The global, the local, and the production of territory.
Or: How a Business School creates (new?) organizational patterns to answer to (old?) neoliberal crisis.

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Abstract

This paper poses a central question: how do "local" territories emerge in the globalized world in time of crisis, and how in particular does this relate to the process of change undertaken by many Business School around the world? In order to answer, the paper re-works canonical understandings of globalization and presents the outcome of a seven month ethnographic fieldwork, which focuses on the process of change currently undertaken by UTS' Business School. The outcomes of this research are essentially three. Firstly, it provides a fluid and topologically tuned understanding of how territories are produced in the current global economy. Secondly, it unfolds the process of change undertaken by the School, revealing both its rationale and most nuanced dynamics. Thirdly, the paper identifies three movements in the production of territory: aligning, translating and opening. The three forms the "ATOm" schematization proposed at the end of the work, which offers the analytical standpoint from which it is possible to critique the neoliberal rationale underpinning Business Schools' changes.

Keywords

Globalization, Territory, Business School, Assemblage, Neoliberalism, ATOm

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1. Business Schools confronting the "global" crisis

This paper focuses on the production of territory in the contemporary global scenario. It deals with concepts like scale, fluxes, assemblages and territory in order to provide answers to a central question: how do "local" territories emerge in the globalized world in time of crisis, and how in particular does this relate to the process of change undertaken by many Business School around the world?

This question is fundamental for a simple reason: although nowadays we are constantly affected by events that apparently originate far from our daily lives, and despite a wide range of theoretical underpinning (see next section), we still know too little about the interrelations between "local" and "global" dynamics. What is happening to many Business Schools around the world is a clear example of this phenomenon. After the recent financial crisis many of them have felt the necessity to revise their teaching and learning programs, as well as their overall approach to business education and research. In a sense, they – as local entities/territories – are answering to a supposedly "global" treat. New organizational patterns are created and *change* has become, in a way, the mantra to be followed. The reasons for this tendency are complex and their analysis exceeds the aim of this paper (Giaccalone and Wargo, 2009). However, in order to set the ground for the investigation that is going to follow, at least three clear elements can be identified.

The first is related to the criticisms that many public commentators and scholars have directed toward Business Schools in the aftermath of the crisis. This position is summarized in Paolo Triana's comment on Bloomberg Businessweek, in which he wrote that the causes of the crisis should not be sought in the "failure of capitalism" but in the predominance of "theoretical finance" which has been "the status quo prevalent inside business schools for the past 50 years" (Triana, 2009). Hence the fault lies in the ways Business has been taught, giving too much predominance to mathematics, statistics, and so on, which in the end has lead to the over-financialization and technicism of economic transactions. The second

element driving the need for change is partly related to the first, and concerns the need to find new answers to the increasing complexity of the current "global" world. As Datar, Garvin and Cullen write in one of the "bibles" of this train of thought, MBA programs are required "to provide their students with a deeper understanding of such phenomena as globalization, leadership, and innovation, as well as the ability to think critically, decide wisely, communicate clearly, and implement effectively" (Datar, Garvin and Cullen, 2010,1). The third element is related to business ethics, but more from the viewpoint of business researchers. In brief, commentators have highlighted the role played by top-business researchers in offering consultations precisely to those firms that played a critical role in the crisis, without acknowledging this either in their résumé or their research publications. Charles Ferguson's prizes-winning documentary "Inside Job" (2010) has portrayed a couple of these cases, e.g., the Columbia Business School's Dean. However, since this latter element has so far sparked only little debate, it cannot be considered a "driver" of change akin to the previous two points (Columbia's Business School has, however, taken its case seriously, Poliak, 2011).

If the point just presented sets the discursive ground for the *need* to change expressed by many Business School around the world, it is also worth briefly examining the practices through which this is achieved. Once again, it is possible to recognize three sets of activities.

The first concerns the integration of different areas of business research. Although this is an interdisciplinary discourse which can be traced back many years (e.g. Dunning, 1988), in the last two decades versions of interdisciplinarity have become increasingly popular, not least because of the demand for interdisciplinary research from funding bodies (Knights and Willmott, 1997). Interdisciplinarity is achieved through the revision both of researcher practices and of a research ethos, now re-framed under keywords such as "collaboration", "cross-boundary", and "innovative". Moreover, since these are activities that take place in particular spaces (seminar rooms, offices, boardrooms), many Business Schools around the world have started to build "bigger and more-elaborate campuses to attract applicants and professors and climb higher in magazine rankings" (Staley, 2010, 1).

The second is related to new ways of teaching business, and although this point also concerns bachelor's degrees (Hamilton, McFarland and Mirchandani, 2000) major attention is paid to MBA courses. In this sense the aim is to design new courses to foster integration between disciplines, collaboration among peers, and connections with business partners. The keywords of this movement are "critical thinking", "creativity and innovative thinking", and "experiential learning", which are summarized by Datar, Garvin and Cullen in the

"knowing", "doing" and "being" ethos. This ethos implies three steps: "reassess the facts, frameworks, and theories that they teach (the 'knowing' component), while at the same time rebalancing their curricula so that more attention is paid to developing the skills, capabilities, and techniques that lie at the heart of the practice of management (the 'doing' component) and the values, attitudes, and beliefs that form managers' worldviews and professional identities (the 'being' component)" (Datar, Garvin and Cullen, 2010, 7)".

Among the set of practices involved in this new ethos (which has already been adopted, to varying degrees, by Business Schools such as Chicago, Harvard, Stanford and Yale), a particular relevance is highlighted by the third point of this list: creative and design approaches. The integration between design and management has come under increased scrutiny in recent years, stimulating the production of special issues of academic journals (Bate 2007; Dunbar and Starbuck 2006; Jelinek, Romme and Boland, 2008), books (e.g. Martin, 2009), and conferences (such as EGOS 2012, "Design?!"). The idea is that rather than confronting reality as a set of pre-determinate problems "design instead implies a dynamic process leading to impermanent outcomes, and iterative engagements with design*ing* and organiz*ing* that embrace ephemerality and constant improvement" (Jelinek, Romme and Boland, 2008, 219 - emphasis in original). There are different takes on design from the Business Schools' point of view. On the one hand design is used as an attractive keyword: "Thinking like a designer can transform the way you develop products, services, processes – and even strategy" (Brown, 2008, 85). While on the other design approaches are seen as tools to fill gaps in current business practices: "that missing element is an image of the manager as an idea generator who gives form to new possibilities with a well-developed vocabulary of design" (Boland and Collopy, 2004, 8). The reality is probably a good mix of the two aspects, since "design" is a concept that could possibly be used to describe many things: "design encompasses all human action that is not a repetition or a mapping of a previous action" (Gustafsson, 2006, 236).

In the framework just outlined we can recognize the Business Schools' efforts to tackle the effects of the recent economical crisis. In this paper I aim to investigate these efforts taking as case study UTS' Business School, which is undergoing a profound revision of its ethos not least through the implementation of the Dr Chau Chak Wing building project - the building designed by the Canadian architect Frank Gehry that is going to host the Business School from 2014 onwards. The aim is to understand how supposedly global dynamics interrelate with the local production of new organizational settings (called here

"territories"), and to reflect on the broader meaning of those changes. In order to overcome the pitfalls of the canonical understandings of these interrelations, this paper presents an original post-structuralist take on globalization and territoriality (section 2 and 3), turning then to the analysis of the materials collected in seven months of ethnographic fieldwork (section 4 and 5).

The paper produces three outcomes. Firstly, relying on literature produced in the Human Geography field, it advances an original topological understanding of how territories are produced in the current global economy. Secondly, it confronts this theoretical underpinning with material collected in the fieldwork, unfolding the process of change undertaken by the School and revealing both its rationale and most nuanced dynamics. Finally, by relying on the empirical evidence, the paper concludes with the argument that there are three fundamental and never conclusive movements in the production of territory: aligning, translating and opening. The three forms the "ATOm" schematization proposed at the end of the work, which offers the analytical standpoint from which it is possible to critique the neoliberal rationale underpinning Business Schools' current changes.

2. "Global" space *vs* "local" territories

The distinction between "global" and "local" spheres, or scales, is common to almost any theorization of globalization, regardless of whether they stress the economical, technological or cultural aspects of it and with no regard to the opinions on the effects of globalization itself. The distinction is evident in Wallerstein's "world system theory", where we can identify three different sets of localities – "core states" "peripheral" and "semi-peripheral" areas – that are arranged in a hierarchy of occupational tasks reproducing the global capitalistic system (Wallerstein, 1974a, b); in Castells' "Network Society", where the distinction between "global" and "local" is at its peak: "the space of flows can be abstract in social, cultural, and historical terms, […] places are […] condensations of human history, culture and matter." (Castells, 1990, 14) but also in cultural readings of globalization, where individual identities are challenged by the individual's increased awareness of "global" connections (Robertson, 1992). The opposition persists even in accounts more centred on the effects of globalisation in both the advocacy of the "flat-world" idea (Friedman, 2006; Moore, 2003) and accounts that stress how "spiky" and centralized the world is (Florida, 2005; Sassen, 2002). In all these cases, and despite the differences, globalization is understood mainly as a matter of different, discernible scales that sometimes and somehow become interwoven, both in smooth and contrasting ways. This is even more evident in the

accounts that argue more forcefully against the "income polarization, joblessness, stress, violence" (Köhler and Chaves, 2003:xi) brought by globalization (which range from Chomsky, 2011; Klein, 2000; Stiglitz, 2002; Žižek, 2011 to the movements of Porto Alegre, Degrowth and Occupy, to cite just a few). Although sympathetically aligned to these movements, mostly they tend to offer propositions that counterpoise the local to the global, reifying it as "the space of the intimate, the familiar, the near, the embodied; that is, as a space constitutively separate and different from a global space seen as the space of the afar, the abstract, the virtual, the encroaching, the hegemonic" (Amin, 2004, 33).

What troubles me about these narratives is not the acknowledgement of the economical, social and cultural characteristics of different places but the fact that in order to depict what we call "globalization" we introduce the "global", a space of forces that is at the same time attached and detached from the "local". It is the constant retaining of the distinction between small and large scales, concretes and abstracts, boundaries and fluxes, which appears somehow odd. Moreover, in the theories presented above there is also a certain degree of macro-fixity: how does change take place in the local? How do things emerge and collapse, not in terms of grand-narratives but of their grounded, relational, paths? The effects of the "global economy" are usually advocated to answer these questions. The global appears like a "hidden force" (Durkheim, 1964 [1894]) that sometimes erupts with all its might, clashing like a wave abruptly emerging from an unknown space, but at the same time allowing almost everyone to connect and be part of that same wave.

For some time now, scholars have been expressing similar concerns. The term "glocalization" has been introduced, for instance, to overcome this dichotomous understanding of the "global" and the "local". In this sense, sociologists like Wellman and Hampton have looked at how people are at the same time enmeshed into local and global activities (1999), while geographers like Swyngedouw (1997, 2004) have investigated how local regions change global processes. However, although in these works the global and the local are less in opposition and more integrated, their distinction is still retained. In this paper I argue that that distinction does not exist, and that in order to investigate how territories are produced in the current world scenario we should eliminate the distinction. The global, in this sense, ceases to exist and our analytical framework moves from the loosely referring to

hidden forces to the study of elongated relations (Tarde, 2005 [1895]), where "space is not a thing but rather a set of relations between things" (Lefebvre, 1991:83)[1].

3. The production of territory

There are four movements to accomplish in order to provide an understanding of how territories are produced in globalization. These comprise the re-working of the concepts of scale, fluxes, assemblages and events.

The first necessary movement is related to the invalidation of the distinction between the local and the global, which requires two steps. Firstly, we need to re-define scale. Retaining the global/local distinction we counterpoise the agent to the structure, place to space, a village to the space of flows, ending up with a canonical, vertical and hierarchical understanding of scale. However, according to Actor-Network theorists there is "no need to jump between spatial scales" (Murdoch, 2006, 71; also Murdoch, 1998). Is a railroad, as Latour asks, local or global? The answer is: "it is local at all points, since you always find sleepers and railroad workers, and you have stations and automatic ticket machines scattered along the way. Yet it is global since it takes you from Madrid to Berlin or from Brest to Vladivostock" (Latour, 1993, 117). Therefore scale is not a hierarchy, but a *distance*. This becomes evident if we look at each point in a network: "the words 'local' and 'global' offer points of view on networks that are by nature neither local nor global but are more or less long and more or less connected" (Latour, 1993, 122). From this point of view the global suddenly vanishes in a myriad of ("local") interconnected elements. Secondly, we need to understand how scales are produced. For Latour the canonical understanding of scale "is an artifact created by the forgetting of all practical activities for localizing and globalizing" (Latour, 1996, 234). It is indeed by focusing on the practices of each actor in connecting and disconnecting to others, in the movement within various distances, that the relational production of scale emerges. It is by pushing a button linked to a server, to which at the same time thousands of other computers are linked, that a financial broker connects to a farmer who has invested all his money in the stock-option handled by him. There is no "global" space in this, but two "locals" that are enmeshed in the same network. In brief, we could say that scale is a unit of measure of the distances in a network, which are produced by the practices of the actors in that network. In this sense they are "socially produced and

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[1] "Global" is going to be used from now on to mean that certain practices are always relational and interconnected with each other.

continually transformed by the imperatives of capitalism, and the resulting struggles and conflicts" (Amin, 2002, 386; see also Marston, 2000).

The second matter to probe, which is directly connected to the production of scale, is related to the concept of "flux". Globalization is all about fluxes of information, of movement of people and goods, of trends and beliefs. Things move at different scales through fluxes that affect our liquid identity (Bauman, 2004), interconnecting places in a space of flows (Castells, 1990) that has lead to what Harvey has called "time-space compression", or the "annihilation of space through time", meaning that the "time horizons of both private and public decision-making have shrunk" while the spaces that they reach is increased substantially (Harvey, 1990, 241). In order words, the world (or at least part of it, Massey, 1993) becomes smaller and faster, connected through fluxes that alter our experience of space and time. Fluxes, however, are not a novelty: "The space of flows is dominant in the culture of global capitalism, where anything can be liquidated, but in fact *it is everywhere if we choose to see the world in those terms*" (Ballantyne and Smith, 2012, 30-31; italics added). In this sense, the novelty of globalization seems not to be the emergence of a fluid society, or of a networked one, but the intensification of fluxes that are already part of the wider ecologies of the world. The difference between these two positions sounds small, but is of pivotal importance. In the first case (as in Bauman and Castells' account) in order to understand globalization we describe the emergence of a shady zone of fluxes, of an imagined global realm, in which there are spaces that are at the same time attached and detached from us. In the second case the first thing that we acknowledge is not the emergence of the "global", but the mere fact that we have always been fluid, always connected. What has changed is the extension and frequency of the fluxes that connect us, thanks to the introduction of new elements such as information technology into the relational equation. It is in the entanglements of the self and its wider connections, or rather, in the scaling of the self, that we can acknowledge the more-than-human fluxes that make up what we call globalization. Fluxes created us and are made of us, where "us" is everything: both human and non-human (see Bennett, 2010; Haraway, 1991; Latour, 2004; Whatmore, 2006; and, in organizational studies, Beyes and Steyaert, 2011; Czarniawska, 2004; Fox, 2005; Yanow, 2010). Fluxes constitute the hybrid agencies of more-than-human beings, where "any point of a rhizome can be connected to any other, and must be" (Deleuze and Guattari, 2004 [1980]:7).

In order to investigate the production of globalized territories from a more-than-human and inter-scalar perspective, we still need to identify the basic unit of analysis. The philosophical work of Deleuze and Guattari contains powerful and fascinating theoretical "tools" in this sense. Their philosophy, at least concerning the idea of the rhizome, is indeed a philosophy of "multiplicities" (Khalfa, 2003). The idea is that there are neither dualisms nor binary choices but rather multiple heterogeneous, horizontal, trans-species re-casting connections that takes place on a plane of consistency, where things come and go, develop and disrupt, where anything *could* potentially happen. Central to this is the concept of "assemblage" (Anderson and McFarlane, 2011; De Landa, 2006). Assemblages, or, "rhizomatic multiplicities", are composed of "particles that do not divide without changing in nature, and [of] distances that do not vary entering another multiplicity" (Deleuze and Guattari, 2004, 37; 2000). In other words, assemblages are the product of every relationship and every relationship is always created by assemblages formed by other assemblages (De Landa, 2006).

One important point to stress is that assemblages are made both of "collective assemblages of enunciations" (Khalfa, 2003, 130) and of "machinic" assemblages. In other words, assemblages are made by "content" and "expression" (both terms that the two French philosophers have taken from the semiological work of the Danish linguist Louis Hjelmslev). Content might be understood as the "material" part of the assemblage, the set of combinations of "bodies, of actions and passions" (Deleuze and Guattari, 2004 [1980]:97), while "Expression" are the "acts and statements, of incorporeal transformations attributed to bodies" (Ibid:98). Therefore every assemblage always carries a corporeal and incorporeal part.

As we will clearly see in the next section, the material and immaterial components of each assemblage are always at play: a document is both a set of propositions and a meaningful source of power; a new MBA degree is an assemblage of discourses and practices; a building a pile of bricks and a claim of status (as well as many other things). The material and immaterial part of each assemblage does not so much need to be distinguished as to be acknowledged because it is thanks to this entanglement of matters and meanings that assemblages relate to each other, by means of affinity (both discursive and mechanical), serendipity, case, rationale, power, etc. In relating, assemblages constitute the inter-scalar fluxes described above, which sometime territorialize (taking a stable, but not immutable, form), and some other time they change their status, deterritorializing and being ready to constitute a new assemblage (re-territorializing) (fig.1).

Figure 1 Territorialization, Deterritorialization, Re-Territorialization
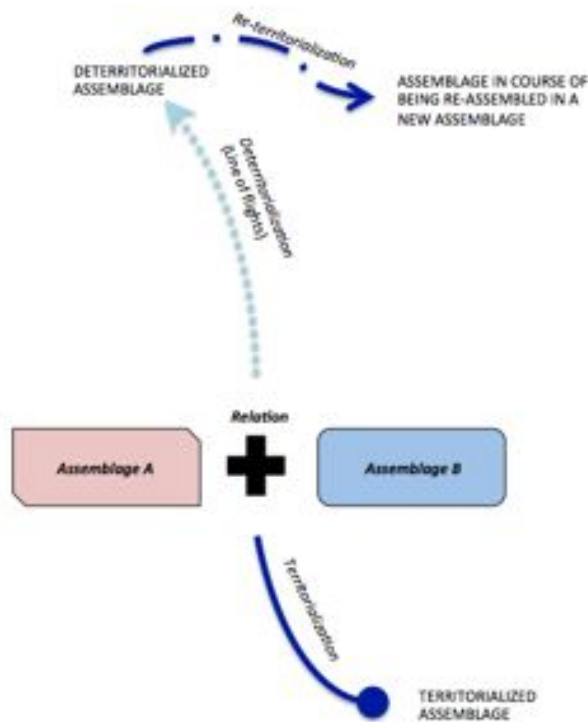
The last point to discuss is that this assemblage-of-assemblages process does not have a predictable and stable outcome. Change is constant, and it is a natural, unavoidable property of each assemblage. The word "event" can be fruitfully used to describe this ensemble of non-predetermined changes, where assemblages construct and disrupt scales, territorialize and deterritorialize, both in "continual differing" and in "a rare surprise that breaks with how the background is organized" (Anderson and Harrison, 2010, 20-21). In this sense events are "phenomena that, by virtue of their unpredictable and unanticipated nature exist before being represented by institutionalized discourses in which causes and effects are assigned" (Deroy and Clegg, 2011, 644). In a "fluid spatiality" where it is not possible to "determine identities nice and neatly, once for all" (Mol and Law, 1994, 660) the "flash of unexpected" (Thrift,

2000, 214) is always around the corner. The importance of inscribing this potential for change in any assemblage is, in the end, the final step necessary to eliminate the ambiguity of the "global". If change constantly takes place in the hybrid entanglements of more-or-less elongated assemblages, it is there, and not in global spaces, that we have to look for causes and responsibilities (Massey, 2004).

The four concepts of scale, fluxes, assemblages and events provide the ground upon which to understand how territories are produced and sustained. In order to understand how this works, a short terminological clarification is required. "Territory", in the English speaking world, is understood mainly from a political point of view, thus as "an area of land under the jurisdiction of a ruler or state" (Oxford American Dictionary). This is an understanding of territory that spans from Carl Schmitt's notion of sovereignty to the most recent takes on biopolitical power (Elden, 2007). "Territoriality" is, in this sense, is understood "as the attempt […] to enforce control over a specific geographic area" (Sack, 1983, 51). There is, however, another way to understand territory. Without dismissing the political relevance of this concept, French and Italian scholars have usually understood territory as the product of, as they call it, a "syntagmatic actor", hence as an actor who enacts a particular project (Raffestin, 1980; Dematteis and Governa, 2005;). Territory in this sense "results from the projection of labour – energy and information – by a community into a given space" (Raffestin, 2012:126), and territoriality "corresponds to the actions of several social system agents in a certain geographical area and historical moment" (Marques, 2009, 3). Stretching this definition we can say that the production of territory is very close to the "alignment" of network by its most powerful actant or coalition of actants, as Latour explains in his account of Pasteur's work (Latour, 1988). By means of the available resources, and following a certain project, the network-territory is then produced and (only partially) controlled.

In this paper "territory" is basically understood in this latter sense but at the same time enriched with the elements of scale, fluxes, assemblages and events described above. In brief, a territory is no less and no more than a set of territorialized assemblages, which are connected to distant others through material and immaterial fluxes. We shall now turn to the presentation of the territory on which most business schools operate today. The presentation of this framework-network sets the scene for the case study analysed in this paper.

4. Methodology

The materials presented are the results of the first seven months of a longitudinal case study that will last three years. The ethnography includes[2]: the direct observation of meetings related to the delivery of the Dr. Chau Chak Wing building; the observation of events promoted by the BS to sustain its vision; collection and observation of relevant emails; informal colloquium and semi-structured interviews with key actors of the project, and collection of publicity and other available material related to the Dr Chau project.

As a first step, the materials have been analysed using open-coding techniques in NVivo, through the creation of free nodes containing the most recurrent thematic. During this process I became aware of the large number of references to ideas, practices or discourses that seemed to point to an external, vacuum or space. These included the continuous usage of terms like "world leading", "design culture", "creative space", "openness and collaboration", and so on. I then started to create nodes concerning the use of rhetorical language, self-promotion and branding. This, however, ended up as a list of words with little analytical relevance, often repeating (i.e. a source being present in many different nodes). However, by tracing those repetitions I realized that some key words were used both as discursive, rhetorical, devices and as constituency of new practices (e.g. "Design thinking" at the same time being a loose reference to a vague idea and being reified in plans and activities). Moreover, it was possible to classify these key words according to the context of their enactment (it being connected to an external space, or the Business School itself). I then turned to the analysis of these key words perceiving them as assemblages containing both content (materialized action) (Nash, 2000) and an expression (discursive repertoires) (Wetherell and Potter, 1988). During this analysis I re-coded the material paying attention to how the content/expression couplet evolved according to the different contexts of enactment. I finally organized the codes chronologically, making notes on the intersection and overlapping of themes. During this reiterative process, I consolidated the patterns tracing the developments of particular assemblages in space and time (i.e. From the discourse on "new approaches to business education" to the development of a new MBA degree, passing from

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[2] The list of the ethnographic materials presented is provided at the end of the paper, along with a list of the acronyms used.

the reference to the "crisis of Business School" to the workshops' activities aimed at designing the degree).

These developments followed mainly three non-linear movements – aligning, translating and opening – which I consider to be *productive* of territory. These movements form the "ATOm" schematization and are fully presented at the end of the work. In the following pages I describe them showing firstly, how the Business School aligned itself to the framework described in section one; secondly, how it has activated assemblages which are able to translate that network into the organization; thirdly, how these fluxes have been re-directed outside of the Business School, preparing the ground for new inter-scalar connections with other territories. These three elements should not be read in strictly consequential terms, since most of what has happened, particularly in the aligning and translating phase, overlaps and intersects.

5. Business School's movements: Aligning-Translating-Opening

Aligning

The first phase of the process of change undertaken by the Business School began with the appointment of a new Dean. Although several activities where already in play, such as market research carried out in 2007 to understand how the School was positioned with employers and alumni, the arrival, in 2008, of an externally appointed Dean (RG) marked a difference.

RG brought with him international expertise in managing Business Schools on the edge of change, and he had a clear idea of how to pursue UTS' main goal (to become a "world leading university of technology"): "*How would we do that? We'd do that by linking creativity, technology and innovation. That's really the ethos of the place*" (RG, 2011, Interview). Here we can recognize his aim of aligning the Business School to the framework previously outlined. Apart from the initial set of assemblages that he started to produce as soon as he arrived in the school, such as the establishment of a monthly newsletter called "Think Big", the creation of seminars and events focused around creativity and design, as well as the sharing of his vision with the other components of the Dean's Unit, this alignment necessitated at least three steps before it could settle.

The first step was related to the decision, taken by UTS, to build a new facility. The previous Dean already tried to obtain the green light for a new building, since the old one was

no longer functional and could not accommodate the expected increase in the number of staff and students. UTS' central administration was initially resistant to this idea and proposed instead alternative solutions. At the same time a private firm, DEGW, was asked to provide an accommodation schedule for each of the University's Faculties[3] and it was during this period that RG arrived on the scene and that the construction of a new facility for the Faculty of Business was approved. In this sense, and by his own admission, RG did not play a major role in the decision of the University (RG, 2011, Informal colloquium). However, although the building at that stage was no more that a letter of intent, RG immediately contributed to its production/construction through the characterization of its immaterial component. The expression of the building was indeed quickly defined under the spell of integrative learning, interaction and creativity. This was done through small assemblages such as talks, documents and emails:

"*The Faculty of Business has also now been given approval to construct its own 'iconic' nine-storey building on the Dairy Farmers site around the corner from the present building.* […] *If we want to promote more 'integrative' thinking in our teaching curriculum and more collaborative approaches in our research, now is the chance to reinforce this emphasis in open, interactive architecture. This will be further enhanced by full involvement of the Faculty in the design process*" (RG, 2009, Faculty Newsletter)

This characterization was further strengthened by the outcomes of DEGW investigations. DEGW conducted detailed research into the use of the Business School' internal spaces, with the outcome being firstly that the current Faculty space needed to be re-worked and re-imagined in order to accommodate the increasing number of people and, second, that the new spaces should reflect the new ethos of the Faculty, being flexible, interactive and somehow distinctive (DEGW, 2009, Report). The outcome was very close to what RG was imagining, and it is reasonable to say that it fostered the consolidation/alignment of the "core" network of people working on the Business School's change (i.e. during the research DEGW's team worked indeed very closely with BP – the Faculty Manager at the time – sharing with him the same ideas around the need for collaborative and flexible spaces - JH, 2012, Informal colloquium).

The second step was the undertaking of a "strategic conversation", which incorporated by definition "a wide range of initially unstructured thoughts and views […] to create shared interpretations of the world which the majority of individual insights can find a

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[3] At this stage the Business School was still named "Faculty of Business". The name changed later, during a revision of UTS' organization and structure.

logical place" (van der Heijden, 2005, 43). The conversation was conducted and facilitated by the company Second Road, which describes itself as "A Strategy + Innovation firm unlocking and empowering imagination and intelligence".

The strategic conversation lasted from April through to December 2009 and mainly took place in Second Road headquarters in Sydney, a light space with well-designed chairs, bright colours, boards, canvas and post-it ready to use (Field-note, 13.12.2011). This conversation, led mainly by MT (at the time one of the key people in the firm) and TGS (founder and president), consisted of "*canvassing everything from how the post-crisis world would re-shape business to what kind of structures and programs would help us build a more 'integrative' approach to business education*" (Business School, 2010, Media release). There are two relevant points that show how this conversation can be considered part of Business School' alignment process.

The first relates to the development of the discourse around creativity and design thinking, which was characterizing the emerging assemblages of the new Business School. During the conversation the Business School was in fact able to define key-points of change, such as the need to break down the boundaries between disciplines (from the "silos" to the integrative approach); to increase its external engagement, and to bring design thinking into the teaching curriculum (fig.2) (SR, 2009, Report). The relationship with Second Road contributed, in this sense, to the definition and reinforcement of the original discourse. This was possible because the two assemblages: on one side RG and his closest collaborators, and on the other, Second Road's staff and their techniques. Both were pointing in the same direction (or, to put it better, they were part of the same flux). In this sense, the discourse promoted by Second Road perfectly fitted with which the framework the Business School was aligning:

"*To thrive <u>in a time of unprecedented complexity</u> and change business leaders are recognising they need to adopt a <u>different kind of skill-set</u>, one that resides in the art and science of language and design [...] We use these two distinct yet complementary systems as a <u>catalyst to liberate the creative intelligence</u> within an organisation to inspire and transform*" (From Second Road website; emphasis added)[4].

The second point concerns the participants of Second Road's workshops. As BP explains:

[4] http://www.secondroad.com.au/ Retrieved in March 2012.

"*What we did was to invite a very good representative sample of staff right across the business school to engage in the future – a conversation about our future, and to give voice to a whole range of people that would be here in the future*" (BP, 2011, Interview).

The point to highlight is that the participation of a wide range of scholars did not only contribute to the definition of the discourse but was also the starting point of their own alignment to it. During the workshops the participants, as assemblages part of the Business School, were affected both on the discursive level – through the production of powerful key-words like *change*, *innovation*, *creativity*, and so on (Clegg, 1987) – and the practical – through engagement in group-based activities, focus groups, and brain-storming sessions. However, this was (and still is) anything but a smooth process. Friction and resistance are indeed part of it, since not all scholars in the Business School are keen on the proposed change, as the Dean of Research's answer to a question about interdisciplinary approaches clearly exemplifies:

"*You know, I think, Business – a Business problem – the word Business represents a whole set of issues and some of those issues relate to different disciplines... A business is a team, and just as a soccer team... does not consist of eleven goal keepers. Goal keeping is a very specific skill. [...] And you know, a business is much more complex than a football team. And so... if Business schools start to really loose the roles of disciplinary foundations... I think that those Business school will actually loose standing*" (ST, 2011, interview).

Figure 2 Cardboard produced during the strategic conversation at Second Road
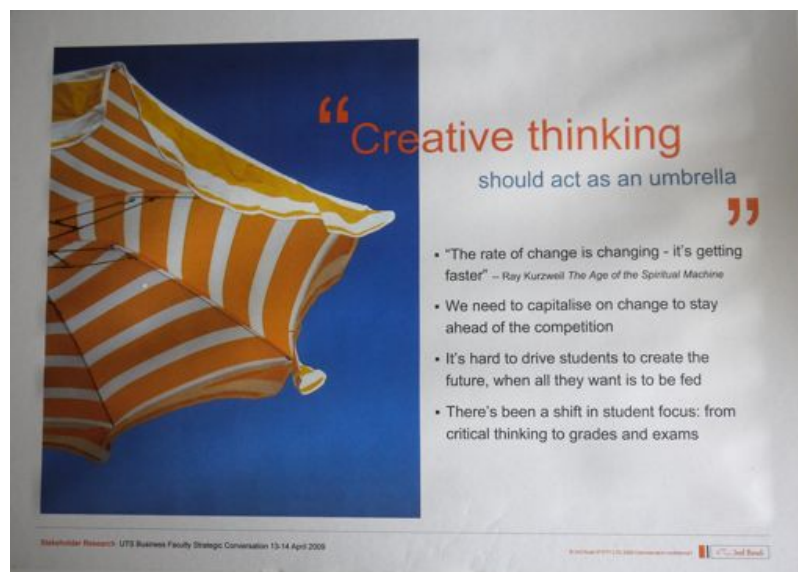
Source: Courtesy of Second Road

The third step in the aligning process came about from the intersection of the assemblages involved in step one and two, and is related to the insertion of Frank Gehry into the network. The fact is clearly portrayed by MT of Second Road:

"*So what actually happened was, it was a bit of a flash. I went up to Roy and [...] I mentioned to him, just offhandedly: Look, if you're interested, would you like to have the equivalent of Frank Gehry do the building? He looked at me and he said, yes that would be good. I said, well if you're serious, I can give him a call. He said [...] yes that'd be great so I called Frank over the weekend.*

Frank, I love him dearly but he still challenged me and said, are you sure that this is something that's worth my time? I go, yes and he says, and this is project, is it really good to go? I go, yes, it really is good to go. [...] He said, okay then I'll come. I'm flying back from Dubai, I'll just swing over and visit. I said, okay, hung up the phone again, called Roy and said, yes he'll come by in a couple of weeks as he's coming back from Dubai on his way back to LA.

So it all happened within, me tapping Roy on the shoulder and asking him if he'd be interested and two days later, Frank had made plans to - he bought the plane ticket to come and visit" (MT, 2011, Interview).

The serendipitous emergence of the relationship with Frank Gehry was possible because Business School' assemblages – such as the case for the new building and the new discourse on design and innovation – were already part of the same flux, one already shared by MT and the Second Road offering; thus, the common background for a profitable interaction (furthermore, the sharing of a common framework around design, innovation and ice-hockey played in the first instance a decisive role in the emergence of the relation between MT and Frank Gehry – MT, 2012, informal colloquium).

Since the very beginning the engagement of Frank Gehry boosted the aligning process. In order to identify the needs of the Business School, Gehry Partners (GP) conducted a series of workshops with a wide range of representatives from the School, which gave the architects the opportunity of understanding the client's needs. However, this relationship allowed also for the reinforcing of the discourse around design and creativity and served as a vehicle of translation of that discourse in the Business School as a whole. The final outcome of this double-sided process is summarized in Frank Gehry's description of the building. This description, endorsed by UTS and the Business School, implicitly contains all the keywords of the new Business School discourse: "*It's going to have this trunk, which is the interactive, open spaces and it's going to have the tree houses in the branches and they'll all be*

connected" (UTS, 2010, Media release). The building is creatively associated with a tree, which indeed stresses the presence of open spaces (which recall innovation and collaboration). Moreover, since the branches are all connected, this implies that the role of design and, intuitively, of technology, will play a major role – since the interaction will be facilitated through the construction of flexible spaces and the rapid exchange of information.

Last but not least, the presence of GP in the network allowed RG and BP to connect to other territories, like Weatherhead Business School and MIT in the US, where Gehry had previously designed (BP, 2012, informal colloquium). Travelling to those places and meeting with Deans and staff, RG and BP were producing new, horizontal, scales of interaction that strengthen the alignment process described so far.

Associating a non-existent building with a particular discourse; promoting a strategic conversation with an already-aligned partner, and being involved in the designing of the new building, RG and his team were able to do two things: a) they aligned the Business School to the framework-network described in section one; b) they begun the production of a new territory, where fluxes of ideas, opinions and beliefs, started to circulate and to be actively translated into practice (Czarniawska and Sevón 2006).

Translating

The translation of the new Business School's alignment into the pre-established organization consisted of the creation of peculiar assemblages, which in the end characterized the new territory. This entailed the constitution of practices that should be considered as "always [in] becoming", unfolding in space and time, and subjected to constant change (Bjorkeng, Clegg and Pitsis, 2009, 147). These practices of translation could be divided into the revision of the teaching curricula of the School and in the management of the Dr Chau Chak Wing building project. [5]

The revision of the School's teaching curriculum concerned both bachelor and master's degrees. In the first case a new subject, called "Integrating Business Perspectives", has been developed and is already being taught. However, since the Dr Chau Chak Wing building will host mainly post-graduate students and executive education, I will concentrate only on the latter. The revision of the MBA programmes begun in 2010. Essentially this process established a new MBA for Executives and a new "Global" MBA (taught in joint-venture with other institutions). Much of the information concerning the details of these new

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[5] It is worth to underly that these practices are sill ongoing at the moment (April 2012).

degrees is still commercial in confidence, so I won't enter in detail. However, what is relevant is to show the logic of this practice-of-translation.

The rationale of this revision was set mainly at the Deans' level as CB, Dean of the Postgraduate courses, explains:

"*Well we've looked at the Yale model, we've looked at Stanford, we've looked at Harvard. We've looked at the big American models and some of our home grown ones here as well, and really tried to develop something that's a bit hybrid and different from our current MBA. So we want things that are much more somatic in the way that they approach understandings of business. This has been informed by quite an influential book that's been around, called 'Rethinking the MBA'. This is really around the conceptual framework of knowing, being and doing*" (CB, 2011, interview).

This rationale was hence already aligned to the framework presented above. Its translation occurred into a set of workshops where the new MBA (Executive) degree was created, as one of the participants illustrates:

"*Like we were told, this is what this degree should be, do it. It should be about integrated thinking. It should be about creative problem solving, so it should really challenge students to do things differently, following a design thinking principle and all that… there was a big vision about this degree and it was always there when we were designing it. So we always came back to that vision: this is what we are asking to do. When people start to talk about, you know, what could the problems be - we always came back and said, well, but this is what we were asked to do, following these principles, so they were always there, in the foreground*" (NN, 2012, Interview)

Although even this process was not free of contrasts – since teachers of maths, statistics and finance claimed that foundational subjects couldn't be taught as interdisciplinary – these workshops are a clear example of the translation process. It is indeed within these discussions that a movement took place: a movement of words, arguments, powers and various materiality that brought from a flux of pre-aligned key-themes, to their translation into a new assemblage (the MBA).

The activities relating to the construction of a building such as the Dr Chau Chak Wing are at the same time complex and complicated (Latour, 1996). They entail sets of actors involved in various practices, knowledge-exchanges and power-relations (Clegg, 1989,a-b), as well as the making of their own spaces and time (Pitsis, Clegg and Marosszeky, 2003). In this complexity it is possible to discern at least two examples of how the vision of the Business School has been translated into some of those practices – one strictly related to

design and the other to cost management, both retrieved during the observation of different meetings at the UTS' Project Managers level[6].

During the design phase of the internal and external spaces of the building, the Project managers have paid considerable attention to what NO, UTS' main Project Manager, calls the "Gehry feeling" of the building (NO, 2011, informal colloquium). This is expressed through modular spaces that can be re-configured, common lounges designed to facilitate interaction, as well as two facades (one undulated, in bricks, the other made of juxtaposed glass) that give a distinctive identity to the building. Such feeling has been both retained and developed, as the arrangements proposed for two particular spaces exemplify. In the first case, during a meeting for the selection of the furniture to use in the building (attended by UTS' and external Project managers, BP in representation of the Business School, as well as CW, Gehry Partners' head designer, in videoconference), BP raised the following comment concerning three small rooms dedicated to group study:

CW: "*This [drawing] is showing level four [...] This is showing three open alcoves for group work [...] The idea is that we would create partitioning between them*"

BP: "*Would be possible to, ehm, it looks very square to me in a not square environment*"

[People laugh and nod affirmatively]

BP: "*That would be the first comment, the second comment would be [...] if you can push it [the alcoves] more south, so that it doesn't intrude so much on that lounge area [just opposite to the alcoves]*".

CW: "*We'll take another look at that*"

(16.11.2011, Furniture Meeting – similar discussion also in 6.12.2011 and 19.01.2012 Furniture meetings)

BP' comments were directed toward the retaining of what he and the other participants in the meeting perceived as being important features of the design: the predominance of curvilinear surfaces and the relevance of lounge areas. However, the "Gehry feeling" of the building was not only a matter of retainment, but also of development. In this sense one of the most relevant discussions was again initiated by BP and was related to the School's main boardroom. This discussion took place in a Project Control Group meeting (PCG, where were present, among others, SW, UTS' Project manager; DL, Executive Dean of the Faculty of Architecture; RM, UTS' Vice-Chancellor and President; PW, UTS' Vice-Chancellors for Resources):

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[6] Since the researcher did not have permission to audio record the meetings, the reported speech are the results of his field notes, which have been compared to the ones taken by his research partner (Dr Liisa Naar).

BP: *"I mean... I suppose the object here is to be able to have a space in the building we would be able to say quite clearly that this was absolutely true to his design in terms of the vision that the University has articulated the building* […] *and I think that there will be a real potential benefit for us to be able to talk to a whole range of stakeholders that will be coming to visit the building, particularly from the industry, that this is his space, that this is…"*

SW: *"… the Frank board…"*

DL: *"What he might say to you is that all my buildings are mine"*

SW: *"*[…] *So what you are saying* […] *ask Gehry to select the furniture for that space, as it would be his vision of the boardroom* […]*"*

RM: *"I'm hearing two different concepts. You* [SW] *are saying let him put the furniture, and you* [BP] *are saying let him design the furniture"*

BP: *"Well I'm not saying he would have to design special furniture, I'm saying it is a space where the interior look and fell of that space will be Gehry"*

[…]

RM: *"Just let me ask you another time: are you going to get back and say to the* [design] *team 'we don't like your design we want Frank design'?"*

PW: *"No, no, no.* […] *It is more a case of we really would like to have an element within the building which we can highlight as and talk as 'this is Frank's space', this is all Frank"*

(15.12.2011, PCG meeting)

Although in the end the idea of a "Frank" boardroom was never implemented, its proposition was clearly the attempt to intensify the "Gehry feeling" of the building, and to make it even more tangible.

The importance of preserving such a feeling is even more evident when it comes to the second example I want to present, cost management issues. Under mantras such as *"The University wants a Gehry building"* (NO, 14.11.2011, PMO meeting); *"We don't want to bastardize the building"* (PW, 16.11.2011, Furniture meeting); *"We have to get the Gehry building right"* (RM, 23.01.2012, PCG meeting) the Project Managers have carefully designed every cut in the foreseen expenditure. In a Value Engineer exercise, JZ (external Project Manager) classified these possible savings under four categories: minor issues; consultant fees; high design impact, and impacts on original brief. The latter, to use his own words, is *"going to substantially change the client's original idea of the building"* (JZ, 16.02.2012, Value Engineer meeting). It goes without saying that this is precisely what the Project Managers and the other actors involved in the decision process have tried (and are currently trying) to avoid. As soon as it became clear that there was the risk that the final cost

for the building would have exceeded the original budget, possible solutions were proposed. One of them is particularly relevant in understanding how the vision of the Business School has been deeply translated into the practices of the decision makers. Essentially, during a meeting it was proposed to identify costs not related to design and to label them as "non-Gehry" (which included, for instance, costs related to IT or AV services) (RM, 23.01.2012, PCG meeting). This would have allowed the Project Managers to ask to UTS' Council a slight increase in the allocated budget, without associating these costs with the design done by Gehry. Identifying "*non-Gehry costs*" was hence a strategy to increment the budget in order to avoid coming up with a "*second rate Gehry building*" (RM, 23.01.2012, PCG meeting). The stress on non-Gehry costs was reiterated in other meetings, and by different actors, as well: "*The Gehry part of the project is within budget. We are dealing with other issues here*" (PW, 16.02.2012 Value Engineer meeting). In this regard it is possible to argue that the assemblage "Gehry discourse"/"Gehry content" is the highest translation of the Business School' vision. It subsumes in itself the alignments previously described, and it is safeguarded as the key-element for the opening of the new territory to the exterior (if that assemblage is going wrong, or it is not portrayed in the right - aligned - way, the whole territory will be affected).

Opening

Having aligned the Business School with a certain flux, and having translated that flux into the current organization, the opening movement (which is entirely on course) implies the production of scale of interaction with "distant" others. The movement thus consists of producing ad-hoc assemblages able to open the new Business School' territory to the exterior.

Classic assemblages in this sense are the ones that fall under the publicity category. Apart from the reaction of the media to the Dr Chau Chak Wing project (I have collected 33 articles in the Australian press in the last two years, but probably many more were written) the Business School has produced its own merchandising, including the foundation of a magazine called "Business 21C", several ad-hoc publications, the production of gadgets and street advertising (fig. 3).

Figure 3 Publicity-assemblages

Legend: (A) Cover and article from B21C showing Gehry's first sketch of the building; (B) "Design the future of Business", another publication from the Business School; (C) Street advertising; (D) A brooch with Gehry's statement on the building.

Source: Ethnographic observation

The Business School is also opening its new territory in other ways too. Apart from the continuous work done by RG in meeting potential business partners, two other endeavours are particularly prominent. The first is the organization of numerous internal and external seminars. In the last few months I have been attending such public meetings as: "Creative Industries, Future-ready Graduates – the role of universities"; "Do great buildings make great cities?"; "Shapeshifters. Is the global innovation movement challenging us to re-discover the innate creativity in all of us?"; "How will business schools continue to adapt to meet changing needs?", and, last but not least, "Re-thinking the MBA" (where the main speaker was Datar, one of the author of the homonymous book). Throughout these talks the Business School is both elongating its network (reaching new audiences) and also unavoidably "testing" its solidity – especially in regard to that fringe of scholars who, within

the Business School, is not entirely convinced by the projected alignment of the School. Counterpoised to them are the participants in the second practice promoted by the UTS and endorsed by the Business School: the so-called "u.lab". Self-defined as "an emerging interdisciplinary framework for innovation projects at UTS"[7], and run by six early-career academics (three of whom come from the Business School), u.lab promotes activities such as workshops and students' labs that are connected by the stress on *design thinking* approaches and techniques. One of these activities, personally endorsed by RG, was called BikeTank and consisted of early morning workshop where "we play with new design thinking methods for cities. Each week is an intensive exploration into a defined topic hosted by emerging design entrepreneurs and leading thinkers" (from u.lab website). Since BikeTank was open to the public, and the atmosphere was both enthusiastic and relaxed (Field-note, 8.11.2011), this contributed to its success both in terms of participation and involvement, which, in the end, served the Business School in connecting further to assemblages sharing the same vision.

6. ATOm and dominant Business discourses

Since the arrival of RG, the Business School has increasingly produced new assemblages that have helped it relate to other territories. In describing the movement from being almost without the possibility of getting a new building to the possibility of re-branding through a Gehry designed facility, we should not emphasise the jump from the local to the global scene: although it is an easy-to-understand metaphor, it is fundamentally wrong.

As this paper has shown, it is indeed in the re-working of the configuration and alignment of its "internal" assemblages, and in the creation of new external scalar connections, that the Business School created new relations, and new forms of territoriality. So far the process has proven to be successful, and it looks like it will continue to be so. This is because the Business School is producing assemblages (such as the new MBA or the *Gehry* building) that, thanks to their discursive and material components, fit perfectly with the pre-existent network. This is the dominant network of ideas, discourses and practices that have been outlined above. Moreover, this process is going to be reinforced by ad-hoc assemblages such as publicity, public talks, and the u.lab/BikeTank that are opening Business School' territory to the exterior (as well as, to a certain extent, further aligning the "interior"). Their effect, however, is not only this. In relating to the framework-network described in section one, they also contribute to the reinforcing of it. A clear exemplification of this point is the

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[7] http://ulab.posterous.com/pages/about Retrieved in January 2012

recent advertising diffused by a prominent multinational firm (fig. 4). The advertising is a clear reprisal of the Business School's take on education, creative thinking and innovation: it is an alignment to that, a translation of it, and a new opening.

Figure 4 What is global and what is local?

Legend: (A) 2012 Accenture's advertisement; (B) 2011 Business School's advertisement
*Source*: RG, 2012, Email sent to School's staff

The production of territory described in this work followed the overlapping, non-linear and continuous movements summarized in the ATOm schematization: aligning, translating and opening (Fig. 5). In order to understand how such production has been concretely possible, we can extrapolate three variables that played a pivotal role in the process described above. The first is the role played by the actant with the most powerful connectionbs in the original Business School network, RG. It is indeed thanks to his vision, and ability to manipulate the complexity of the different distant-scale involved in the process, that the initial process begun (Latour, 1988). Second, the commitment of other key-actants, such as the Faculty Manager BP, the external consultant MT, or the Project Managers, as well as the reliability of actants such as information technologies (that allowed smooth communication), allowed fluxes to circulate and relations to take place. Third, the intrinsic *eventual* nature of any relational process has shown its importance in the serendipitous

encounter between RG and Frank Gehry. Although this encounter has been possible because of the right alignment of things, the event of serendipity needs to be acknowledged as something as relevant as the other variables.

In this sense, it is important to recall that the ATO-movements follow the territorialization, deterritorilization and re-territorialization paths highlighted by Deleuze and Guattari. Although the aim of those that started the aligning process is to territorialize the School in a certain way, lines-of-flights are always around the corner. Events, in other words, are an inescapable feature of the system. The non-collaboration of the staff, the increase in costs, or the pitfalls of approaching business through design could deterritorialize the new Business School's territory at every moment. This is not to be catastrophic, but to avoid the tendency to be taken by surprise when positive or negative events emerge, and then to point to the "global" seeking for causal explanations. Aligning, translating and opening are all movements that take place in the intersection of fluxes of assemblages that do not reside in an intangible "global space", but are enacted in the concrete production and reproduction of elongated territories. And it is only there, in the end, where answers and responsibilities lie.

Figure 5 The ATOm schematization
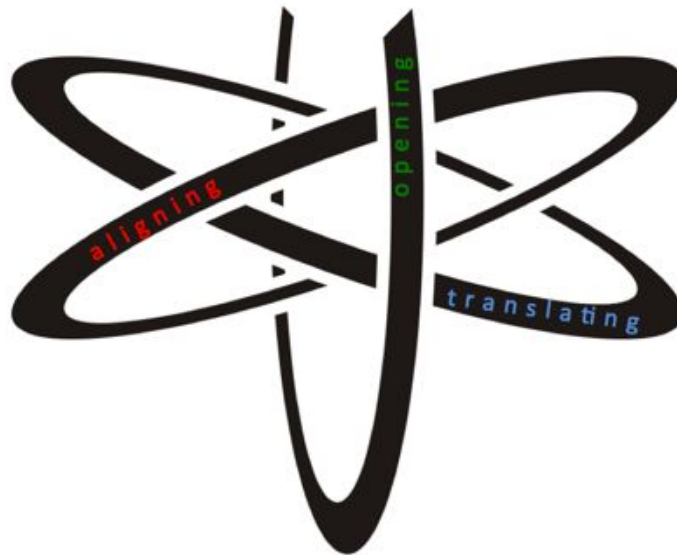
Source: Personal elaboration of the author from WikiMedia/commons/Atom_of_Atheism-Zanaq

Following this, I would like to conclude the paper somewhat contentiously. As we have seen, the new framework-network where most Business School's fit, or would like to fit, aims at making businessmen/women more flexible, creative, and ready to face new challenges. The following passage clearly explains the relevance of this:

"The recent failings of management have been attributed to moral lapses or lack of adequate regulatory oversight, but that seems an unlikely or at best only partial cause. […] *the failings of management are most directly attributed to a famine of good ideas*. To take one highly visible example, Enron's management failed to make the earnings and cash flows it had promised and resorted to creating revenues and hiding debts through complex transactions because they didn't have sufficiently good ideas to make sales and profits in *real ways*. Off-balance-sheet financial manipulation was *the best idea they had*, and no matter how bad that idea was, they were not able to generate a better alternative" (Boland and Collopy, 2004, 7; emphasis addedd).

Simplifying it to the maximum degree, businessmen/women should be more creative because otherwise, lacking ideas, they will end up doing negative things. Unfortunately, this explanation is not entirely convincing. First, one could argue that in a *derivate* there is a lot of creativity, and that overall they are very well designed. Second, it is possible to state that "they didn't have sufficiently good ideas to make sales and profits in real ways" only retaining the distinction between the global finance (perceived as unreal, and bad) and the local world of goods (perceived as real, and good). However, as I have argued in this work, this distinction is pure fiction. The two are connected, they are the same thing, and they move in fluxes produced by territories that contribute to the sustainment of particular dominant discourses and practices.

Financial derivate are hence a *very* real way of making money, which is not good or bad a priori. The same can be said for design thinking, no matter if we decline it as a captivating buzzword, or as a practical tool. What marks the difference is how we use them and this depends, in the end, on personal ethical choices. However, ethical principles cannot be taught in school. Rather, ethics is something that arises from the networks in which we are embedded (Popke, 2009), the "nature" in Spinozian sense (Guattari, 2009; Negri, 2004; Scruton, 2002), where taking ethical choices mean "that one must engage in the understanding of cognitive, affective, anthropological, and social mechanisms associated with the dynamics of ethics" (Deroy and Clegg, 2011, 648). Ethics, in other words, rises from the discourses and practices in which we are soaked, embedded and which we perform. Consequentially, if "business schools are a prime source of dominant ideologies for capitalist reproduction" (Clegg, in Clegg and Starbuck, 2009, 334), their responsibility for the crisis is not that they haven't provided their students with the right tools to make profit in "real" ways. On the contrary, their responsibility is mainly for not having challenged those

dominant (neoliberal) discourses, which have proved to be negative for a while now (Harvey, 2005; Žižek, 2011). It is, indeed, only within those discourses that action is taken and ethics are forged (and hence it is only there that financial derivate and design thinking become valuable or invaluable).

The provocation relies, in the end, in asking if the network to which business schools are aligning, and that they are contributing to reproduce, challenge or not the dominant discourse of capitalistic accumulation. The answer is open. What this paper has provided is, indeed, a framework that helps to pose the right question.

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Ethnographic materials presented in the paper

*Observations - meeting*s (Non-participant)

PMO meeting, 14.11.2011

Furniture meeting, 16.11.2011

Furniture meeting, 06.12.2011

PCG meeting, 15.12.2011

Furniture meeting, 19.01.2012

PCG meeting, 23.01.2012

Value engineer meeting, 16.02.12

Observations - other contexts of action (Participant)

Field-note, 8.11.2011, from the participation to a BikeTank workshop

Field-note, 13.12.2011, from the visiting of Second Road's offices

Informal colloquiums (Chats with no-predetermined set of questions)

RG, 2011, November

NO, 2011, December

BP, 2012, January

JH, 2012, February

MT, 2012, April

Interviews (All semi-structured)

RG, 2011, August (Interview conducted by Bob Westwood and Liisa Naar)

BP, 2011, November (Interview conducted by Liisa Naar and I)

CB, 2011, November (Interview conducted by me)

ST, 2011, November (Interview conducted by me)

MT, 2011, December, (Interview conducted by Liisa Naar and I)

NN, 2012, March (Interview conducted by me)

Reports (Produced by external consultants for the Business School)

DEGW, 2009, "Accommodation Schedule for the Faculty of Business, UTS"

Second Road, 2009, "UTS Business Faculty Strategic Conversation Talkbook"

Media releases (UTS or Business School's releases for the media)
Business School, 2010, September, "The vision finds a home", Business 21C (magazine published by the School)
UTS, 2010, December, "UTS Media Kit on the Dr Chau Chak Wing Building project"

Emails (Received as part of UTS' staff or forwarded by the sender)
RG, 2009, August, Faculty Newsletter
RG, 2012, April, Email sent to School's staff

List of abbreviations

Meetings
PMO - Project Manager meeting (attended by UTS' and external project managers as well as by various consultants)
PCG - Project Control Group meeting (attended by the PMOs plus two UTS' Vice-Chancellors and representatives from the Business School)

People
BP, Manager of the Business School
CB, Dean (Post-grad) of the Business School
DL, Executive Dean of UTS' Faculty of Architecture
JH, Employee of DEGW
JZ, External Project manager
MT, Employee of Second Road
NN, Lecturer in the Business School
NO, UTS' Main Project manager
PW, UTS' Vice-Chancellor (Resources)
RG, Dean of the Business School
RM UTS' Vice-Chancellor and President
ST, Dean (Research) of the Business School
SW, UTS' Project manager
TGS, Founder of Second Road