ethnographic notes, videos); 2) reading the performing of a video recording apparatus through another for data collection and analysis to produce contrasting views and different phenomena, becoming aware of the “interferences” and “reinforcements” created by the use of various methodological practices (filming, taking pictures, painting) and choices (camera angle); (3) creating interactions among different forms of participation in interventionist research. The authors video-record the clinical practice with different camera angles (a steady camera, using wide-angle and mid-angle, and a rowing camera following the trajectory of practitioners by walking next to them or attaching a head-camera on their forehead). When analyzing data, they found that each video recording apparatus privileges a different understanding and visualization of organizational space that is multiple, processual, and acts as mediator of interactions constantly rearranged through the movement of machinery, utensils, and people. PVE is used for academic purpose and for the improvement of clinical practice, as illustrated in the study on handover between two clinical teams. Researchers select some relevant scenes to be shown to practitioners and consider different emerging interpretations. This *cross self-confrontation* creates professional dispute and controversy enabling workers to see “through the eyes of the others” (p. 93). Diffraction shows the performative interference of methods and apparatuses chosen by researchers who must remain aware of what video does not make them to see and about the “data” as results of an intra-action between phenomena and apparatuses (Barad 2003). In *Using Video Methods to Uncover the Relational, Interactional and Practical Constitution of Space* Nicolas Bencherki suggests that both video and space are relational phenomena. Through a video shadowing of a building manager in a Manhattan skyscraper, and by combining relational studies of space with Gilles Deleuze’s writings on moving images, he proposes three sets of relationalities: 1) the spatial relations visible in the videos; 2) the relations that are outside the video-data but accessible to the researcher in the field; 3) the relations occurring in the observation situation. Bencherki discovers that space is a relational accomplishment, involving movements of bodies and material elements, and that space and image are both experienced through the body. The video shadowing shows how participants’ and researcher’s bodily position matters for the interpretation of video data. In *Participant Viewpoint Ethnography and Mobile Organizing*, Elisabeth Wilhoit Larson uses PVE to explore bike commuters in a university town in the American Midwest. First, bikers are involved in using a wearable GoPro camera to film their journey to and from work, then researcher interviews them while watching their video to allow them narrating their tacit, embodied, and sensory experience (vulnerability, stress, the turning of their head to look over the shoulder for oncoming traffic). Faced to increasingly moving organizations, with workers changing organizations more often, PVE offers researchers new tools for analyzing the shifting world of work.

The third section of the book – “*Outsider*” and “*Insider*” *Video-Ethnographer: Exploring Multimodal and Multisensorial Workplace Setting* – contains two chapters presenting VE as a useful device to capture multi-situated interactions in work contexts. *Doing Video Ethnography Research with Top Management Teams* by Feng Liu, Michael Jarrett and Linda Rouleau analyzes Top Management Team (TMT) strategic decision-making in meetings. They propose three ways of including participants perspectives to close the gap between “insider” (emic) and “outsider” (etic) views. The *refining approach* consists in incorporating participants’ feelings and interpretations of the video-recorded meetings to modify, enrich, and refine the researchers’ interpretations. The *distributive approach* establishes a mutually enriching relationships between researcher and participants involved in longitudinal research. The *holistic approach* engages participants in data collection and interpreting results. This emic-etic approach rests on proximal rather than distal relationships and creates collaborative data collection methods and interpretations. The study uses two types of cameras: a video capturing a classic viewpoint of the action (outside/etic view) and a light cam on the participants’ head to get their (insider/emic) view. This dual perspective provides new and surprising results on emotions and produces novel insights for teams concerning their leadership and the TMT dynamics. In *Complementing Video-Ethnography: The Uses and Potential of Mundane Data Collected on Social Media*, Viviane Sergi and Claudine Bonneau show that the pervasiveness of Facebook, Twitter, Instagram, Snapchat, TikTok in all spheres of daily activities, including work, means that they are “increasingly implicated in all kinds of workplace phenomena that are within the areas of interest of organizational scholars” and that they are “a site where the mundane experience of work can be explored” (p. 156). The authors maintain that mundane life is relevant to understand “dimensions of work that tend to be less visible, such as affective, sensory and experiential dimensions” (ib.). Through posts combining photo and texts, workers narrate how they view and feel their own working experience and shed light on the backstage. This allows video-ethnographers to extend their presence and pursue their research through various channels, temporalities, and spaces, having access and documenting aesthetic, affective, and sensorial facets of work.

The book valorizes the potentialities of video-ethnography making visible material, spatial, emotional, and sensory dimensions of workplace practices through the integration of participants’ perspectives. Its reading can surely enrich the approach of STS scholars interested in these sensorial dimensions and in the situatedness of knowledge produced in and through intra- and inter-actions between human actors, heterogenous artifacts, visual technologies, and scientific practices.

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Andrés Jaque / Office for Political Innovation

Mies e la gatta Niebla. Saggi su architettura e cosmopolitica, Leonforte, Siké, 2021, pp. 226 [Mies and Niebla the kitten. Essays on architecture and cosmopolitics; Italian translation edited by Gianluca Burgio and Ramon Rispoli of Mies y la gata Niebla. Ensayos sobre arquitectura y cosmopolitica, Barcelona, Puente, 2019]

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It happens rarely – at least to me – to be positively surprised by a publication. The contrary – being startled and baffled – is more frequent. But, I guess, the majority of the times one ends reading a book or an article simply filing it under the “interesting-relevant-worth-taking-into-account-and-discuss” label or the opposite one.

Mies e la gatta Niebla. Saggi su architettura e cosmopolitica [Mies and Niebla the kitten. Essays on architecture and cosmopolitics], Italian