

What do we mean by performativity in organization and management studies? The uses and abuses of performativity¹

Jean-Pascal Gond

Cass Business School, City University London

Jean-Pascal.Gond.1@city.ac.uk

Laure Cabantous

Cass Business School, City University London

Laure.Cabantous.1@city.ac.uk

Nancy Harding

Bradford University School of Management Emm Lane

N.H.Harding@bradford.ac.uk

Mark Learmonth

Durham University Business School, Ushaw College,

Mark.learmonth@durham.ac.uk

Abstract

John Austin introduced the formulation “performative utterance” in his 1962 book *How to do things with words*. This term and the related concept of performativity have subsequently been interpreted in numerous ways by social scientists and philosophers such as Lyotard, Butler, Callon, or Barad, leading to the co-existence of several foundational perspectives on performativity. In this paper we review and evaluate critically how organization and management theory (OMT) scholars have used these perspectives, and how the power of performativity has, or has not, stimulated new theory-building. In performing a historical and critical review of performativity in OMT, our analysis reveals the uses, abuses and under-uses of the concept by OMT scholars. It also reveals the lack of both organizational conceptualizations of performativity and analysis of how performativity is organized. Ultimately our aim is to provoke a ‘performative turn’ in OMT by unleashing the power of the performativity concept to generate new and stronger organizational theories.

Key-words: Austin, Organization theory, Performativity, Translation, Theory-building

¹ A version of this paper is currently under review at the *International Journal of Management Reviews*.

What do we mean by performativity in organization and management studies? The uses and abuses of performativity

1. INTRODUCTION

Austin's (1962) insight about how words "do" things and the related concept of performativity have resonated throughout philosophy (Derrida, 1979; Lyotard, 1984 [1979]), gender studies (Barad, 2003; Butler, 1997), and sociology (Callon, 1998) as long-standing theory-generating ideas. This generative nature of the performativity concept is also visible in its numerous sequels in organization and management theory (OMT): scholars have used this concept to reconsider routines (Feldman & Pentland, 2003), rational decision-making (Cabantous & Gond, 2011), the functioning of markets (Callon & Muniesa, 2005); the constitution of managerial identities (Learmonth, 2005); the concept of performance (Guérard et al., 2013) and the sociomaterial conditions of valuation (Orlikowski & Scott, 2014).

But OMT scholars draw on different interpretations of the term, often with little regard to how their work relates to foundational conceptualizations, and little effort to take stock of what is performed through these multiple uses of performativity. As a result, understanding of how a distinctive organizational interpretation of performativity could emerge is still missing. This paper starts addressing this gap by reviewing the foundational perspectives that OMT scholars have used in their work, and evaluates critically how they have mobilized existing conceptualizations of performativity or generated new performativity perspectives.

In performing a historical and critical review of performativity in OMT, we make a threefold contribution to the discipline. First, we highlight the uses, abuses and under-uses of performativity in OMT by studying the discrepancies between foundational perspectives and their actual uses by OMT scholars. This analysis points to both missed opportunities and promising new research directions. Second, we reveal a lack of organizational conceptualizations of performativity: discussions of how organizations are performed and how performativity is organized remain embryonic. Third, our taxonomy of OMT work on performativity, which complements prior attempts at mapping the performativity landscape (e.g., Diedrich et al., 2013; Guérard et al., 2013), sheds light on the fragmentation of this landscape and contributes to creating the conditions for dialogue across different perspectives. Ultimately, in 'bringing into being' a field of studies on performativity, this

review aims to provoke a ‘performative turn’ in OMT and to push OMT scholars to harness the power of Austin’s original insights to develop new theories.

2. PERFORMING A HISTORICAL REVIEW OF PERFORMATIVITY

2.1. PROVOKING A ‘PERFORMATIVITY TURN’ IN OMT

Since the late 1990s, OMT scholars have increasingly use of the terms ‘performativity’ and ‘performative’ in OMT since the late 1990s. Four influences on this upsurge can be identified. First, OMT scholars inspired by the “linguistic turn” in the social sciences (Rorty, 1967) share the view that discourse does not describe but co-constitutes what appears to be external social reality. This non-representational view of discourse is central to the performativity concept. Second, the “vaguely ... similar pragmatic roots” of performativity studies (Muniesa, 2014: 15) resonate well with OMT’s growing interest in the actual *doing* of organizational actors (Schatzki, 2002), and the “practice turn” . Similarly attuned to such ontological assumptions about the “becoming” of actors’ practices (Diedrich et al., 2013) is, third, the “process turn” in which OMT scholars regard organizational phenomena as fluid (Langley et al., 2013). Finally, OMT’s interest in the sociomateriality of organizational life (Orlikowski, 2007) – the “material turn” – is aligned with performativity studies that aim at understanding the material effects of discursive practices (Cooren, 2004) and the sociomaterial nature of knowledge constitution (Barad, 2003). These four “turns”, together with the current “performativity turn” in the social sciences (Muniesa, 2014: 7), create “felicitous conditions” to provoke a performative turn in OMT and call for a review of performativity studies in OMT.

2.2. SCOPE AND SEMANTIC CLARIFICATIONS

Our aims to identify the foundational perspectives that influence OMT scholars and critically evaluate how they have been used led us to delineate the scope of our review as follows. First, we concentrated on papers published in 11 leading OMT journals and papers from other journals referenced in these papers² (see Appendix 1 for details). Although this approach reduces the scope of possible approaches to performativity, it is consistent with our aim of providing a critical account of performativity in the OMT field.

Second, we focused on publications where the terms ‘performativity’ and ‘performative’ were clearly identifiable as a concept and were important for the paper’s thesis. We excluded

² *Academy of Management J. Academy of Management Review, Administrative Sc. Quarterly, British J.of Management, Human Relations, International J.of Management Reviews, J.of Management, J.of Management Studies, Organization, Organization Science, Organization Studies.*

papers that only incidentally used these terms, and those that developed similar ideas but did not explicitly use the two terms. We specifically excluded papers that mobilized the concept of ‘performance’ in its Goffmanian sense (Corvellec, 2003) but did not use the terms ‘performativity’ or ‘performative’. There are two main reasons for this choice. One is practical: using the term ‘performance’ in our search – even if restricted to its Goffmanian sense – expands the scope too greatly as this term is widely used in OMT (e.g., ‘performance studies’), and often without informed theoretical application. The other is theoretical: our primary purpose means we are not interested in papers that allude to ideas related to performativity *without* using the terms ‘performativity’ or ‘performative’ because our aim is to critically analyse what OMT papers do with these two words.

Finally, we restricted our search because our aim is not to present an exhaustive overview of all the papers mobilizing the concept of performativity in OMT but to critically evaluate its uses. Thus we focused on papers that actively engage with the concept and hence best illustrate each perspective on performativity.

2.3. ORGANIZING THE REVIEW

Driven by our objectives, we organized our analysis as follows. We first analysed the selected papers with the aim of identifying the foundational perspectives on performativity mobilized by OMT scholars. We found that OMT scholars recurrently used five conceptualizations of performativity: *doing things with words* (Austin); *searching for efficiency* (Lyotard); *constituting the self* (Butler, Derrida); *bringing theory into being* (Callon, MacKenzie); and *sociomateriality mattering* (Barad). We adopted an historical approach to present these foundational perspectives because each draws on its predecessors.

Then, we re-analysed the papers so as to distinguish the multiple uses of the concept (Oswick et al., 2011). This showed that OMT scholars have either followed a logic of conceptual “borrowing,” (i.e., translating or importing foundational conceptualizations); or a “blending” approach. The latter refers to more creative re-appropriations of performativity which blend together foundational perspectives or import other concepts to add to the mix. We isolated three blended perspectives that emerged within OMT: *performativity as constitutive communication* (i.e., CCO); *performativity as enacting routines* (i.e., Feldman, 2000); and *performativity as making critical theory influential* (i.e., Spicer et al., 2009).

In what follows, we review the five foundational perspectives presented in Table 1, before discussing their uses in OMT.

Table 1. Foundational conceptualizations of performativity

Foundational perspective	Foundational research roots	author(s),	Main question(s)	Key concepts or thesis	Illustrative OMT papers borrowing the perspective
Performativity as doing things with words	Austin (1962) Searle (1969) <i>Philosophy & linguistic</i>		How to do things with words?	Processes whereby an utterance does what it says; speech acts; typology of speech-acts	Ford and Ford (1995) Kornberger and Clegg (2011)
Performativity as efficiency	Lyotard (1984/1979) <i>Philosophy & post modernism</i>		What characterises knowledge production in post-modern societies?	Alignment of truth, knowledge and the search for efficiency in post-modern societies	Cooper and Burrell (1988); Jones (2003) Cowen (1996); Dey and Steyaert (2007); Parker and Jary (1995) Fournier and Grey (2000)
Performativity as actors' constituting the self	Derrida (1979) <i>Philosophy</i> Butler (1990, 1993, 1997) <i>Gender studies</i>		How do actors create their own selves?	Key role of citation in the constitution of actors through texts	Borgerson (2005); Ozturk and Rumens (2014); Parker (2001); Tyler and Cohen (2010) Harding (2003); Harding et al. (2011); Hodgson (2005); Kenny (2010)
Performativity as bringing theory into being	Barnes (1983) Pickering (1995) <i>Social Studies of Sciences</i> Callon (1998); MacKenzie and Millo (2003) <i>Economic sociology</i>		How do theories shape realities?	The 'performativity of economics thesis'; influence of expert bodies of knowledge	Ferraro, Pfeffer and Sutton (2005) Cabantous and Gond (2011); Cabantous, Gond, and Johnson-Cramer (2010) D'Adderio and Pollock (2014); Gheman, Trevino, and Garud (2013)
Performativity as socio-materiality mattering	Barad (2003, 2007) <i>Gender studies & post-humanism</i> Latour (2005) <i>Actor-Network Theory</i>		How do things constitute reality through actors' practices?	Vocabulary to analyse the constitution of boundaries between social and material entities (intra-objects, intra-action, agential realism, agential cuts)	Keevers et al. (2012); Leonardi (2011); Nyberg (2009); Orlikowski and Scott (2014)

3. FOUNDATIONAL PERSPECTIVES ON PERFORMATIVITY

3.1. PERFORMATIVITY AS DOING THINGS WITH WORDS

John Austin's *How to Do Things with Words* is an intelligent, witty, if disarmingly complex work. Even though, as the book proceeds, the caveats and complications tend to multiply, its basic claim seems simple enough. Not all speech acts are utterances of true or false sentences. Rather, some sentences are, to use Austin's own neologism, "performative."

A performative utterance is one "in which to *say* something is to *do* something; or in which *by* saying something we are doing something" (Austin, 1962: 12; italics in original). Austin's performatives, then, bring about what they say. Sentences like 'I pronounce you husband and wife' are not primarily true/false statements. They do things: marry a couple; or better, they have the *potential* to do so. Austin argued that performative utterances do things when two conditions are met. First, the context must be felicitous. In order to marry a couple for instance, 'I pronounce you husband and wife' needs to be said in a wedding ceremony, and by someone with the authority to say the words. Second, the speaker's intention must be "serious ... [not] parasitic upon its normal use" (1962: 22). For example, if any of the above statements were said in the course of performing a play, or as a joke, then such a speech act would be infelicitous.

Austin developed his ideas within a group of mainly Oxford-based philosophers known as the "ordinary language" school of philosophy, who held that it was important to pay close attention to the details of the use of everyday, "ordinary" language. Even though, in the context of the discipline of philosophy, this school of thought is "now a historical movement, rather than an active force in contemporary philosophical discussion" (Forguson, 2011 [1969]: 325), its ideas have influenced a number of scholars in related disciplines. Austin's writing thus can be said to have been a locutionary act as well as a perlocutionary act. Organization scholars' recent interest in Austin's ideas is related, we suggested above, to the wider "linguistic turn" (Rorty, 1967) in OMT, resonating well with the idea that "that the method *most useful* to philosophy is the observation and study of the ordinary uses of language" (Parker Ryan, 2010: 123; italics in original).

3.2. PERFORMATIVITY AS SEARCHING FOR EFFICIENCY

The 'performance' of a company is a widely used metaphor referring to its efficiency or profitability. This seems similar to Austin's deployment of his neologism performative, leading Lyotard (1984 [1979]) to write in a footnote of *The Postmodern Condition*:

The term *performative* has taken on a precise meaning in language theory since Austin. Later in this book, the concept will reappear in association with the term *performativity*

(in particular, of a system) in the new current sense of efficiency measured according to an input/output ratio. The two meanings are not far apart. Austin's performative realizes the optimal performance. (1984: 88n; italics in original)

In re-using Austin's concept, Lyotard moved away from Austin's preoccupation – questions of language proper – to questions of organized systems. He sought to problematize part of what he identifies as the postmodern condition, that is, the taken for grantedness of 'performance', here defined as efficiency. For Lyotard, "a generalized spirit of performativity ... [is represented by an] equation between wealth, efficiency and the truth" (1984: 45). As Jones (2003: 512) argues: "While performativity merely asks of knowledge, 'what is it worth?', Lyotard turns the logic of performativity back onto itself and asks 'What is your 'what is it worth' worth?'" (1984: 54). Lyotard's point is to show how "the imperative ... [for knowledge to focus on] performance improvement" (1984: 45) is not given in the natural order of things but is a contestable ideological stance. Thus, Lyotard's central message in problematizing performativity is not that we should entirely avoid contributing to the efficiency of systems. Rather, it is that we should be suspicious of the effects that the overriding importance attached to efficiency in the postmodern condition might have – especially for education. As Marshall (1999) argues, following Lyotard, education:

"[...] is no longer concerned with the pursuit of ideals such as personal autonomy or emancipation, but with the means, techniques or skills that contribute to the efficient operation of the state in the world market and contribute to maintaining the internal cohesion and legitimation of the state." (p. 309)

3.3. PERFORMATIVITY AS CONSTITUTING THE SELF THROUGH CITATION

In 1979, the French philosopher Jacques Derrida engaged directly with Austin in his essay, "Signature, Event Context." In Derrida's reading, Austin argued that the "force" (1962: 100) of a performative (i.e. its ability to do things) is provided primarily by the authentic intentions of the speaker, usually allied to the context in which speech is uttered. But Derrida made clear that for him the force of a performative is not intention, but citation; that is, iterability or citation underlies any 'successful' performative:

Could a performative utterance succeed if its formulation did not repeat a 'coded' or iterable utterance, or in other words, if the formula I pronounce in order to open a meeting, launch a ship or a marriage were not identifiable as conforming with an iterable model, if it were not then identifiable in some sort of way as a 'citation'. (Derrida, 1979: 191-2; italics in original)

Thus, in Derrida's reading, Austin's neat distinction between felicitous and infelicitous performatives breaks down. One cannot exclude writing a play, making a joke, etc., from successful performatives because no such thing as a fully serious performative (i.e. an entirely non-citational) utterance is identifiable. Further, Derrida argued that citation is prior

to intention; indeed, it is a condition of possibility for intention to operate. For example, one cannot intend to get married unless there is already a marriage ceremony in existence. Furthermore, the marriage ceremony can only be performative if (like a play) it cites earlier examples of marriage ceremonies. For Derrida, then, the marriage ceremony is not (and cannot be) a fully serious performative (in Austin's terms). This, in a nutshell, is the reason why, for Derrida, performative statements must be citational in order to enable intention and thus to do things in the world. However, paradoxically, while Derrida fully deconstructed Austin's work on performative utterances, this deconstruction was central to his later work (Miller, 2009).

Judith Butler's thesis on performativity has many affinities with Derrida's. Indeed Derrida's analysis of Kafka's "Before the Law" first led her to ponder how gender might be "an expectation that ends up producing the very phenomenon that it anticipated" (Butler, 1999a: xiv). Influenced by a number of theorists, notably Foucault, Althusser, Freud and Lacan, her development of the theory that gender is performatively constituted takes Derrida into the material realm. She explores how even the flesh of the body is performatively constituted: "the body' is itself a construction, as are the myriad 'bodies' that constitute the domain of gendered subjects" (1990: 8). *Bodies that Matter* (1993), a book-length exploration of that statement, analyses how the materiality of bodies cannot be approached except through discourses, so discourse shapes how we conceive of and constitute bodies.

Butler's development of the performativity concept is achieved through exploring how sex and gender are constituted. "Within the inherited discourse of the metaphysics of substance" she writes "gender proves to be performative – that is, constituting the identity it is purported to be" (1990: 24). This performative accomplishment is achieved through a "repeated stylization of the body", i.e., through a myriad of acts undertaken within "a highly rigid regulatory frame" that "congeal over time to produce the appearance of substance, of a natural sort of being" (1990: 33). Hence, rather than being born or socialised into gender, we become male or female through performatively constituting those identities. Performativity here refers to micro-movements of the body: each tiny, repeated act occurs within a set of meanings that facilitate constitution of gendered bodies. These meanings pre-exist us: born into them we learn how to move within them to "constitute the illusion of an abiding gendered self" (1990: 140). So Derrida's argument that citation is prior to intention is echoed in Butler's argument that there is no gender prior to its citation: no male or female pre-exists the discursive, material practices which bring about their masculinity or femininity.

Butler has recently argued that if gender as a "a metaphysical substance that precedes its

expression” is “critically upended” by performativity, then so must be “the economy” which only “becomes singular and monolithic by virtue of the convergence of certain kinds of processes and practices that produce the ‘effect’ of the knowable and unified economy” (Butler, 2010: 147). This offers the possibility of understanding organizations, management and work as ‘knowable effects’ produced by converging processes and practices that performatively constitute the ‘effect’ of organizations.

3.4. PERFORMATIVITY AS BRINGING THEORY INTO BEING

Another foundational perspective is found in the work of Science, Technology and Society (STS) sociologists inspired by Actor-Network Theory, such as Callon (1998), or MacKenzie (2007). These authors took seriously Austin’s idea that some statements are performative, and applied it to scientific statements that are not “outside the world(s) to which they refer” – but are “actively engaged in the constitution of the reality that they describe” (Callon, 2007: 318).

The idea of studying the performative role of scientific statements (or theories) originated in Latour (1996) and was developed by Callon in *The Laws of the Markets* (1998). Callon (1998) argues that economic markets are embedded in *economics*. He advanced the “performativity of economics thesis” according to which “economics, broadly defined, performs, shapes and formats the economy, rather than observing how it functions” (Callon, 1998: 2). With this thesis, Callon invites sociologists to study the performative effects of economics: economic models are key ingredients of economic activities and laid the ground for a body of works considering the multiple processes whereby economic variables, formulae, or tools, shape the economy. MacKenzie and Millo (2003) offer a striking empirical illustration of Callon’s thesis by showing how the Black-Scholes’ formula, which originally had a low predictive power, shaped traders’ practice and thus became able to predict options’ prices on derivative markets.

MacKenzie (2007) further distinguished between types of performativity: “generic performativity” corresponds to the actual use of an economic concept, while “effective performativity” corresponds to the “cases in which the use of economics ‘makes a difference’: for example economic processes in which economics is drawn upon are different from those from which it is absent”. A third type of performativity, called Barnesian performativity (after Barnes, 1983), is the strongest because:

...an effect of the use in practice of an aspect of economics is to make economic processes more like their depiction by economics. (MacKenzie, 2007: 56)

Callon (2007) developed his thesis further by engaging critically with Austin’s ideas and building on a critique of representation inspired by STS works (Hacking, 1983; Pickering,

1995), and propositions from ANT (Latour, 1996, 2005). He integrated Merton's (1948) concept of self-fulfilling prophecy, the Butlerian and Goffmanian legacies in the works of Mol (2002) and prior texts on performativity to define what he calls *performation*:

We can agree to call *performation* the process whereby sociotechnical arrangements are enacted, to constitute so many ecological niches within and between which statements and models circulate and are true or at least enjoy a high degree of verisimilitude. This constantly renewed process of performance encompasses expression, self-fulfilling prophecies, prescription, and performance. (Callon, 2007: 330)

3.5. PERFORMATIVITY AS SOCIOMATERIALITY MATTERING

Our next foundational perspective on performativity is that of Karen Barad (Barad, 2003, 2007), a feminist theorist with a PhD in theoretical physics. Barad's conceptualization of performativity derives from Butler, Latour and, more broadly, the STS field. Barad (2003) moves beyond purely linguistic or discursive approaches to performativity to affirm what is, for her, the profound materiality of performativity:

A *performative* understanding of discursive practices challenges the representationalist belief in the power of words to represent pre-existing things. Performativity, properly construed, is not an invitation to turn everything (including material bodies) into words; on the contrary, performativity is precisely a contestation of the excessive power granted to language to determine what is real. Hence, in ironic contrast to the misconception that would equate performativity with a form of linguistic monism that takes language to be the stuff of reality, performativity is actually a contestation of the unexamined habits of mind that grant language and other forms of representation more power in determining our ontologies than they deserve. (Barad, 2003: 802)

Barad's work can be regarded as a critical extension of Butler's. It has strong similarities with ANT but her more radical stance on materiality – derived from quantum physics – considers the intimate entanglement of non-human and human elements that are *both* made of matter. Hence, separation between humans and non-humans is radically challenged; their micro-entanglements need studying so as to understand the constitution of meaning. She focuses attention on the flow of practice. Barad (2003, 2007) provides a new vocabulary to describe how actors, objects and meanings are dynamically brought into being through the continuous flow of practice. Concepts such as “agential cuts” and “intra-objects” suggest that agents realize “cuts” to delineate objects and humans and constitute specific entities. The constant shaping of boundaries that distinguish between material and social, and implications for constituting meaning, become the main locus of analysis.

In sum, foundational perspectives on performativity analyse the dynamic moves and circular processes whereby presentation, language and bodies of knowledge co-constitute the realities they ostensibly describe. They demonstrate the power of Austin's insights for generating new theories in multiple domains of research and thus illustrate the ‘magic’ social

property of performativity (Bourdieu, 1991; Butler, 1999b). Performativity indeed emerged from our review as a highly generative concept that has greatly inspired social scientists and stimulated new theory building. How then have OMT scholars used these foundational conceptualizations? Have they benefited from the claimed ‘magic’ properties of this concept?

4. HOW OMT SCHOLARS MOBILIZE FOUNDATIONAL PERSPECTIVES ON PERFORMATIVITY

We analyse firstly a stream of OMT studies that uses these five foundational perspectives to shed light on organizational phenomena. Table 1 presents exemplary OMT papers from this stream. We discuss them in turn and analyse how OMT scholars have used – and sometimes misused – these foundational perspectives; and whether they have harnessed the performativity concept capacity to stimulate theory building.

4.1. MOBILIZING ‘PERFORMATIVITY AS DOING THINGS WITH WORDS’

Austin’s thesis has had a massive impact in OMT research, in particular through story-telling studies (Boje, 1995) and the work of Fairclough (2013) on critical discourse analysis. While studies directly inspired by Austin, and studies relying on story-telling theories or critical discourse methods all share an interest in language (or discourse), and its performative effects, it is important to distinguish between them. Story-telling theorists explore how actors *make sense* of their world (Boje, 1995), whereas those influenced by Austin focus more on how language constitutes that world. The difference between critical discourse analysis studies and Austin’s performative is subtler, and best understood by distinguishing between social constructionism and poststructuralism.

Studies inspired by critical discourse analysis are often associated with a social constructionist approach (e.g., Vaara et al., 2010) that loses some of Austin’s insights. For instance, Hardy et al. (2000) use a critical discourse method within a social constructionist epistemology in which, to cite Fairclough (in [Hardy et al., 2000:1235]) “the discursive constitution of society does not emanate from a free play of ideas in people’s heads but from a social practice which is firmly rooted in and oriented to real, material social structures”. That is, it is through language or discourse that subjects come to interpret a pre-existing material world. A poststructuralist approach rejects the possibility of any such ‘real, material social structures’, and explores how discourse constitutes structures that have the appearance of ‘reality’. Where Hardy et al. (2000) regard discourse as a ‘strategic resource,’ a performative approach explores how their arguments constitute such a possibility.

Although numerous works on performativity refer to Austin, there are relatively few studies in OMT that draw directly and solely on Austin’s work, or that of his student, Searle.

Ford and Ford's (1995) is one of the few. They use Austin's insights into the multiple dimensions of speech acts to illuminate the role played by various conversations in intentional change in organizations. Another noticeable example is Kornberger and Clegg's (2011) paper that relies directly on Austin's approach to discuss how the "discourse of strategy" acts performatively in the context of New Public Management. These authors develop understanding that "strategizing is an activity that *does* something" (p. 138). Specifically, they investigate the case of the *Sydney 2030* strategy by showing how strategy discourse altered actors' power positions by giving voice to some and silencing others.

4.2. MOBILIZING 'PERFORMATIVITY AS SEARCHING FOR EFFICIENCY'

Lyotard's arguments were picked up early in OMT by Cooper and Burrell (1988) who note how performativity often "takes precedence over thought itself in the social mind" (p. 96). This critique proved particularly significant in reflections upon the management of universities. For Parker and Jary (1995), the McDonaldisation of the academy is, in part, due to elevating Lyotard's version of performativity over more traditional university values, while for Cowen (1996), Lyotard's critique "highlight[s] the reconstruction of university systems around 'performativity' in an increasingly competitive international economic world" (p. 245). Similarly, Dey and Steyaert (2007) argue that current crises in management education reflect a lack of passion arising from understanding performativity as mere efficiency.

The influence of Lyotard's ideas in OMT is also visible in the work of Critical Management Studies (CMS) scholars, especially since Fournier and Grey (2000), who follow Lyotard, by suggesting that a characteristic of CMS research is its anti-performative stance:

A performative intent (Lyotard, 1984), here, means the intent to develop and celebrate knowledge which contributes to the production of maximum output for minimum input; it involves inscribing knowledge within means-ends calculation. Non-critical management study is governed by the principle of performativity which serves to subordinate knowledge and truth to the production of efficiency ... CMS [on the other hand is anti-performative in that it] questions the alignment between knowledge, truth and efficiency (Fournier & Grey, 2000: 17).

There is no direct invocation of Austin's work in Fournier and Grey's paper or in most CMS publications which adopt Lyotard's definition of performativity. Many subsequent CMS studies have emphasised the 'anti-performative' stance of Fournier and Grey (2000) and are actively hostile towards the assumption that 'performativity' is of supreme and overriding importance in organizational life. However, Spicer et al (2009) have challenged CMS's anti-performative stance by championing 'critical performativity' – a debate we turn to below. Finally, some scholars, including Ball (2003), have relied on Lyotard's notion of performativity to make the point that 'performativity' (as efficiency) can be a resource in the

construction of the self and gesture towards the next major way that performativity is read in OMT – as how the self is constituted.

4.3. MOBILIZING ‘PERFORMATIVITY AS CONSTITUTING THE SELF THROUGH CITATION’

Borgerson (2005) passionately advocated the adoption of a Butlerian framework within OMT, arguing that, through Butler’s concepts, the range of questions we can ask about organizations expands and the field of political action broadens. However, few of the numerous OMT works that reference Butler actually engage with her work. In those that do, two main approaches are identifiable: performative accomplishment of firstly, genders and sexualities, and, secondly, of identities.

Exemplary of the first is Tyler and Cohen’s (2010) analysis of organizational “spaces that matter”, in which they use Butler’s thesis to explore how (female) gender is materialized within organizational power relations. Their empirical study illuminates how women use office space and artefacts to constitute a gendered identity that conforms with organizational gender norms of the “normal” woman who is “acceptable in organizational terms” (p. 192), because she is materialized within the narrow confines of the heteronormative matrix. They thus challenge a still-dominant approach within OMT that presumes gender identities are given and immutable and which, as Rittenhofer and Gatrell (2012) observe, constitute the norms within which gender is performatively constituted. These authors’ Butlerian framework challenges dominant notions of gender, opposing fixity with instability, traits with social norms, teleology with fracture, and homogeneity with declassification. OMT queer theorists draw on Butler’s work more broadly, indicating the importance of her work for ‘working at the site of ontology’ of business schools (Ozturk & Rumens, 2014: 513). Parker’s (2001) advocacy of queer theory for OMT identifies the potential in Butler’s work for “queering theory itself” (p. 37), i.e., disrupting the power of the academy to constitute organizational ‘reality’, opening possibilities for exploring the performative work of organizational theory. Rumens (2010) uses both Foucault and Butler to explore new ways of ‘performing masculinity’ through analysing workplace friendships between gay men, while Harding et al. (2011) explore how leadership’s unsaid/unsayable performatively constitutes ‘the follower’. This category of Butlerian analysis therefore challenges ontologies of, within and through organizations.

Another category explores the performative constitution of identities and problematizes overly-reductionist theories. Hodgson’s (2005) paper is perhaps seminal. He argues that the fruitfulness of a Butlerian perspective lies in its insights into processes of subjection, organizational power relations, and into how identities are both attractive and repellent,

sought and resisted, passionately attached to or passively rejected. Kenny's (2010) analysis of passionate attachment to workplace identities builds on this; she shows how a discourse of 'ethical living' imposes behavioural norms that discipline the performatively constituted organizational self. Those who failed to conform, for example by eating 'junk food', become the excluded 'outsider'. Harding's (2003) analysis of management textbooks' constitution of the normative framework which subjects and subjectifies managers similarly points to the instability of and unexpected turns in the constitution of identities. She argues that textbooks locate the performatively constituted manager in an unstable, controlled and controlling subject position. Researchers using Butlerian interpretations of performativity therefore develop identity theory through analysing complexities, subtleties and contradictions in formations of identities and selves.

Accordingly, OMT theorists who have engaged more deeply with Butler's work are challenging ontological assumptions about the organizational self, its gender, professional identity, and so on. Butler has influenced the work in the emergent of 'critical performativity' approach, discussed below (see "Performativity as making critical theory influential").

4.4. MOBILIZING PERFORMATIVITY AS BRINGING THEORY INTO BEING

OMT scholars have mobilized Callon's conceptualization of performativity in several ways. Some briefly refer to Callon's work when discussing the impact of economic language on organizational functioning and the influence of management research on practice. Ferraro, Pfeffer, and Sutton (2005) for instance, build on the notions of performativity and self-fulfilling prophecies to show how economics has won the "battle for theoretical hegemonia in academia and society as a whole" (p. 10).

Other scholars engage more directly with Callon's thesis to show how theories (from economics, finance, but also other disciplines) influence organizational practices (e.g., Beunza et al., 2006). Cabantous and Gond (2011) advance the concept of "performative praxis" – i.e., sets of activities enable theories to become social reality – and offer a framework that explains how theories can be instantiated in practice. These authors argue that knowledge (theories) and practice are intrinsically linked and conceptualize a set of mechanisms that bridge dynamically actors, tools and theory. They illustrate "performative praxis" using the case of rational decision-making. Organizational actors perform rational choice theory when they rely on tools, such as decision trees or various kinds of optimization software (e.g. budget planning). These tools embed rational choice theory assumptions, and facilitate their becoming calculative "*homo oeconomicus*" (Cabantous et al., 2010).

If the first OMT scholars who have mobilized Callon's work have focused on the performative power of economics, recent work has also looked at the performative role of *organization theories* themselves in the constitution of organizational phenomena. D'Adderio and Pollock (2014) study the performative effect of modularity theory and demonstrate how to leverage Callon's thesis in OMT. Such work invites scholars to develop more reflexive understanding of how their teaching and consultancy influence practices.

4.5. MOBILIZING 'PERFORMATIVITY AS SOCIOMATERIALITY MATTERING'

Organizational scholars' long-standing borrowing from ANT to develop a 'performative' understanding of organizational phenomena (Czarniawska, 2004) is being rejuvenated through engagement with Barad's explorations of "sociomateriality" (Orlikowski, 2007; Orlikowski & Scott, 2008) or "materiality" (Leonardi, 2011). Few empirical works have mobilized Barad's concepts, but Nyberg's (2009) ethnographic analysis of a call centre shows how a dysfunctional computer system can generate 'non-existent' entities (e.g., insured drivers who do not have a driving licence) that influence actors' interactions and practice such that roles and meanings co-emerge through 'intra-actions' (Barad, 2003, 2007). Orlikowski and Scott (2014) also put Barad's concepts to work in analysing how evaluation practices are transformed by moving on-line. Online reviews produced by inter-nauts become 'material-discursive' products that demultiply criteria, shake the authority of officially established experts, democratize access to and reshape practices of evaluation, notably by constituting anonymity through specific entanglements of matter and meaning. In contrast, authors such as Leonardi (2011) use the concept of performativity to oppose 'material agency' to 'human agency' (Kautz & Jensen, 2013: 21).

Assuming fully Barad's (2003) assumptions is empirically and ontologically challenging, as it is difficult not to assume tacitly the separation of human from non-human (Kautz & Jensen, 2013). This contradicts Barad's (2003) emphasis on the "ontological inseparability" of subjects and objects where performativity "is understood as the iterative intra-activity within a phenomenon" (Kautz & Jensen, 2013: 25). Relying on Barad's ideas also requires mobilizing her specific vocabulary, which may lead OMT scholars to develop the use of "jargon monoxide" in organizational analysis (Sutton, 2010).

In sum, a first stream of OMT studies builds on foundational perspectives on performativity to stimulate new empirical developments, notably by reconsidering the dynamics whereby language, knowledge, gender, theories or material entities contribute to 'perform' or 'bring into being' organizational actors and organizations. This stream of OMT studies has merely borrowed foundational perspectives on performativity, and has not always

exploited these perspectives to their full potential. This is especially noticeable in performativity's most recent mobilization in OMT (i.e., that of Callon and Barad). That is, OMT scholars have not generated new theoretical insights into performativity. Contrary to thinkers such as Butler, Derrida, or Callon, who have been able to offer new perspectives by elaborating on Austin's ideas, the (re)-translation by OMT scholars does not seem to have benefited from the 'magic' and generative properties of the performativity concept.

5. HOW OMT SCHOLARS GENERATE NEW PERFORMATIVITY PERSPECTIVES

Another stream of OMT studies explicitly attempted at expanding the performativity concept, and at generating new organizational perspectives on performativity, as Table 2 shows.

Table 2. Creative Re-appropriations of Performativity in OMT

Organizational perspectives publications	<i>Seminal</i>	Underlying foundational perspectives	Illustrative papers in OMT
Performativity as constitutive communication <i>Ashcraft, Kuhn, and Cooren (2009)</i> <i>Taylor (1993)</i> <i>Taylor and Van Every (2000)</i>		<i>Performativity as doing things with words</i> (Austin) <i>Actor-Network Theory</i> (Latour, 1986)	Cooren (2004) Stohl and Stohl (2011) Schoeneborn and Scherer (2012) Christensen, Morsing and Thyssen (2013)
Performativity as the expression of routine <i>Feldman (2000)</i> <i>Feldman & Pentland (2003)</i>		<i>Actor-Network Theory</i>	D'Adderio (2008) Labatut, Aggeri, and Girard (2012)
Performativity as making critical theory influential <i>Spicer, Alvesson, and Kärreman (2009)</i>		<i>Performativity as efficiency</i> (Lyotard) <i>Performativity as actors' constituting the self</i> (Butler) <i>Performativity as doing things with words</i> (Austin)	Alvesson and Spicer (2012) Wickert and Schaefer (2014)

5.1. PERFORMATIVITY AS CONSTITUTIVE ORGANIZATIONAL COMMUNICATION

A growing stream of research in OMT elaborates on Austin's linguistic roots (1962), Searle's (1969) notion of speech-act, and insights from ANT to develop understanding of organizations as performatively constituted through communicative events. Labelled the

‘Communicative Constitution of Organization’ (CCO; Ashcraft et al., 2009; Taylor & Van Every, 2000), this research builds on Taylor’s (1993) work to offer an interpretation of performativity that departs from a purely discursive interpretation and recognizes material dimensions in the constitution of organizations through communication and language.

CCO works study the performativity of communication (Cooren et al., 2011) and focuses on processes of *conversation*, whereby organization is accomplished in situ, and of *textualization*, in which organizations become stabilized as recognizable actors through textual representations (Taylor, 2011). For CCO scholars, organizations are performed through the constitution of networks of communicative practices; they are literally “talked into existence” (Weick et al., 2005: 409). CCO studies thus highlight how communications, on their own and through their materiality, shape the stabilization and repetition of organizational activities. They do so by revealing: “the active contribution of texts (especially documents) to organizational processes: that is, on the ways that texts, such as reports, contracts, memos, signs, or work orders, *perform something*” (Cooren, 2004: 374).

A special issue of *Organization Studies* edited by Cooren et al. in 2011 shows that CCO scholars contribute to organizational domains including strategy-as-practice, organizational identity, sensemaking and clandestine organizations. Stohl and Stohl (2011) for instance, challenge the need for CCO scholars to assume some form of transparency about organizational members’ communication, using the case of al Qaeda, an organization that avoids inter-member communications. However, Schoeneborn and Scherer (2012) respond that such clandestine organizations illustrate the value of the CCO perspective because these organizations could not exist without communicative acts of third parties, such as the media, that make their actions highly visible. Al Qaeda will exist as long as “there is a flow of communication that continues to enact its existence” (p. 969), so its inhibition requires interrupting communications that constitute its existence.

Even though the CCO perspective remains somewhat ‘bounded’ by its focus on “communicative events” (Cooren et al., 2011:1153), it demonstrates how to advance organizational analysis, notably through a performative theory of organizational socio-genesis that challenges the distinction between organizing and organization. By blending Austin and Searle’s ideas with ANT, CCO scholars are moving OMT towards post-structural and anti-structural paradigms (Hassard & Cox, 2013).

5.2. PERFORMATIVITY AS THE EXPRESSION OF ROUTINE

Martha Feldman’s theory of routines (Feldman, 2000; Feldman & Pentland, 2003), and work it has inspired (D’Adderio, 2008; Labatut et al., 2012), is another original conceptualization

of performativity developed within the OMT community. Feldman's (2000) theory renews OMT's explanations of routines by explaining how routines, usually said to promote stability, are also a source of continuous changes. Building on Bourdieu (1977), Giddens (1984), Latour (1986), and specifically (but not explicitly) on the relational epistemology of ANT, Feldman re-conceptualises the ontology of routines and overcomes opposition between structure and agency. This theory considers that two aspects constitute routines: the 'ostensive' captures the abstract idea of the routine, the routine 'in principle' or its 'structure' (Feldman & Pentland, 2003: 94); and the 'performative' that refers to the routine 'in practice' and "embodies the specific actions, by specific people, at specific times and places, which bring the routine to life." (Feldman & Pentland, 2003: 94).

Feldman's (2000) illustration involves hiring routines in an organization providing students' accommodation. On the one hand, the hiring routine has standard and stable features— e.g., "[p]eople submit applications, they are screened and interviewed, they are given letters of rejection or job offers" (p. 612). On the other hand, the accomplishment by actors of the standardized elements of the routines is subject to evolution and change:

...at the beginning of my observations, an applicant for a job in this organization would have to submit applications to every residence hall he or she wanted to work in, would go through a separate screening and interviewing process in each hall, and may receive multiple rejections and/or offers. During the observation period, the routine was changed so that applicants submit only one application, are screened in a centralized process, then interviewed in each of the halls they are interested in working for. They receive only one offer of a job at the end of the process (Feldman, 2000: 612).

ANT's 'relational ontology' (Law, 2008) is visible in Feldman's theory which insists on the idea that the performative and ostensive aspects of routines are in continuous recursive interaction: the ostensive dimension guides the performance of specific occurrences while the performance of the routine enacts the routine's ostensive aspect. Yet, Feldman's initial use of the adjective "performative" – and its subsequent use in the many studies that build on her theory of routines (Brown & Lewis, 2011; Howard-Grenville, 2005) – remain largely disconnected from the ANT perspective on performativity developed by Callon (1998). There is nothing in Feldman's work that invites OMT scholars to study the sources of the ostensive aspect of the routine, even though such study could reveal how the 'principle' of some routines is modelled after theories, so that the accomplishment of these routines contribute to performing specific bodies of knowledge.

This is precisely the line of enquiry adopted in D'Adderio's (2008) blending of Feldman's and Callon's approaches. D'Adderio reworked Feldman's dichotomy between ostensive and performative to distinguish *routines-as-representations* from *routines-as-*

expressions, and theorized the iterative cycles of “framing” and “overflowing” (Callon, 1998) whereby artefacts, formal rules and agency interact. In doing so, D’Adderio (2008) built on MacKenzie (2007) to theorize modes of performativity of routines that reflect the capacity of *routines-as-representations* to constitute, through actors’ performance and interaction with artefacts, the idealized representations of organizational functioning they integrate. Labatut et al. (2012) similarly draw on both Feldman and an ANT-inspired perspective on performativity to explain the disciplinary role of technology in routines’ changes. These studies make explicit the ANT roots of the study of routines.

These promising recent works indicate how further empirical studies could help understand the multiple connections between the representations of routines that inform their design and the overflowing-framing cycles whereby organizational routines are performed.

5.3. PERFORMATIVITY AS ‘MAKING CRITICAL THEORY INFLUENTIAL’

Spicer et al.’s (2009) recent conceptualization of “critical performativity” – allied with subsequent papers that similarly promote critical performativity (Alvesson & Spicer, 2012; Wickert & Schaefer, 2014) – has stimulated heated debates in OMT. The notion of ‘critical performativity’ is a critique of the anti-performative stance held by critical management scholars after Lyotard’s definition of *performativity as efficiency* (Fournier & Grey, 2000; Grey & Willmott, 2005). In advancing critical performativity as a possible new unifying paradigm for CMS, Spicer et al. (2009) aim to develop an “affirmative”, “engaged” and “pragmatic” approach to CMS that, deployed in the public sphere, would “constructively” influence managerial practice. Hence, this approach to performativity is first and foremost about making critical theory influential – a ‘progressive understanding of performativity’ as Wickert and Schaefer (2014) put it. This version of performativity therefore reflects both a willingness on the part of critical scholars to reduce their cynical distance from their object of analysis, and a renewed appetite for political or ethical engagement (McKinlay, 2010a, b).

But this effort to break CMS out of abstruse theory and into the realm of social practice relies implicitly on maintaining a double notion of performativity, that is, gesturing towards the conventional interests of managers in making organizations “perform” (the Lyotardian approach), while also remaining critical (i.e. sufficiently academic to be published in a scholarly journal). As Alvesson and Spicer (2012) put it:

The concept of critical performativity ... aims to combine intellectual stimulation through radical questioning with an ambition to use discourse in such a way that has an impact, both in terms of emancipatory effect and practical organizational work” (p.376).

To elaborate the concept of critical performativity, Spicer et al. (2009) and Wickert and Schaefer (2014) refer to Lyotard and Austin, but rely mainly on Butler to address some limitations of the use of performativity as efficiency:

Approaching performativity as possibly subversive mobilizations and citations of previous performances, instead of as an overarching concern for efficiency... (Spicer et al., 2009: 544)

They theorize the dimensions of a performative approach to CMS, including an “ethics of care”, the “normative” dimension of managerial practice and the “potentialities” of organizations, illustrating each with possible subversive interventions that could be used to advance critical ideas in the workplace.

Despite their reliance on Butler’s conceptualization of performativity that insists on its material dimension, most of the interventions or tactics in this critical performativity approach remain discursive: that is, they aim at reshaping managerial discourse to make it fit CMS’s emancipatory ideals. Their attempt at “shifting our understanding of what performativity means” (2009: 538) is open to criticism for misrepresenting the theorists they invoke. What Spicer et al. (2009) see as a “more fruitful way of conceiving of performativity [one which] draws on the work of J.L. Austin and Judith Butler” (2009: 538) is not a mere “shift in understanding of what performativity means” (2009: 538). Indeed, as we have shown Austinian and Butlerian performativity is very different from Lyotardian performativity – it is not in any sense a shift in, nor a development or critique. Such theoretical confusion leads to further problems. For example, it seems to us simply to be straightforwardly misguided to use Austin, as Spicer et al. (2009) appear to do, to make arguments such as: “instead of fighting against performativity, CMS should seek to become *more* performative” (Spicer et al., 2009: 554, emphasis in the original). As McKinlay points out, “following Austin, one can be no more ‘anti’ performative than one can be ‘against’ verbs or give only qualified approval to nouns” (2010b: 138-139). So although we might applaud these attempts to take CMS into organizations, we are concerned that their proposals are weakened by the sort of confusion this paper seeks to address.

In sum, this second stream of OMT works on performativity has strong potential for organizational analysis, as it moves beyond the mobilization of foundational perspectives to develop new conceptualizations of performativity, in the generative spirit of performativity’s foundational works. However, some conceptualizations (e.g., critical performativity) may rely too much on the “magic” property of performativity and thus lost touch with important aspects of the solid conceptual roots provided by the foundational works on performativity.

6. TOWARDS A RESEARCH AGENDA ON PERFORMATIVITY FOR ORGANIZATIONAL SCHOLARS

Our review suggests that OMT scholars have either borrowed foundational perspectives on performativity to develop new empirical analyses without necessarily capitalizing on the generative property of Austin's ideas, or they have worked in alignment with the generative spirit of performativity to develop new concepts, but have sometimes insufficiently grounded their approach in thoughtful engagement with foundational works.

We now reflexively analyse our critical review, and discuss its main implications for maintaining the power of performativity to generate theory while grounding OMT conceptualizations of performativity in solid foundational perspectives. We suggest avenues of research that explore: How is performativity performed in OMT? What can we learn from OMT work on performativity about how organizations and organizing are performed? Is it possible that our review and our flexible taxonomy can contribute to performing a 'performativity turn' in OMT?

6.1. RECONSIDERING HOW PERFORMATIVITY IS PERFORMED

In distinguishing between five foundational works and their various mobilizations or creative re-appropriations in OMT, our review identified the uses, under-uses, misuses, and sometimes abuses, of the performativity concept. We conservatively focused on OMT papers that sincerely engaged with foundational works on performativity, but identified important debates that point to discrepancies between the ontological claims in these papers and their empirical treatment of performativity, in particular in works mobilizing performativity's interpretation by Barad, Butler and Callon.

Most current conceptualizations of performativity inspired by ANT insist on blurring the borders between human and non-human entities, and assume a non-representational view on the phenomena investigated. They adopt a relational ontology in which entities cannot be assumed to pre-exist but are brought into being through discursive-material practices (Law, 2008; Muniesa, 2014). Our review showed that assuming the methodological and epistemological implications of such ontological stances proved challenging for OMT scholars. While we recognize that conceptual translation is always a form of treason, we invite OMT scholars interested in performativity to engage more carefully with the foundational perspective on which they rely, so as to avoid conceptual slippage and ensure greater fidelity to ontological and epistemological assumptions.

Our review also suggests that some creative re-appropriations (or blending) of performativity may be deemed over-selective—if not abusive—in that in picking only one

element of a performativity conceptualization they overlook numerous ontological implications. The interpretation of early works from Butler by critical performativity scholars and the cherry-picking of the ostensive-performative tension from Latour's works by organizational routines scholars offer two telling illustrations. More positively, these 'abuses' of the performativity concept act as 'Trojan horses' that create conditions for situating the newly established organizational construct (e.g., critical performativity, performative routine) in its foundational work. For instance, D'Adderio (2008) *de facto* realigns Feldman and Pentland's (2003) insights about routines with Callon's (1998) thesis on *performativity as bringing theory into being*. In the same vein, Wright (2014) highlighted how the approach of *performativity as constitutive communication* clarifies the material embodiment of routines and complements Feldman's conceptualization.

In relation to how performativity is performed, our review also shows the under-uses of foundational works in OMT. We highlighted a tendency to import the subject/objects about which specific conceptualizations of performativity have been developed. CMS works that have made the most of Lyotard (1984 [1979]) tend to focus on universities; studies inspired by Callon (1998) primarily document the performative effects of economics; Butlerian studies of organization mainly focus on gender and identity; and works using Barad (2003) typically investigate IT problems in organizations. Yet, Lyotard's performativity of knowledge thesis matters to many organizations beyond universities; multiple bodies of knowledge beyond economics may shape organizational life; Butler's view on performativity may inform research on other objects than gender and identity; and Barad's ontological assumptions can help revisit how any 'types of matter' matter within and across organizations. There is nothing wrong with sticking to the world associated with original performativity concepts, but it limits the potential of what they can offer within OMT.

Such under-uses are especially striking in the case of Callon and Barad's conceptualizations of performativity, and point to directions for future research. For instance, Callon's theory has potential to reinvigorate the long-standing debate on the usefulness of management research; this would benefit from a more thorough engagement with ANT and STS work that challenges representational theories of knowledge and analyse knowledge as a set of sociomaterial practices. Future studies could also document further "performative struggles" (Callon, 2007) in organizations, as it is likely that various theories, embedded in tools or routines, strive to be enacted in organizations (D'Adderio & Pollock, 2014). Arguably, multiple theories co-exist and compete to shape actors' praxis, but how these competing representations are dynamically instantiated remains largely overlooked.

Considering these dynamics could extend OMT's use of Callon's thesis to understanding organizing and organizations within performativity processes. In so doing, OMT scholars could study how organizations are sites and outcomes of performative struggles, and more generally, organizing as a vehicle for theory performance. A first step in this direction is Gheman et al. (2013) approach to organizations as contexts within which specific values are 'performed into being' through actors' practices.

In the case of Barad's interpretation of performativity, future studies need not focus on IT systems but could explore political and power issues inherent in the redesign and negotiation of socio/material boundaries within and across organizations. Such research would be in line with Keevers et al.'s (2012) study of how Results-Based Accountability shapes the enactment of social justice and participatory practices at locally based community organizations in the US.

6.2. PERFORMING ORGANIZATION/ORGANIZING PERFORMATIVITY

In showing that only three perspectives on performativity have emerged from organizational analysis through blending, in comparison with five borrowed foundational conceptualizations, our review also shows a relative deficit in OMT-based performativity works. Too few OMT scholars have sought to generatively use performativity, even though such approaches could lead them to develop original perspectives through highlighting, for instance, organizations as sites for performativity struggles, or the importance of organizations for performativity mechanisms.

The stream of studies on performativity as constitutive communication is the only approach that has engaged with analysing how organizations are performed into being (Cooren et al., 2011), suggesting the value of overcoming the distinction between organizing and organization and advancing a non-representative view on communicative flows constituting organizations. Adopting a similar organizational perspective while mobilizing other foundational works could contribute to advancing understanding of organizations and organizing. Paradoxically, some perspectives that may be more distant from foundational works (e.g., *performativity as the expression of routines* or *as making theory influential*)—and hence, potentially the more 'abusive' of performativity—could be the ones with the greater potential for developing the specific contribution of organizational elements to broader performativity processes. For example, these perspectives could specify the roles of routines or academics (together with their theories) in the constitution of organizations and organizing. Yet, such research agendas could be delivered only if these approaches assume more fully the ontological assumptions inherent to the performativity concepts they mobilize.

Following this view, we would encourage future work starting from the perspective of foundational works in OMT to (re)consider whether they accurately or sensibly perform these perspectives. OMT scholars interested in performativity could also think about how they contribute to the *performing of organizations* (i.e. how organizations are constituted into being) and/or the *organizing that underlies performativity* (i.e. how performativity is organized) by focusing their analysis on organizations or organizing. Here, OMT scholars have the potential to add value to current conversations on performativity in the social sciences by conceptualizing the properly organizational or organized dimensions involved yet often overlooked by foundational performativity works.

6.3. PERFORMING THE PERFORMATIVE TURN IN ORGANIZATION STUDIES

In offering a flexible classification that captures the diversity of the uses of performativity in OMT, this critical review itself can bring into being ('performatively' constitute) an organizational field of study on performativity, and, we hope, enhance the conditions for the emergence of a 'performative turn' in OMT. Although our goal was not to taxonomise performativity studies, organizing a literature review necessarily involves 're-presenting' this literature in ways that may contribute to performing it. As Tables 2 and 3 show, our review of performativity studies in OMT suggests that scholars often operate in silos, largely ignoring the multiple definitions of this concept and debates taking place in neighbouring sub-disciplines. The heated ontological debates in information theory about how to use Barad's (2003) approach remain largely unheard by scholars discussing the performativity of critical theory, even though considerations about materiality matter to political and power issues.

Juxtaposing eight perspectives on performativity has by itself important implications for future organizational studies of performativity. First, it shows that OMT knowledge of performativity is relatively fragmented, with scholars operating in one subfield engaging in little dialogue with other conceptualizations, even though they may be highly relevant to their agenda. For instance, the recent study of cooperative incubators in Brazil by Leca, Gond, and Barin-Cruz (2014) shows how the conceptualization of *performativity as making critical theory influential* could be advanced through using *performativity as bringing theory into being* that recognises the role of materiality and theory in critical performativity. Future studies could aim at reconsidering the debates from one domain by taking stock of debates and advances from other performativity perspectives. Such works could stimulate exchange and cross-fertilization across these multiple perspectives.

Second, this juxtaposition also highlights the potential of performativity as a concept to develop transversal conversations across multiple fields of OMT. Future organizational

studies of performativity could embrace the complexity of organizational phenomena by recognizing the gendered, citational, sociomaterial, nonrepresentational, self-referential, communicatively constituted, and routinized aspects of organizational functioning. Such work could also theorize further the mechanisms underlying each of these eight approaches to performativity and develop theoretical platforms to bridge them and identify their boundary conditions. For instance, Guérard et al. (2013) have illustrated how multiple approaches to performativity can inform new developments about the concept of performance in strategy.

Finally, by reminding OMT scholars about the assumptions underlying foundational works on performativity, and through facilitating the emergence of conversations between multiple perspectives, we hope our review will help in developing a performativity turn in OMT, and will demonstrate the value of adopting an organizational perspective to advance the conceptualization of performativity in the social sciences.

REFERENCES

- Alvesson, M., & Spicer, A. 2012. Critical leadership studies: the case for critical performativity. *Human Relations*, 65(3): 367-390.
- Ashcraft, K. L., Kuhn, T. R., & Cooren, F. 2009. Constitutional amendments: "Materializing" organizational communication. In J. P. Walsh, & A. P. Brief (Eds.), *The academy of management annals* Vol. 3: 1-64. London: Routledge.
- Austin, J. L. 1962. *How to Do Things with Words*. Oxford, England: Oxford University Press.
- Ball, S. 2003. The teacher's soul and the terrors of performativity. *Journal of Education Policy*, 18(2): 215-228.
- Barad, K. 2003. Posthumanist performativity: Toward an understanding of how matter comes to matter. *Signs: Journal of Women in Culture and Society*, 28(3): 801-831.
- Barad, K. 2007. *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press.
- Barnes, B. 1983. Social life as bootstrapped induction. *Sociology*, 17(4): 524-545.
- Beunza, D., Hardie, I., & MacKenzie, D. 2006. A price is a social thing: Towards a material sociology of arbitrage. *Organization Studies* 27(5): 721-745.
- Boje, D., M. 1995. Stories of the storytelling organization: A postmodern analysis of Disney at "Tamara-Land". *Academy of Management Journal*, 38(4): 997-1035.
- Borgerson, J. 2005. Judith Butler: On organizing subjectivities. *Sociological Review*, 53(S1): 63-79.
- Bourdieu, P. 1977. *Outline of a Theory of Practice*. Cambridge University Press.
- Bourdieu, P. 1991. *Language and Symbolic Action*. Harvard University Press.
- Brown, A. D., & Lewis, M. A. 2011. Identities, discipline and routines. *Organization Studies*, 32(7): 871-895.
- Butler, J. 1990. *Gender Trouble: Feminism and the Subversion of Identity*. Routledge.
- Butler, J. 1993. *Bodies That Matter*. Routledge.
- Butler, J. 1997. *Excitable Speech. A Politics of the Performative*. Routledge.
- Butler, J. 1999a. *Gender Trouble: Feminism and the Subversion of Identity*. Routledge.
- Butler, J. 1999b. Performativity's social magic. In: R. Shusterman (ed.). *Bourdieu: A Critical Reader*. Wiley-Blackwell, pp. 113-128
- Butler, J. 2010. Performative agency. *Journal of Cultural Economy*, 3(2): 147-161.
- Cabantous, L., & Gond, J.-P. 2011. Rational decision-making as a 'performative praxis': Explaining rationality's eternal retour. *Organization Science*, 22(3): 573-586.
- Cabantous, L., Gond, J.-P., & Johnson-Cramer, M. 2010. Decision theory as practice: Crafting rationality in organization. *Organization Studies*, 31(11): 1531-1566.
- Callon, M. 1998. *The Laws of the Markets*. Blackwell Publishers.
- Callon, M. 2007. What does it mean to say that economics is performative? In D. MacKenzie, F. Muniesa, & L. Siu (Eds.), *Do economists make markets? On the performativity of economics*. Princeton University Press.
- Callon, M., & Latour, B. 1981. Unscrewing the big Leviathan: how actors macro-structure reality and how sociologists help them to do so. In K. Knorr, & A. Cicourel (Eds.), *Advances in Social Theory and Methodology*: 277-303. Routledge.

- Callon, M., & Muniesa, F. 2005. Economic markets as calculative collective devices. *Organization Studies*, 26(8): 1229-1250.
- Cooper, R., & Burrell, G. 1998. Modernism, postmodernism and organizational analysis: An introduction. *Organization Studies*, 9(1): 91-112.
- Cooren, F. 2004. Textual agency: How texts do things in organizational settings. *Organization*, 11(3): 373-393.
- Cooren, F., Kuhn, T., Cornelissen, J. P., & Clark, T. 2011. Communication, organizing and organization: An overview and introduction to the special issue. *Organization Studies*, 32(9): 1149-1170.
- Corvellec, H. 2003. Narratives of organizational performances. In B. Czarniawka, & P. Gagliardi (Eds.), *Narratives We Organize By*: 115-134. John Benjamins.
- Cowen, R. 1996. Performativity, post-modernity and the university. *Comparative Education*, 32(2): 245-258.
- Czarniawska, B. 2004. On time, space, and action nets. *Organization*, 11(6): 773-791.
- D'Adderio, L. 2008. The performativity of routines: Theorising the influence of artefacts and distributed agencies on routines dynamics. *Research Policy*, 37(5): 769-789.
- D'Adderio, L., & Pollock, N. 2014. Performing modularity: Competing rules, performative struggles and the effect of organizational theories on the organization. *Organization Studies*, forthcoming.
- Darr, A., & Pinch, T. 2013. Performing sales: Material scripts and the social organization of obligation. *Organization Studies*, 34(11): 1601-1621.
- Derrida, J. 1979. Signature Event Context. *Glyph*, 1: 172-197.
- Dey, P., & Steyaert, C. 2007. The troubadours of knowledge: Passion and invention in management education. *Organization*, 14(3): 437-461.
- Diedrich, A., Eriksson-Zetterquist, U., Ewertsson, L., Hagberg, J., Hallin, A., Lavén, F., Lindberg, K., Raviola, E., Rindzeviciute, E., & Walter, L. 2013. Exploring the performativity turn in management studies, *GRI-rapport 2013:2*.
- Fairclough, N. 2013. *Critical discourse analysis: The critical study of language*. Routledge.
- Feldman, M. S. 2000. Organizational routines as a source of continuous change. *Organization Science*, 11(6): 611-629.
- Feldman, M. S., & Pentland, B. T. 2003. Reconceptualizing organizational routines as a source of flexibility and change. *Administrative Science Quarterly*, 48(1): 94-118.
- Ferraro, F., Pfeffer, J., & Sutton, R. I. 2005. Economic language and assumptions: How theories can become self-fulfilling. *Academy of Management Review*, 30(1): 8-24.
- Forguson, L.W. 2011 [1969]. Has Ayer vindicated the sense-datum theory? In *KT Fan (Ed.), Symposium on JL Austin*: 309-341. Routledge.
- Ford, J., & Ford, L. 1995. The role of conversations in producing intentional change in organizations. *Academy of Management Journal*, 20(3): 541-570.
- Fournier, V., & Grey, C. 2000. "At the critical moment": Conditions and prospects for Critical Management Studies. *Human Relations*, 53(1): 7-32.
- Gheman, J., Trevino, L. K., & Garud, R. 2013. Values work: A process study of the emergence and performance of organizational values practices. *Academy of Management Journal*, 56(1): 84-112.
- Giddens, A. 1984. *The Constitution of Society*. Polity Press.

- Grey, C., & Willmott, H. (Eds.). 2005. *Critical Management Studies: A Reader*. Oxford University Press.
- Guérard, S., Langley, A., & Seild, D. 2013. From performance to performativity in strategy research. *M@n@gement*, 16(5): 264-276.
- Hacking, I. 1983. *Representing and Intervening: Introductory Topics in the Philosophy of Natural Science*. Cambridge University Press.
- Harding, N. 2003. *The Social Construction of Management*. Routledge.
- Harding, N., Lee, H., Ford, J., & Learmonth, M. 2011. Leadership and charisma: A desire that cannot speak its name? *Human Relations*, 64(7): 927-949.
- Hardy, C., Palmer, I., & Phillips, N. 2000. Discourse as a strategic resource. *Human Relations*, 53(9): 1227-1248.
- Hassard, J., & Cox, J. W. 2013. Can sociological paradigms still inform organizational analysis? A paradigm model for post-paradigm times. *Org. Studies*, 34(11): 1701-1728.
- Hodgson, D. 2005. 'Putting on a professional performance': Performativity, subversion and project management. *Organization*, 12(1): 51-68.
- Howard-Grenville, J. 2005. The persistence of flexible organizational routines: The role of agency and organizational context. *Organization Science*, 16(6): 618-636.
- Jones, C. 2003. Theory after the postmodern condition. *Organization*, 10(3): 503-525.
- Kautz, K., & Jensen, T. B. 2013. Sociomateriality at the royal court of IS: A jester's monologue. *Information and Organization*, 23(1): 15-27.
- Keevers, L., Treleaven, L., Sykes, C., & Darcy, M. 2012. Made to measure: Taming practices with results-based accountability. *Organization Studies*, 33(1): 97-120.
- Kenny, K. 2010. Beyond ourselves: Passion and the dark side of identification in an ethical organization. *Human Relations*, 63(6): 857-873.
- Kornberger, M., & Clegg, S. 2011. Strategy as performative practice: The case of Sydney 2030. *Strategic Organization* 9(2): 136-162.
- Labatut, J., Aggeri, F., & Girard, N. 2012. Discipline and change: How technologies and organizational routines interact in new practice creation. *Org. Studies*, 33(1): 39-69.
- Langley, A., Smallman, C., Tsoukas, H., & Van de Ven, A. H. 2013. Process studies of change in organization and management: Unveiling temporality, activity, and flow. *Academy of Management Journal*, 56: 1-13.
- Latour, B. 1986. The powers of association. In J. Law (Ed.), *Power, Action and Belief: A New Sociology of Knowledge?*: 264-280. Routledge & Kegan Paul
- Latour, B. 1987. *Science in Action: How to Follow Scientists and Engineers Through Society*. Harvard University Press.
- Latour, B. 1996. *Que peuvent apporter l'histoire et la sociologie des sciences aux sciences de la gestion?*. Paper presented at the XIII^e Journées nationales des IAE, Toulouse.
- Latour, B. 2005. *Re-assembling the Social. An Introduction to Actor-Network Theory*. Oxford University Press.
- Law, J. 2008. Actor-network theory and material semiotics In B. S. Turner (Ed.), *The New Blackwell Companion to Social Theory*: 141-158. Blackwell.
- Learmonth, M. 2005. Doing things with words: The case of management and administration. *Public Administration*, 83: 617-637.

- Leca, B., Gond, J., & Barin-Cruz, L. 2014. Building critical performativity engines for deprived communities. The construction of popular cooperative incubators in Brazil. *Organization*, 21(4): 683-712.
- Leonardi, P. M. 2011. When flexible routines meet flexible technologies: Affordance, constraint, and the imbrication of human and material agencies. *MIS quarterly*, 35(1): 147-167.
- Lyotard, J.-F. 1984 [1979]. *The Postmodern Condition: A Report on Knowledge* (G. Bennington, & B. Massumi, Trans.). Manchester University Press.
- MacKenzie, D. 2006. *An Engine, Not a Camera*. MIT Press.
- MacKenzie, D. 2007. Is economics performative? Option theory and the construction of derivatives markets. In D. MacKenzie, F. Muniesa, & L. Siu (Eds.), *Do Economists Make Markets?: On the Performativity of Economics*: 54-86. Princeton University Press.
- MacKenzie, D., & Millo, Y. 2003. Constructing a market, performing a theory: the historical sociology of a financial derivatives exchange. *American Review of Sociology*, 109(1): 107-145.
- Marshall, J. D. 1999. Performativity: Lyotard and Foucault Through Searle and Austin *Studies in Philosophy and Education*, 18(5): 309-317.
- McKinlay, A. 2010a. Performativity and the politics of identity: Putting Butler to work. *Critical Perspectives on Accounting*, 21(3): 232-242.
- McKinlay, A. 2010b. Performativity: From J.L. Austin to Judith Butler. In P. Armstrong, & G. Lightfoot (Eds.), *"The Leading Journal in the Field". Destabilizing Authority in the Social Sciences of Management*: 119-142. MayFlyBooks.
- Merton, R. K. 1948. The self-fulfilling prophecy. *Antioch Review*, 8: 193-210.
- Miller, J. H. 2009. *For Derrida*. Fordham University Press.
- Mol, A. 2002. *The Body Multiple*. Duke University Press.
- Muniesa, F. 2014. *The Provoked Economy. Economic Reality and the Performative Turn*. Routledge.
- Orlikowski, W., J. 2007. Sociomaterial practices: Exploring technology at work. *Organization Studies*, 28: 1435-1448.
- Orlikowski, W., J., & Scott, S. V. 2008. Sociomateriality: Challenging the separation of technology, work and organization. *Academy of Management Annals*, 2(1): 433-474.
- Orlikowski, W., J., & Scott, S. V. 2014. What happens when evaluation goes online? Exploring apparatuses of valuation in the travel sector. *Organization Science*, 25(3): 868-891.
- Oswick, C., Fleming, P., & Hanlon, G. 2011. From borrowing to blending: Rethinking the processes of organizational theory building. *Academy of Management Review*, 36(2): 318-337.
- Ozturk, M. B., & Rumens, N. 2014. Gay male academics in UK business and management schools: Negotiating heteronormativities in everyday work life. *British Journal of Management*, 25(3): 503-517.
- Parker, M. 2001. Fucking management: queer, theory and reflexivity. *Ephemera* 1(1): 36-53.
- Parker, M., & Jary, D. 1995. The mcuniversity: Organisation, management and academic subjectivity. *Organization*, 2(2): 319-338.
- Parker Ryan, S. 2010. Reconsidering ordinary language philosophy: Malcolm's (Moore's) ordinary language argument. *Essays in Philosophy*, 11(2): 123-149.

- Pentland, B. T., & Rueter, H. H. 1994. Organizational routines as grammars of action. *Administrative Science Quarterly*, 39(3): 484-510.
- Pickering, A. 1995. *The Mangle of Practice: Time, Agency, and Science*. The University of Chicago Press.
- Rittenhofer, I., & Gatrell, C. 2012. Gender mainstreaming and employment in the European Union: A review and analysis of theoretical and policy literatures. *International Journal of Management Reviews*, 14(2): 201-216.
- Rorty, R. (Ed.). 1967. *The Linguistic Turn, Essays in Philosophical Method*. The University of Chicago Press.
- Rumens, N. 2010. Workplace friendships between men: Gay men's perspectives and experience. *Human Relations*, 63(10): 1541-1152.
- Schatzki, T. R. 2002. *The Site of the Social. A Philosophical Account of the Constitution of Social Life and Change*. Penn State University Press.
- Schoeneborn, D., & Scherer, A. G. 2012. Clandestine organizations, al Qaeda, and the paradox of (in)visibility: A response to Stohl and Stohl. *Organization Studies*, 33(7): 963-971.
- Searle, J. 1969. *Speech Acts: An Essay in the Philosophy of Language*. Cambridge University Press.
- Spicer, A., Alvesson, M., & Kärreman, D. 2009. Critical performativity: The unfinished business of critical management studies. *Human Relations*, 62(4): 537-560.
- Stohl, C., & Stohl, M. 2011. Secret agencies: The communicative constitution of a clandestine organization. *Organization Studies*, 32(9): 1197-1215.
- Taylor, J. R. 1993. *Rethinking the Theory of Organizational Communication: How to Read an Organization*. Ablex.
- Taylor, J. R., & Van Every, E. J. 2000. *The Emergent Organization: Communication as its Site and Surface*. Lawrence Erlbaum Associates.
- Tyler, M., & Cohen, L. 2010. Spaces that matter: Gender performativity and organizational space. *Organization Studies*, 31(2): 175-198.
- Vaara, E., Sorsa, V., & Pälli, P. 2010. On the force potential of strategy texts: A critical discourse analysis of a strategic plan and its power effects in a city organization. *Organization*, 17(6): 685-702.
- Van De Ven, A. H., & Johnson, P. E. 2006. Knowledge for theory and practice. *Academy Management Review*, 31(4): 802-821.
- Weick, K. E., Sutcliffe, K. M., & Obstfeld, D. 2005. Organizing and the process of sensemaking. *Organization Science*, 16(4): 409-421.
- Wickert, C., & Schaefer, S. M. 2014. Towards a progressive understanding of performativity in critical management studies. *Human Relations* (online first, forthcoming).
- Wright, A. 2014. Organizational routines as embodied performatives: A communication as constitutive of organization perspective. *Organization* (online first, forthcoming).