Practising Entrepreneuring as Emplacement:

The Impact of Sensation and Anticipation in Entrepreneurial Action

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Abstract

We extend the Entrepreneurship as Practice debate by making the case for the lived experience of entrepreneuring, i.e. when entrepreneurship is practised as part of the everyday, seizing moments that define action as entrepreneurial. We focus not only on the enactment and embodiment of entrepreneurial practices but also their *emplacement*. Emplacement goes beyond context, process and practice in entrepreneuring, to account for ways entrepreneurial practices are formed, performed and transformed when grounded in the *sensations.* Such sensuousness, gives in turn practical support to entrepreneurial action in the *anticipation* that defines what is deemed a suitable response given the eco-system being co-created. This focus on emplacement extends our analysis and treatment of social practices as recursive and presents more clearly the impact of practising as a *leap of faith* integral to the emerging novelty that characterises entrepreneuring moment by moment. This perspective offers new theoretical and methodological avenues for advancing future entrepreneurship research and demonstrates how entrepreneuring is integral to other practices such as strategizing, project managing and leading. A new emplacement framework and illustrative case examples of entrepreneuring plant the seeds for a new chapter in the Entrepreneurship as Practice debate.

Keywords: Emplacement, Sensation, Anticipation, Practising, Entrepreneuring, Emergence.

Introduction

In this paper we respond directly to the special issue call and seek to provide new theoretical and methodological avenues for understanding the nature of entrepreneurship practices as they are reconfigured in the course of entrepreneuring transcending time and space as part of the everyday. We seek to enrich our understanding of entrepreneuring by expanding Antonacopoulou's conceptualisation of practising defined as "*deliberate, habitual and spontaneous repetition*" (Antonacopoulou 2008a, 224), reflecting what happens when rehearsing, reviewing, refining, and changing different aspects of a practice and the relationships amongst them. Focusing on practising provides an account of how practices are formed in the ways they are performed, and also transformed; because practising invents and reinvents a practice. This perspective finds support in ideas of "formativeness" (Pareyson, 1960) but it is also consistent with the 'emergent paradigm of emplacement' (Howes, 2005).

Emplacement is introduced as an extension of previous accounts of entrepreneuring focusing on the enactment and embodiment of actions recognised as entrepreneurial. Emplacement offers not only a new 'place' from which judgements, intentions, choices, actions and their impact emanate. It also offers a 'placement' – a positioning that enriches our understanding of action beyond its relation to context, time and space to embrace the wider eco-system (environment) (Antonacopoulou, 2018a).

One new contribution this understanding of practising entrepreneuring as emplacement makes, is in the focus it affords to the seizing of moments which define action as part of everyday life often marking a leap of faith when navigating the unknown. Our analysis also shows how such participation in performing entrepreneurial action is a placement which could offer fresh explanations for the emergent novelty that underpins entrepreneuring when both the body, mind, materiality and the environment (eco-system)

are transformed and transfigured "as they go" (Ingold 2000, 230) in movement. In this respect, our focus on practising entrepreneuring extends our understanding of novelty and its emergence, through an analysis of the unfolding of entrepreneuring as reflecting the regularity and deviation, which co-create the tensions and extensions within and across different connections of entrepreneurial practices.

In other words, we contribute to the social practice theory debate more generally and to entrepreneurship studies specifically, by drawing attention to the refinements and adjustments that shape entrepreneurial action as 'emplaced' by social actors through constellations and entanglements of different aspects of entrepreneurship practice, to reveal the intra and inter-practice dynamics intertwining body, mind, materiality and environment. Emplacement as described later in this paper brings to the fore the significance of sensations and perspectives (perceptions) of interrelating social actors as a strong form of placement and not only the tensions embedded in their interactions, which enriches previous accounts of social practice theory.

Based on this framing, we would argue that these are signs that we are nowhere near completing the 'turn' in social practice theory (Whittington, 2006). If we are to fully account for the power of the practice lens (Gherardi, 2009) and specifically the contribution of Entrepreneurship as Practice (thereafter EAP) lens, we need to do more to explicate the implications of taking social practices seriously, especially in terms of the relational, emergent and phronetic aspects (Vaara & Whittington, 2012; Sandberg and Tsoukas, 2011; Schatzki, 2006) that could better account for the *character of practice* (Antonacopoulou, 2015). This implies extending the current focus on the powerful social forces that shape how practices are performed (De Certeau 1984; Bourdieu 1990; Reckwitz, 2002) in the ways they are enacted and embodied, to more fully account the *intensity*, *integrity* and not only *intentionality* underpinning action choices

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(Antonacopoulou, 2008a). This is central to our focus on practising entrepreneuring in this paper and imperative to extending what we understand entrepreneuring to be.

We therefore, advance the EAP debate through emplacement beyond enactment and embodiment, to understand the *character* of entrepreneurial action and the emergent novelty embedded therein. We are guided in our instantiation of emplacement in EAP by seeking to theorise the movements inherent in what entrepreneurs do, i.e. to extend knowledge from what they do and how practices are performed, to the dynamic character defining why entrepreneurship is practiced in different ways. Specifically in this paper we draw attention to sensation and anticipation as integral to practising entrepreneuring.

We organise the paper in three sections. We follow the introduction with an overview of ways entrepreneuring as a 'movement' has hitherto afforded a focus on process, context and practice, all of which open the possibility to embed emplacement as a critical and yet missing perspective in accounting for the emergence of entrepreneurial action. The section that follows, distils the unique dimensions that emplacement offers in our understanding of social practices. This section reviews and extends the way social practice theories have accounted for the volatility, uncertainty, complexity and ambiguity of everyday life and builds on Antonacopoulou's (2008a) treatment of 'practising' reflecting the reconfiguration and entwinement of different aspects (e.g. practitioners, purpose, procedures, principles etc.) within and across social practices. We illustrate emplacement through examples from our ongoing entrepreneurship research. In the discussion section we make the case for a new methodological approach that can guide future entrepreneurship research consistent with the principles of 'sensuous ethnography' (Pink 2009). Finally, we conclude by suggesting ways of extending the social practice debate so that if we are to also theorise practice afresh (as recent contributions suggest –

Gherardi 2015) it is not only the 'formativeness' of social practices that we need to account for, but also their 'emplacement'.

The Entrepreneuring 'Movement' – A Placement beyond Process, Context and Practice

To understand the movement that entrepreneuring represents, we use as our starting point Steyaert's (2007, 453) substantive and informative review of the literature on process theories in entrepreneurship, where he, defines "entrepreneuring" as a "process theory of entrepreneurship" placing the root of the concept, in Macmillan's (1986) interest in habitual entrepreneurship and its development since, as "a social ontology of becoming" (Steyaert 2007, 470). The ways that process is conceptualised in the approaches Steyaert reviews, are from various methodological and epistemological standpoints that extend beyond individualism and embrace the relational and social dynamics. Steyaert notes that "The creative process view to which all [the approaches reviewed] subscribe engenders a fundamental rupture with mainstream approaches that conceive of entrepreneurship as being located in a stable world, that work with a logic of causation and that, consequently, emphasize entrepreneurial activities as a kind of allocation or discovery" (Steyaert 2007, 470). This move enriches an understanding of entrepreneurship, but perhaps more significantly it provides a conceptual space to investigate and explain social transformation inherent in entrepreneuring. This has been the focus of hitherto efforts in conceptualising EAP.

The relationship between entrepreneuring and EAP is expressed by Johannisson (2011, 140) arguing that practice theory in the social sciences is an appropriate frame of reference for entrepreneuring. Johannisson introduces the idea of "organizing context" to frame the "enactive space" of entrepreneuring and because "we are here concerned with

(also) taking advantage of the emotional energy and embodied concrete practices, which may become (cross-) appropriated from one context to another". It is this enactive space of emotional energy and embodied practices that emplacement extends through a greater sense of relationality. With a greater focus on way of relating to the ecosystem, connecting mind, body and materiality, entrepreneurial action seeks to create multiplicity and possibility.

Not all recent papers that use the term entrepreneuring are grounded in social practice theory. Most recognise the significance of processual approaches, but do not address the emotional energy in relation to concrete practices. Although Johannisson (2018) asserts that entrepreneuring is a processual phenomenon constituted by everyday practice, entrepreneuring seems to be treated more widely in entrepreneurship literature as a verb associated with doing entrepreneurship, rather than with social practice theory more specifically. For example, entrepreneuring is linked, amongst other things, with emancipation (Chandra 2017), dispositions (Jones and Li, 2017), liminality (Garcia-Lorenzo et al. 2013), embeddedness (Szkudlarek and Wu 2018) and the reproduction of inequality (Gherardi and Perotta 2016). However, some work on entrepreneuring speaks much more to the embodied experiences and emotional energy; as in ethical subjectivity of embodied experiences of ethical practice, (Poldner, Branzei, and Steyaert 2018, after Deleuze), mētis and phronesis, (Johannisson 2016, after Aristotle), and the disruptions of lived rhythmicity, (Verduyn, 2015 after Lefebre). Thus, we see the investigation of the space of everyday experiences as both legitimate and needed as a contribution to knowledge; as an explanation as well as description of entrepreneuring and being entrepreneurial.

Taken this as background, in this paper we introduce and extend hitherto conceptualisations of emplacement as an equally value-adding perspective in

understanding entrepreneurial action, beyond enactment and embodiment. We make the case for emplacement as offering a powerful way of capturing the balance between habitual and creative action integral to entrepreneuring. We argue for emplacement as a way of moving beyond context and contextualisation in time and space to account for duration and the seizing of moments which define entrepreneurial action as part of everyday. Finally, we explain how emplacement offers a way of appreciating the creation of novelty central to social practices like entrepreneurship, by elaborating the extensions when intra and inter-practice dynamics propel "industriousness" (Gherardi and Strati, 2016). We take such industriousness in the context of this paper to mean entrepreneuring. We would argue, following Steyaert (2007), that entrepreneuring constitutes a 'movement' in entrepreneurship research that encapsulates the hitherto significant developments on the importance of understanding entrepreneurship process, context and more recently the practice of entrepreneurship. We review briefly each of these perspectives to show why we feel collectively despite their finer differences they present a movement that we seek to extend by introducing a focus on emplacement.

Entrepreneurship Process

Entrepreneuring is a manifestation of social agency, and the observable practices associated with entrepreneuring provide empirical contexts for researching the emergence of social change. The advancement of process research in entrepreneurship is important, because of its "potential to substantiate our understanding of central abstracts as risks, uncertainty and opportunity as we experience them in the liveliness of everyday life" (Steyaert 2007, 461), such that new worlds come into being (Spinosa, Flores, and Dreyfus 1997). Our development in this paper with respect to the significance of emplacement is oriented towards relational perspectives of process. We seek to elaborate the dynamic nature of 'relatedness' that Fletcher (2006) also promotes but seek to go beyond

constructivism to explore social reality as 'conversational travel' (Ramsey 2016) in the way connectionism in complexity theory, embeddedness in interpretivist approaches, embodiment in dramaturgical analyses and relationality in social constructionism can come together.

Our conceptualisation of emplacement enriches our understanding of these relational characteristics as a dynamic place which is inherent to entrepreneuring; is inherent to processes creating emergent novelty, because the "body" is inherent to that place – i.e. it is emplaced. As Pink (2011, 354) puts it:

> "Moving from a theory of embodiment to one of emplacement, that recognises the competing/performing body as part of an ecology of things in progress offers a series of analytical advantages. It locates the performing/competing body within a wider ecology, allowing us to see it as an organism in relation to other organisms and its representations in relation to other representations. It should recognise both the specificity and intensity of the place event and its contingencies, but also the historicity of processes and their entanglements."

Pink's influences in developing the concept of emplacement include Harris's "knowing as a practical and continual activity" (Harris 2007, 1) and Ingold's "knowing as we go, not before we go" (Ingold 2000, 229). These conceptions reflect the temporality suggested by Fletcher and Seldon (2016) as part of the entrepreneurship context, as a place where possibilities are formed *moment by moment*. Pink (2011, 348) argues, that such interrelated conceptions of place-events calls for a theory of place that reflects an arena with a "constellation of processes" [in movement] (Massey 2005, 141) where as an organism, the body is engaged with embodied material, biological and sensual relations.

Emplacement gives voice to the *place* of multiplicity in possibility in the processes of everyday life (Serres 1995) where subjects, objects, ideas, images, discourse and practices form a placement as a vantage point from which 'disclosure' is possible

(Spinosa, Flores, and Dreyfus 1997) enabling re-viewing and re-vising the ways actions are formed and transformed every time they are performed.

This perspective has great affinity with Gartner's (1993, 234) notion of "founding", because emplacement fosters the creation and recreation of a variety of conditions (material and environmental) present and in doing so, it directs attention to another place from where actions and practices emerge, that goes beyond merely the social interactions between actors. This point, calls for another look at the context in which social action, and by implication entrepreneurial practices, are embedded.

Entrepreneurial Context

Entrepreneurship is situated, and enterprises are distinct from each other, not least because of the diversity of environmental conditions under which they were founded and continue to operate in. As Welter and Gartner (2016) explain, context and contextualisation beyond mere institutional boundaries, helps to theorize difference. It places entrepreneuring not so much within prescribed dimensions and conditions. Instead, entrepreneuring emplaced in context highlights variation, and what matters to all those that come together in community to co-create through their actions what is valued, acting on what is important to them. Theorizing context as difference, seeks a more substantial theory akin to Deleuze's (1994) account of difference in repetition, which we will return to later in this paper. Suffice it is to clarify, that context is more than merely a spatial and cultural account of difference. Of course, spatial accounts of contextual differences are relevant if the focus is on regional policy or developing nations. Similarly, culture is important, for example in explaining differences in social orientation to being entrepreneurial and the attitudes to risk taking, uncertainty and rewards associated with enterprise cultures. Such institutional approaches can explain to some extent, rates and concentrations of enterprises. However, they do not explain differences, nor what it

means to be entrepreneurial, and yet differences and self-identity have contextual explanations that depend on more than an account of the individual actor.

This is particularly relevant to a relational view of entrepreneurship where the interactions between agents *are* the context, rather than context being a container for such interactions. As Steyaert (2016, 33) justly remarks, "context is part of (constitutes) the entrepreneurial process, and studies of it should be oriented along the ideas of local knowledge, meaning that we need to study, amongst other things, how attachments and attractions are solicited and sustained". The examples given later in the paper illustrate some aspects of these. A focus on reconceptualising context expands it from being external to the enterprise or agent to context becoming in some way *part of* the enterprise. Examples include economic action embedded in social relations (Granovetter 1985) or context being embodied in narratives (Down 2006).

Welter and Gartner (2016) conclude that the direction of travel for understanding the dynamics of entrepreneurship and context is in a better understanding of temporality. While not disagreeing with the importance of temporality in understanding dynamics, the issue for us is that perceptions of time are embodied and hence, understanding how time is experienced, e.g. flow, recursivity etc. is necessary to understanding the temporality of context.

In relation to this, our discussion of emplacement contributes to understanding how temporality is experienced - sensed by seizing the moment to act - and how new practices emerge. Time as a pervasive dimension of organizational life, and temporal phenomena like pace, timing, rhythm, temporality, and synchronicity (Ancona, Okhuysen, and Perlow 2001; Bluedorn 2002) invite an investigation of entrepreneuring as "timescape" (Adams 2000) where the past, present and future meet to create moments

and duration, timing and timeliness (Antonacopoulou, 2014) that define action as entrepreneurial.

Fletcher and Selden (2016, 80) frame contextual temporality by investigating connections between a relational conceptualisation of context and real time emergence. They assert, that "entrepreneurs adjust their relationships with multiple contexts in real-time under conditions of genuine uncertainty". Building on Emirbayer and Mische (1998) context becomes a place where possibilities are formed *moment by moment.* This perspective, argue Fletcher and Selden (2016, 85), helps in understanding spatio-temporal actioned events, i.e. that context is not separated objectively from action, but that context is both constituting relationality and an outcome of relationality. This perspective conceives of context as "the emergent outcome of relational causality", which weaves together, in the moment, action and context as a self-organizing system of interdependencies between actors and actions. The associated temporality is that of *becoming*, wherein there is a sense of continuity as the past, present and future meet all at once to arrest the timeless impact of actions (Berends and Antonacopoulou, 2014).

Emplacement captures this timelessness, in the ways entrepreneuring not only marks the moment when the idea that the intended action seeks to fulfil is liberated, but at the same time, the moment when it feels right to act. In this respect, emplacement contextualises the emergence of entrepreneuring not only in the unfolding process over time, but as a sense of seizing the moment to act. This places entrepreneurial practice in a different realm of possibility not simply as intentional towards fulfilling specific predetermined ends. Emplacement arrests the *intensity* that enables entrepreneuring to transcend the duration of time (Adam, 2000) and seize the moment.

Entrepreneurship Practice

Seizing moments is especially relevant and not always fully accounted for in

conceptualisations of entrepreneurship as a practice (De Clercq and Voronov 2009; Gross, Carson, and Jones 2014; Chalmers and Shaw 2017). The value of a social practice perspective lies in the scope it provides to capture the social complexities of organizing (Schatzki 2006; Antonacopoulou 2008a) that are so central to entrepreneuring and entrepreneurship process, because they reflect the dynamics of everyday life and how it changes (Shove, Pantzar, and Watson 2012). Recent developments in practice theory understand practices, not for the performative recursiveness they reflect in habitual behaviour (Bourdieu 1990), but for the reconfigurations resulting from the emergence of novelty that is central to entrepreneuring. In this respect, consistent with Antonacopoulou (2008a) a dynamic practice theory not only explains the generative dance between habitual and creative action (Dalton 2004). It also adds substance to effectuation (Sarasvathy 2001) in terms of how entrepreneurial action makes possibilities happen by enriching not only practically, but as Steyaert (2004) explains, in a 'prosaic approach' that leaves room for surprise, open-endedness and incompleteness as central to the nature of entrepreneurial practice. Shove, Pantzar and Watson (2012, 11-13) offer further support to a dynamic view of practice making reference to innovation in their account of social practice theory, suggesting that there are "no technical innovations without innovations in practice". Salient to an understanding of social practices related to innovation include "the simultaneity of doing by different actors, the collaborations between producers and users (co-producers), that innovation is continuous and that stability is the emergent and always provisional outcome of successively faithful reproductions of practice". We take this recognition of the dynamic flow of innovation in social practices as further support for the significance of social practice theory on the characteristic of entrepreneurship, being innovating and sustaining of value-creating practices derived from that innovating.

Through a focus on emplacement we seek to extend recent efforts to make the case for EAP and contribute to understanding how entrepreneurial practices are recognised and how they are distinct from other social practices, not least due to the emergent novelty that they propel. What we take as distinctive about entrepreneurship practices is the creation and sustainment of emergent novelty (Fuller, Warren and Argyle 2008; Garud, Simpson, Langley, and Tsoukas 2015). Emergent novelty is defined in this analysis, as the unfolding patterns of practices, or configurations of practices, which result in, or from, a modification to manifest outcomes, such as new products, new business models, new services or new technology artefacts, any of which connect with and are sustained in the socio-economic realm. By emergent, we mean that the novelty manifested is unfolding with respect to the complex of practices and does not simply "appear" spontaneously or synchronically (Humphreys 2016, 28). The sustained patterns of "doings and sayings" (Schatzki 2001, 42) that form the practices associated with the persistence of the emergent novelty, is typically named as an "enterprise"' or some whole part of an enterprise, something that has meaning to its participants. That is, through bundles or complex of practices (Shove 2012, 83), the practices that constitute the manifest form of an observable enterprise are instigated or renewed.

Steyaert (2007) links entrepreneuring with social practice theory through the 'logic of recursivity', which we take to mean that new entities emerge through processes of repeated interactions between actors and the environment rather than by some prior plan. Steyaert illustrates how this process perspective on emergence can be found in a range of theories of how entities or patterns come into being and applied in the field of entrepreneurship. These include Actor Network theory through *translation* "where relational effects recursively generate and reproduce themselves" (Gherardi and Nicolini 2005, 287) and complexity theory as phase transitions generated by "adaptive tension and

positive feedback" (McKelvey 2004, 319). Steyaert (2007, 458) notes that Fuller and Warren's (2006) study of emergence of new enterprises in high velocity environments found that "emergence and negotiation of entrepreneurial practices represents a social process with multiple relational causes and complex outcomes".

Watson (2013, 407) captures well the connection between doing business and emergent innovation in his proposed concept of entrepreneurial action; "the making of adventurous, creative or innovative exchanges (or 'deals') between entrepreneurial actors, home 'enterprises' and other parties with which that enterprise trades". Drawing on Taylor's (1971) idea that practices are modes of social relations of mutual action which endure between and across specific moments of enactment (Shove, 2007), we can see that Watson's dimensions of entrepreneurial action are very open to the interpretation of social relations and may be useful when considering bundles and complexes of practices.

Practices are 'organised nexuses of activity' (Shove et al. 2012, 48). Hence, entrepreneuring offers the scope to research the processes of organising and experiencing pattern of actions, i.e. practices or complexes of practices between actors. It widens the view on practices to allow us to explicate not only the conditions that form and sustain them but also the *integrity* that reflects the *character* of entrepreneurial practices as patterns of practices are transformed every time they are practised. As we discuss below, emplacement offers a richly social account of the transformational quality of practising in the sensations it invokes and anticipation it supports.

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Insert Figure 1 about here

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The preceding analysis provides the initial foundations of the distinctive contribution of emplacement by adding placement as positioning alongside process, context and practice in understanding entrepreneuring. Figure 1 illustrates this

diagrammatically. In the next section we explicate further three dimensions of emplacement that have not yet received sufficient attention, especially in entrepreneurship research.

Emplacement: Practising, Sensation and Anticipation in Entrepreneuring

In this section, we elaborate the value added contribution of emplacement in understanding entrepreneurial action by focusing on three aspects that are not fully accounted for in entrepreneuring; namely practising, sensation and anticipation. To frame our analysis and help readers form a clear understanding of the novel contribution of emplacement, we begin by defining emplacement. Based on previous conceptualisations in the literature and our specific positioning of emplacement in the entrepreneurship debate, emplacement is defined as the dynamic placement reflecting the choices that guide actions to realise what matters to social actors as they navigate the VUCA (Volatility, Uncertainty, Complexity, Ambiguity – see Antonacopoulou, 2018b) ecosystem they contribute to creating. To explicate this definition we summarise in Table 1 the key principles of emplacement and our treatment of these in this paper. We also offer in Figure 2 a diagrammatical representation of emplacement as entrepreneuring, to now focus on clarifying further each of the dimensions of emplacement we draw attention to in relation to entrepreneuring.

Insert Table 1 and Figure 2 about here

Practising

Entrepreneurship practices cannot simply be understood as a set of activities, actions and modes of knowing without an appreciation of how all the aspects of practice interconnect and fuel a multiplicity of modes of acting entrepreneurially. Nor can we

understand how the aspects of entrepreneurship practice take shape under particular conditions and in relation to the time and space in which such acting takes place, without considering the interconnectivity and interdependence within and between aspects of a practice that underpin their ongoing reconfiguration in the midst of everyday action (Antonacopoulou, 2015).

This point recognises that a central foundation of practices and their performance is the socio-political tensions between social actors as they interact. Tensions may arise from the consequence of competing socio-political priorities and interests being negotiated but importantly, tensions are also a source of sensuous energy propelling social actors to act. A sensed tension can *become an extension* of practices if social actors expand the remit of practices beyond what may be deemed as being in line with institutional structures. This point relates to our previous reference to emergent novelty and how it unfolds.

It is this unfolding and emergence integral to the elasticity and dynamism of social practices, that Antonacopoulou (2008a) has sought to arrest by promoting the focus *on the practise of practice*. To practise, or practising, is not merely the repetitive performance of a practice. Practising is the unfolding of adjustments and refinements in the midst of acting often akin to a *leap of faith*. The repetition and recursiveness when practising extends the remit of action and propels the unfolding of a practice or a bundle of practices beyond the original design and intentions. Practising is therefore not merely repetition, nor is it a reproduction or replication (see Antonacopoulou, 2008b for distinctions). Practising is what happens when bundles of practices are reconfigured as aspects of those practices are reconnected dynamically through a variety of different combinations, thus creating space for a different course of action as part of the emergent novelty. Practising is what happens when rehearsing, reviewing, refining, and changing

different aspects of one's practice, and the relationships amongst them, in the midst of everyday practice such that tensions are transformed into extensions (Antonacopoulou, 2008a).

Illustrative examples of practising can be found in the world of sports when athletes not only engage in systematic and disciplined training regimes but also excel or fail to 'perform' in sports events (e.g. Olympic Games). Similarly, performing artists exhibit comparable engagement in practising to perfect their technical mastery (e.g. of the musical instrument), as well as form their own approach that marks the uniqueness of their artistic expressions. In both examples, practising is a process of repetition, because it creates difference, a point that is well made by Deleuze (1994, 5-14) stating that repetition is "…transgression… a condition of movement, a means of producing something new in history". In this respect, practising is the process and practice of inventing and reinventing other social practices though the refinements and adjustments brought about in the existing practices. This is because practising is not merely about knowledge reproduction and institutionalisation (Gherardi 2006). Instead, when practising repetition allows for spontaneity in the way social actors respond to intended and unintended conditions that shape their practices. In doing so, they rely both on what they know and what they can learn as they engage with the unknown as a basis for acting. This was illustrated in the world of aviation by Antonacopoulou and Sheaffer's (2014) analysis of the Aeroplane landing on the Hudson River, itself treated as a 'miracle' given all passengers and crew were saved. Practising is not just experimenting, but making fresh connections and generating possibilities propelling action in directions and dimensions that might not be thought originally as possible. In this sense, like serendipity (De Rond, 2014), practising reflects a combinatorial play, a capability where recombining any

number of aspects of a social practice and the ecosystem in which it is embedded can reveal different meaningful relationships that can be acted upon.

Practising may be where the new entrepreneurial opportunities are embedded, because it reflects the capability to act beyond the confines that existing routines, standard operating procedures or ventures may otherwise permit. We apply this perspective in extending both the practice turn in organisation studies (and social theory more broadly), as well as the EAP debate. In doing so, we offer a fresh foundation for understanding the dynamic emergence of novelty that underpins not only what social actors do and how they interact, but also how these connections and the tensions they create shape the *intensity* - the social and environmental complexity they experience. This explains why practising is not merely enacting or embodying a practice. It is also a means of emplacement when social actors position the formation, performance and transformation of their practices as an ongoing conversation with the wider ecosystemic rhythms that energize them to act in the ways they choose to do what they do. This focus on intensity and choice goes beyond intention and judgement. It shows, that when practising social actors surrender to the emergent novelty without seeking to control the outcome. Instead, they become one with the environment and co-create in conversation the creative ways of acting, navigating the tensions they are presented with.

We suggest that practising as a capability demands tension as a fundamental relational energy to explore, experiment and extend current practices. Perhaps more importantly, the analysis in this paper highlights practising as the unaccounted capability when exploring the interdependencies inherent in the social ecology of practices social actors operate in. Hence, practising reflects the underlying entrepreneurial capability to foster connections and play with possible combinations in ways that are meaningful. This capability to practise signals that experiencing and participating in the world draw not

only on social norms, rules and interactions with others; but also on imagination and wondering and a commitment to make a difference. This is what we also mean when we refer to *practising entrepreneuring* in this paper to explicate what, how and why entrepreneurship practice is also an emergent novelty when *integrity* guides the choices to act in ways that seize the moment.

Practising entrepreneuring thus, entails experimenting – as the creative process of assemblage, it incorporates effectuation (Sarasvathy 2001), and creative thinking, the interplay of ideas and actions. Experimentation is a process of marginal de-structuring or destabilising, wherein the materiality of artefacts, cognitions of actors, interdependency between actors and other relationships may be altered and may be causal upon the outcome. Experimentation develops new relational forms and is resonant with entrepreneurship practices (Nicholls-Nixon, Cooper and Woo 2000; Baum 2003), not least because whether 'effectual', 'causal' (Cornelissen and Clark 2007) or inductive, experiments signal reflexivity in the modes of reasoning and meaning attribution which intensify impact (Antonacopoulou, 2018a). Thus, practising entrepreneuring would signal reflexivity not only in reviewing one's personal identity as an entrepreneur, but also discovering what makes a difference in the social context as social actors express through their actions who they are and what matters to them. This point has two implications. On the one hand, it attests to the individual and unique ways in which social actors act. On the other hand, it reflects the relational nature of action, in that no action is void of meaning and purpose guided by the values, assumptions and expectations of the ecosystem of social relations that constitute it. Put differently, entrepreneurship practices are not merely personal initiative and self-expression in performing actions that are deemed value adding. They are relational and reflexive processes of defining what

matters and why. This is why practising entrepreneuring is as much about innovation and creativity as it is about *impact*.

Becoming entrepreneurial is therefore, not only about creating opportunities, but also co-creating a response with the stakeholders that may well determine if the opportunity exists and can be sustained. There is an emergent novelty within any social practice in the way it is transformed every time it is performed by social actors, because this is reflective of its ongoing *formation*. The idea of form and formation finds support in Pareyson's idea of 'formativeness'. We draw on Pareyson's (1960) account of 'formativeness' as "a type of doing that in the course of doing invents the way of doing" (trans. Valgenti, 2013, xxvi) to highlight that the transformation, reconfiguration and emergence integral to practising underpin the dynamism of entrepreneurial practices. However, unlike other interpretations of Pareyson's work (see Gherardi 2015; Gherardi and Perrotta 2014) which focus on enactment, we make the case that such dynamism can be better captured through the notion of emplacement, particularly if the focus is to also better appreciate multi-sensory experiences (seeing, hearing, smelling, touching, tasting). This calls for a greater appreciation of the role of sensation when practising entrepreneuring.

Sensation

Central to practising is re-turning to re-view, reflect and reflexively critique actions and the ways of knowing that inform it in a dynamic process of movement (Antonacopoulou, 2018a). As part of such movement 'the environment', 'events' or 'critical moments' where choices are made reflect that central to practising is sensing - the capacity to see the situation simultaneously within as well as, above and beyond the dominant perspective that informs action (Antonacopoulou, 2018a). In line with Ingold's (2000, 229 original italics) account of knowing "*as we go* from place to place", practising

forms an event which Pink (2011, 349) further accounts as "intensities of activity and presence". "Presencing" as Scharmer (2009, 39-43) argues is about "connecting to the deepest sources from which the field of the future begins to arise". Presencing recognizes the "Voice of Cynicism", "Voice of Fear", "Voice of Judgement", however as (Antonacopoulou, 2018a) explains they are not necessarily "enemies" to be fought, as Scharmer (2009) suggests. It is opined instead, that these Voices are in fact embedded in the *Voice of Conscience* as *energy forces* enriching *sensibility, sensitivity and sentience* all integral elements to *sensuousness. Sensuousness* is an event, a "CORE Intelligence (*CQ)"* where the experience of learning gives way to knowing how to act guided by conscience and character, not only competence. This means that *sensuousness* is a *way of knowing* that is in movement and the making of sense is not only guided by the senses, but by the emerging *sensations* formed in the midst of practising (Antonacopoulou, 2018a, 20).

Sensation is reflected in what Fuller, Argyle and Moray (2004, 171-178) refer to as "EROS" - Experimenting, Reflexive identity formation, Organising, and Sensing environmental change, as forms of entrepreneurial social processes from which emergence occurs. It is a most apt acronym for communicating the underlying passion and care that is reflected in the actions taken. For our analysis, this reference to passion and care is seeking to enrich the emotional energy we referred to earlier as a force mobilizing entrepreneuring.

In this respect, practising catalyses sensing. A sensuous engagement with the world reflects a sensitivity to conditions in the environment without which actions may not lead to increased fitness of the enterprise in its environment, which one case study entrepreneur in Fuller, Warren and Argyle's (2008) study referred to as "enforced agility". Sensations involve the perception and interpretation of differences in the

environment so as to give meaning and imperatives to organizing activities that may become part of the environment, or indeed reshape that environment. Sensations thus, enhance the capacity of the actors involved in identifying aspects of the environment that present threats and opportunities.

The implicit orchestration of the senses when practising entrepreneuring is also what underpins judgment (phronesis) of what may be deemed a 'right' or 'wrong' course of action that itself can define the impact that social actors can have over and beyond what they might have anticipated or intended (Antonacopoulou, 2012). Sensations as energy forces are central to the kind of entrepreneur one choses to be and hence, can reflect identity work in entrepreneuring extending our understanding of the relational constructions of entrepreneurial identity (De Clercq and Voronov 2009) by elaborating ways in which making sense are possible.

Recent efforts to advance our understanding of sensemaking (Sandberg and Tsoukas 2015; Colville, Pye, and Brown 2016) highlight the ways in which learning and changing enable social actors and organisations to see sense in the midst of dynamic complexities and to sense such experiences guided by mood, cognitive frames and the exposure to the unknown; making use as much of foresight as they do of hindsight. In this analysis we draw on elaborations of sensemaking that highlight the important role of the senses, sentiments and sensitivities implicated in sensemaking, which have not been discussed extensively so far. *Putting the senses back into sense-making,* (Antonacopoulou 2012) accounts for how the senses as a dimension of sensemaking have a bearing not only on ways of thinking and acting, but also, on the deeper insights formed as social actors *come to their senses* through the experiences lived. Coming to one's senses, literally and metaphorically, implicates a state of activation when critical moments that define existence are recognised and hence, elevate social actors' engagement with the world not

just retrospectively, but in the midst of everyday action as they interact and transact with others negotiating versions of the reality they live by.

The focus on the senses gives voice to the otherwise silent modes in which judgments are formed, and new connections/possibilities are born as the horizons expand when reality is reassessed beyond categorisations of the present as separate from the past and future. This means that social actors tap into a (em-)place - what (Antonacopoulou 2018a) calls "*centeredness"* and *"groundedness"* with the issue at hand and recognise the tension as energy force that propels action. This point extends sensemaking beyond enactment or embodiment to also recognise that to make sense is to find a place where one feels also at 'home' in the actions one choses to take (Antonacopoulou 2018a).

Mary Catherine Bateson, elaborates this point and acknowledges in 'composing a life' (1989) that the playfulness is a central human quality, because it fuels learning and creating a 'home' where learning *takes place*. Homemaking, we argue is central to practising entrepreneuring, because it reflects the place and endosymbiosis where possibilities and social actors co-evolve. Such a notion of place consistent with the notion of emplacement, embeds entrepreneurship practices in a marketplace – agora - of opportunities. It signifies that social actors practising entrepreneuring not only respond to identified gaps in the market but create a market as a place where possibilities can grow. Practising entrepreneuring is sensing what the marketplace can absorb and learning and often changing the way the game is played. Practising entrepreneuring becomes the place of multiplicity and possibility, not only because of the surprise, open-endedness and incompleteness as central to the *character* of entrepreneurial practice, as previously discussed. We add here another dimension, anticipation.

Anticipation

Anticipation has been theorized as existential to all living things, an attribute of

"life itself" as theoretical biologist Robert Rosen (1991) put it. Anticipation is an ongoing dynamic process of living and of becoming which can be understood as a systemic process, rather than as an attribute. An Anticipatory System contains self-referential models, inferential reasoning and related actions. Rosen (1985, 341) defined an anticipatory system as "a system containing a predictive model of itself and/or its environment". This, he explains, allows the system to change state at an instance in accordance with predictions to a later instance. Thus, the disposition of a living system to act on an anticipated future state causes that system (in this case an entrepreneur or team) to change. The disposition to anticipate has causal effect Fuller 2018).

The core idea of anticipatory systems is inferential entailment with regards to the present and the future. In human terms, for example, it means that individual agents make inferences about the effects of changes in their environment. These inferences are based on that individual's "model" of themselves and of the environment and of the relation between the two. The inferences being made are about the future state of the individual in their environment. When the inferences made from sensing the environment indicate a move away from a desired place, then action is triggered to change behaviour, change the environment and change the effective model. Thus, it is inferences made by the agent with respect to their future, based on the modelling relation they have with the environment, that cause changes in behaviour or actions.

The theory holds to explain human social behaviour, such as identified in prospective psychology, (Gilbert and Wilson 2007) or decision making, (Kahneman and Tversky 1979) or more widely with regards to living things, such as a tree losing its leaves in Autumn or relationships between ecosystems and climate (Kineman 2007). These examples illustrate that modelling relations are not necessarily cognitive, as in the case of living plants. Nor need the sensing of and response to environmental change be

rationale or conscious. Modelling relations are embodied and can, theoretically, be constructed intuitively or chemically from sensory signals as much as from reasoned responses. Explicit reasoning may follow anticipation as post hoc explanation. The implications of understanding human reasoning from this perspective is that the future has causal effect on the present. More specifically, the anticipatory system's predictive model of itself in its model of the environment causes the system to effect some change.

This implies that anticipation beyond the present relational state between the "system" and the "environment" is inherent in everyday practice and behaviour. In the case of entrepreneurship, the environment comprises many other interactive anticipatory systems, being various stakeholders and institutions. Rosen's own description of the dynamics of anticipatory systems indicates the timelessness of the future orientation, one that is consistent with the momentary experiences evoked in emplacement where we note the role of foresight.

Previous research has already demonstrated that practising entrepreneuring involves foresight, in a non-deterministic and sometimes irrational mode (Fuller and co-Fuller006). Schumpeter (1934, 85) accounted for the prescience of entrepreneurial "capacity of seeing things in a way which afterwards proves to be true, even if it cannot be established at the moment". Entrepreneurs envision possibilities in the future by being actively engaged in the present. As social actors engage and navigate the complexities of everyday life, they are simultaneously participating actively in creating the emerging complexity as a condition they live by. This is not planning, nor is it deterministic 'causality'. Foresight entails imagining the existence of an entity, as a new product or service and its associated practices, before it tangibly exists (Fuller and Warren, 2006). Depending on the strength of the foresight, others are entangled, as suppliers, customers, and other stakeholders who make commitments, becoming collaborators, and engage in

the effort to develop the product or service.

The anticipation inherent in entrepreneuring co-creates and stabilises particular outcomes. In entrepreneurship research, the orientation to the future is described as a disposition to seek and act on opportunity, leading to studies of how opportunities are discovered, evaluated and exploited, e.g. (Shane and Venkataraman 2000; Eckhardt and Shane 2003) and inspires debates on whether opportunities exist prior to identification (Davidsson and Honig 2003) or whether they are enacted as individuals make sense of information and their actions thus, retrospectively discovering and recognising opportunities (Gartner 1993; Fletcher 2003, 2006).

The entanglement of actors sharing the construction of an emergent novelty indicates the limitations of the individualised notion of an anticipatory system. What is revealed from conceptualising entrepreneuring from an emplacement perspective is a complex of interacting anticipatory systems, and this complexity produces situations that cannot be rationally assessed or carefully planned. That is, highly uncertain environments are generated. How then are the entailments and inferences of such entailments formed? Pink (2011) offers an explanation for this, drawing on Loic Wacquant (2005, 467) who suggested that "all agents are embodied and all social life rests on a bedrock of visceral know-how, or pre-discursive knowledges and skills that are both acquired and deployed in practical entailment with a definite social cosmos". Emplacement approaches the body as an organism (Ingold 2000) and as such the body is part of the environment, leading, as Pink says, to Downey's (2007, 223) question "what kinds of biological changes might occur when learning a skill?" This question is entirely consistent with Rosen's theory that it is the (predictive) modelling relations that change the organism's [practical] entailments, which may be at the biological level, and hence effect changes in practices.

Emplacement in practising entrepreneuring draws attention to the modes of

anticipatory coupling of the actors. Such couplings are central organising features of perception, cognition, affect, memory, motivation and action which may be conscious prospection occurring spontaneously and continuously (Seligman et al. 2013). Indeed, even when social actors engage in conscious prospection, their intuitive sense of the value of alternatives may be underwritten by unconscious simulation (Railton 2014). These points reinforce why practising entrepreneuring fuels anticipation, creating possibilities, reflexively appraising them at the same time, providing a form of foresight.

Entrepreneurial foresight is correctly described by Gartner, Bird and Star (1992) as "acting-as-if" – behaving in the world in such a way that the resources come together to create the organization they envision. Foresight, in our treatment of anticipation, suggests a capacity to read the emerging future conditions and to learn fast to respond to the unfolding environmental conditions. In this view, entrepreneurship practices are as much about novelty as they are about setting one's sight to the future. In our analysis, practising entrepreneuring reflects the capacity to anticipate by exploring avenues and potentially carving space in the market for new products or services, or even creating new markets. Such anticipation also acts as a sensory 'benchmark'; a sense of resonance with desired patterns of practice, or dissonance with undesired patterns, in the becoming of a new venture. The practices of shaping shared anticipatory inferential entailments are relational, rational and sensory. As Appadurai (2013, 286-287) concludes, "three notable human preoccupations…. imagination, anticipation and aspiration" [are] "shot through with affect and sensation". Anticipation is integral to practising entrepreneuring, entailing wondering, generating ideas and co-constructing possibilities that go beyond boundaries of context and indeed sometimes reshape those boundaries. In this respect, it is about creating the conditions for an imagined future to become the new practices.

Arresting Entrepreneurial action as it happens - Practical Illustrations of Emplacement

The preceding section set the conceptual foundations for emplacement in entrepreneuring by explicating how practising, sensing and anticipating, offer conditions for action choices to emerge and to motivate co-creative activities, because of shared practical entailments. Emplacement enables uncertainty to be navigated in ways that cognition is unable to achieve because anticipation (prospection) involves sensory coupling between actors which can enhance mutual trust and belief in future value, shot through with affect and sensation. In this section we want to add more empirical substance to practising entrepreneuring as emplacement through sensation and anticipation, by offering illustrative examples. We present these 'living stories' as a demonstration of the ontological perspective that emplacement offers coupled with the narration of such stories as a methodological approach for arresting entrepreneurial action. Here our focus is to help readers begin to experiment with an emplaced approach to researching entrepreneurship practices. Specifically, we illustrate how the actions observed (systematically, longitudinally or adhoc) merit being called 'entrepreneurial'. We offer in Figure 3 a diagrammatical illustration of how the various dimensions of entrepreneuring as emplacement advanced in this paper can be orchestrated to form a framework for arresting entrepreneurial action.

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Insert Figure 3 about here

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The illustrations we offer demonstrate different aspects of emplacement in entrepreneuring. One describes processes used by an entrepreneur to create positive tensions as an affective space to draw the people working in the enterprise into envisioning and narrating the futures of the business. Another example describes the leap

of faith amongst stakeholders engendered by plausible creative ideas in gamification, while the third example considers the strong effects of sensations integral to entrepreneuring.

These illustrations of emplacement signal that there is no checklist as such that can guide the study of entrepreneurial action. Instead, it calls for heightened *sensibility, sensitivity* and *sentience* (Antonacopoulou, 2018a) on the part of the researcher to witness how practising, sensation and anticipation reveal the intention, intensity and integrity reflective of the character of entrepreneurial action. We invite therefore, readers to engage in a personal experiment when reading each of the illustrations of entrepreneuring as emplacement to 'test' if they notice what defines the character of entrepreneurship practices.

Practising entrepreneuring in an existing enterprise

A study of the creation of a new business model within an existing owner-managed business (Warren and Fuller 2009; Fuller, Warren and Argyle 2012), offers an example to illustrate emplaced entrepreneuring when the new business stream is a web-based airline booking service for consumers. The core business involves handling airline ticket sales via phone for a number of airlines and also general services agency (GSA) within the airline industry. The researchers interviewed the team three times in a four month period while the new enterprise came into being, sat in on meetings and had full access to company documentation and records (Fuller, Warren and Argyle 2012).

The owner-entrepreneur was strongly aware that the new business model needed new practices and logics, which would create a significant change to the core business. The evident tensions with regard to change and the affective power of uncertainty on the concerns of the team needed to be addressed in the practices of the business. As the emergent project took shape, the entrepreneur fostered a new discourse amongst the

management team and staff that was resonant with the emerging model. In particular, he created anticipations of future value (Warren and Fuller, 2015). He explicitly managed shaping a new organisational logic by actively anticipating success and modifying the language and focus of the management team and operational staff, for example with reference to the negotiations with client airlines.

The researchers observed that this practice shaped not only the process of organising and defining the identity of the new business model but was also part of the identity work of the entrepreneur; performing a leap of faith by acting "as if" (Gartner, Bird, and Star 1992) the new venture was already established successfully. He fostered excitement, expectations and aspirations by giving the emergent enterprise stability through an ongoing "change" narrative. He co-wrote an internal newsletter, called the "Altimeter", to communicate his vision for the project team and the relationship of the project with the rest of the company. Fortnightly updates of this amplified the concept, progress and successes, as well as difficulties. The text contained words such as 'amazing', 'superstar', 'fantastic' 'growth' as well as lots of upward trending graphs with 'potential future expansion trajectories' (Fuller, Warren and Argyle 2012, 19). The Altimeter narrated the story of an emergent entity in which the participants; workers, leaders and clients crossed boundaries into a new way of being, encouraging identification, coordination, reflection, and transformation (Akkerman 2011). The newsletter and related shared discourse was emplaced in the daily regimes of the enterprise through round-table discussion, update meetings, informal coffee-time exchanges, as well as in actual planning. The physicality of the Altimeter newsletter was a material artefact able to be handled and discussed and co-constructed by multiple authors. It was the future in the present and its evolution mirrored the evolution of the project. The Altimeter was continued until the new business model was underway and

the system online in prototype mode. In this way the entrepreneur "solicited and sustained" (Steyaert 2016, 33) attachments to the project from his team, maintaining tension, enabling that to a familiar aspiration.

Emplacement in this example, captures the practising that all the activities in creating the projected future entailed alongside the mechanisms deployed to foster the anticipated future in becoming a shared reality.

Practising Entrepreneuring in Gamification

A second example relates to the emergence of an enterprise designed to advance leadership education through gamification. Gamification is the use of game-like characteristics in non-game settings. At the time of writing the enterprise is under formation and from the emplacement perspective practising entrepreneuring is part of the process of navigating though the unknown as technological developments create the conditions and environment favouring some features of games than others. The best choice of features (graphics, narratives, look and feel, etc.) are not fully known, but sensing that the experience of gaming is about creating and participating in a story where 'players' (in this case students on a leadership program) express their creativity, is being used in entrepreneurial practices that project possibilities and anticipate without certainty possible outcomes.

Entrepreneuring in this development is relational, emplaced in an interacting network of participants, across communities of practices, that co-construct new knowledge through such practices of sharing, experimenting, discussing, negotiating, refining, etc.; all of which effect change motivated by an anticipation of future value. Each participant in this eco-system may have an individual sense of what the value is to them, but as Baumeister (2016, 138) suggests "[…] the future [is a] product of collective

imagination and agreement. […] people in the group cooperate to impose their collective imagination on top of some physical or anticipated facts".

Emplacement of this emerging venture within a complex of sensory agents implies that each participant embodies entrepreneuring. The initiator of emplaced entrepreneuring in this case is an experienced game user and designer who expresses her passion for games by seeking through her infectious enthusiasm to promote gaming as an innovative way of learning leadership. As a game designer she is practising entrepreneuring when developing a game not only to entertain but also to educate. By embedding the game in the education market to facilitate leadership development, the customers can anticipate games as a new leadership development platform that would also extend the way simulations as a mode of education are deployed. Engaged Higher Education faculty are also practising entrepreneuring by co-creating through live testing (experimenting), visualising, exploring viable uses and theorising approaches. The entrepreneurship practices here include creating the new game itself and generating anticipatory sensations by penetrating the education context, thus creating gamification as a viable possibility; extending future approaches to leadership development.

Practising entrepreneuring is what allows the ecosystem of social actors in this example (not just the entrepreneur and the team of game designers, but also the teachers and students) to collaboratively (and yet also individually) co-create the meanings and purpose for such a product and service that fits with their respective current and future leadership development priorities, i.e. future value. The nexus of interconnected practices across social actors and communities fuel the anticipation of the perceived usefulness of games in the gaming sector, as well as in leadership education.

The social actors implicated in these entrepreneurship practices are not merely interacting and relating to each other through routines and activities. They are also

expressing who they are, by reflexively critiquing the impacts of such modes of learning in cultivating leadership; by introducing graphics that set new standards; by experimenting with games as a way of learning leadership differently as part of a wider movement towards arts-based approaches to leadership development (Antonacopoulou and Bento 2018).

Practising entrepreneuring activates the desire to try and do so in novel ways than repeat patterns - not guided by certainty but by the confidence to take a leap of faith. This leap of faith offers no guarantees of success and it certainly does not suggest a prophetic capacity to see the future. It is however, an act of anticipation guided by sensations that form the practice of gamification as an entrepreneurial action, in the ways also the strategizing, project managing and leading are done differently. This is reflected in the way connections and relationships e.g. with educators and students are developed to energize entrepreneuring in practise. It is this practising that stands to also make a difference in educating leadership by learning differently (via games).

Practising Entrepreneuring with a difference

In our first two examples of practising entrepreneuring we sought to illustrate emplacement in the typical ways in which entrepreneurship is understood. In our third example, inspired by Welter et al. (2017), we look in "other places" for "everyday entrepreneurship" to show the difference that practising entrepreneuring can make. We present the "Lost Voice Guy" aka Lee Ridley, as a case in point. Unlike the previous examples, where we rely on narrative descriptions to account for emplacement, in this example we want to invoke the sensations that also are integral to practising entrepreneuring. Welter et al. (2017, 311 footnote 1) although not explicitly following an emplaced approach, they promote everyday entrepreneurship, by inviting readers to listen to the song 'Looking for love in all the wrong places' by offering the URL link

(https://www.youtube.com/watch?v=FAyDmJvjxbg) so that the words of the song can inform readers' richer appreciation of the essence of looking for entrepreneurship not in the typical places. Such typical places include: "High-growth, technology-enabled, venture capital-backed businesses that do big initial public offerings, make billionaires of their founder, create thousands of jobs, and provide products and services that change the way we live…" (Welter et al. 2017, 312). If instead, entrepreneurship were to be looked for in 'other places' the rich diversity that qualifies as entrepreneurship and constitutes entrepreneurial action could be recognised in the messiness, informality and everydayness. We illustrate this "everydayness" in the example of a disabled comedian – the "Lost Voice Guy" - who demonstrates practising entrepreneuring not only in the way he uses his condition – inability to talk – to educate his audience about his condition. More so, the way he inspires his audience to make associations with other familiar sounds transforms comedy as a practice into a moment igniting social conscience in the way disability is classed as "special", questioning in the process the value attributed to such terms and does so by invoking a more sensuous engagement.

To make sense of the powerful social tool entrepreneuring forms in this example, we invite readers to watch the video of his performance (https://youtu.be/xsqInns6LXQ). We perceive that the practices one can observe in this video clip engage the senses, viscerally demonstrate an absence or disharmony to be addressed, create an anticipation of the possibility of reframing and innovating social behaviour and motivating the celebration of diversity as a result of the judges' and audience's re-perceiving. We hope that this will also demonstrate that emplacement as a way of understanding entrepreneuring is not only in looking in the 'right' or 'wrong' places, but the placements/positions so as to see differently thus, revealing the integrity of a

entrepreneurial action and not only the intentionality and intensity as the two previous examples respectively accounted for.

Entrepreneuring through the perspective of emplacement we introduce in this example, goes beyond calling for future entrepreneurship research to look at the 'other' as a way of looking at entrepreneurship (Welter et al. 2017, 318). Instead, we also add that as the lyrics of the song suggest "looking for traces of what [we] are dreaming of, looking for love" is looking at entrepreneurial action. Doing so, can help enrich our understanding of the wider dynamics that embed entrepreneuring in other organisation practices like strategy, leadership and project managing, shaping their character in the process.

Discussion and Conclusions

In this paper, we have set out to extend the EAP debate by elaborating the contribution of emplacement as complimentary and yet distinct to the perspectives of enactment and embodiment hitherto guiding our understanding of entrepreneuring. We acknowledge Gartner's (2001) assessment of the variety of ways of viewing what entrepreneurship is, and the need to appreciate the phenomenon by not only focusing on the agent – the entrepreneur, or the structures or indeed effects of their action. We endorse Hjorth, Holt and Steyaert's (2015) assertion for the need to understand what it means to 'be' entrepreneurial and focus on the detail as opposed to the abstract, as Korsgaard and Anderson (2011) suggest. Such a focus on action needs to also extend beyond simply illustrating the unique abilities of entrepreneurs to create new order, new rules, new ways of enacting and sense making (Diochon and Anderson 2011; Jack et al. 2010; Anderson and Smith 2007).

By focusing on the everydayness of entrepreneurship we join in efforts to

explicate entrepreneurial action beyond processual, contextual, social, cultural and historical experiences. (Fletcher 2006; Hjorth, Holt, and Steyaert 2015). The analysis presented in this paper makes the case for appreciating entrepreneurship as a craft, even a form of art; an enacted, embodied and emplaced complex of practices. When practising entrepreneuring the sensitivity, sensibility and sentience, that underpin the sensuous and anticipatory engagement draw attention to a range of socio-material and environmental phenomena in the informal and messy entrepreneurial settings. They reveal that entrepreneurial action is not only fuelled by intentionality but by intensity and integrity. These dimensions of the character of entrepreneurial action go beyond calls to take social practices seriously (Vaara and Whittington 2012). Our response to such calls goes beyond emergence and practical judgements. We make the case for practising entrepreneuring as emplaced precisely because this emplacement explains that the dynamic reconfiguration of social practices is fuelled not only by context and socio-political dynamics but the energy forces that such tensions create that can lead to extensions. These extensions are what we use as a benchmark to distinguish practices that are entrepreneurial.

These extensions are embedded in the practising of entrepreneurial practices and our analysis shows that the contributing role of sensation and anticipation is that they reflect the spontaneous, serendipitous and transient nature of entrepreneuring as combinatory play. Therefore, we would emphasise that a more robust conception of practising makes a necessary contribution to understanding and theorizing entrepreneurship as practice.

We present emplacement as a way of capturing practising entrepreneuring, by drawing on how the character of entrepreneurship practices is formed. We demonstrate the dynamics that underpin what is distinctive in entrepreneurship practices and reflective of entrepreneuring process, by explicating the emerging novelty and its unfolding not

only through sociality and materiality but also sensuality. What we endeavoured to show is that the dynamics of practising entrepreneuring constantly redefine the sense of context as a place – marketplace of ideas and possibilities. Sensitivity to environmental conditions goes beyond recognising the power dynamics that create the mutations of the experienced context (Chalmers and Shaw 2017).Emplacement accounts for managing not only as temporal modes of organizing as social actors interact and collaborate in projects for example (Blomquist et al. 2010), but also how they imagine and co-create new possibilities as they extent their respective agendas, whilst also serving the common good in the new marketplace of possibilities they endo-symbiotically operate in. This goes beyond the well-recognised scenario of a stakeholder focus that entrepreneurs adopt, described in the Altimeter example above. Thus, gamification as a business project is not led only by the provider but also the user, in the same way comedy is led by the comedian but signified by the audience's appreciation and applause. This suggests that social practices (e.g. gamification and comedy) are not just leaderful (Raelin 2016). They are also a shared learning process which impacts growth due to the choice to act in particular ways when performing practices that would be recognised as entrepreneurial.

What is the contribution to knowledge of this approach in capturing the dynamic character of social practices as integral to emergent modes of organising? What does the focus on emplacement tell us that empirical observation and deterministic regularities do not? What we have sought to demonstrate in our analysis is that practising entrepreneuring embraces and emboldens open, complex, unstable, unpredictable environments comprised of many independent social and material agents/actors/actants. Conceiving of such complex states in relational terms and paying more attention to the dynamics that go beyond enactment and embodiment to understand the emplacement of

practices, offers a richer understanding of the dynamism itself as an energy force propelling action that merits being called entrepreneurial.

An entrepreneuring orientation enlivens dynamism not only by attending to practising as a means of bringing about ongoing adjustments and refinements, but also broadening the notion of a place as a market where ideas are competing, to one where ideas find a home within which to co-habit and to grow.

Entrepreneurship as practice in turn, accentuates the ever-modulating forms or patterns of entrepreneurial actions. Social practice theory asserts causation of the emergent venture within the practices themselves, and not that practices are simply an output of some other cause (materiality, competence, meaning as Shove, Pantzar and Watson [2012] suggest). In this respect, advancing EAP offers an important avenue to realise the impact of entrepreneurship research. EAP offers a dynamic way of organising that is founded on the composition of the various aspects of organisational processes that we have come to recognise as social practices (e.g. strategizing, project managing, leading). In doing so, this dynamism offers a more pragmatic and realistic reflection of the lived experiences of organizing as part of the everyday and can more usefully guide both future research and business practice in the organisation studies field that itself needs to reflect the turbulent - VUCA (volatility, uncertainty, complexity and ambiguity) (Bennett and Lemoine 2014) – environment of present times.

We recognise that the analysis we have presented, offers not only a new theoretical perspective in capturing dynamism and emergent novelty in forms of organizing. It also promotes a focus on *entrepreneurship in practise* as a research methodology. Building on Antonacopoulous (2008b) positioning of 'practise-centre research' (noting also Johannisson's (2011) 'enactive research') as an approach of capturing the ongoing process of unfolding as refinements and adjustments are emerging

in what otherwise may appear repetitive, we offer an extended focus on such recursions and the connections and dynamism that they create. Our analysis invites a focus on how social practices are lived, not just experienced, but sensed and anticipated as they are reflexively appraised for their impact on an ongoing basis and in the midst of acting. In other words, we extend the proposed focus on 'formativeness' that Gherardi (2015) suggests as an avenue for future practice-based studies. Not only do we invite attention to sensuous knowing as she suggests, we elaborate sensuousness and connect that to the principles of emplacement as a mode of research accessible in ethnographic (Pink 2009) and other methods, such as conversational analysis (Ramsey 2016) and to which we expand the role of living stories (Antonacopoulou and Bento 2018). We also show that emplacement itself creates places that extend beyond what is taken as a context of immediate action.

Through two of the examples (gamification and comedy) presented in this paper, itself a reflection of the application of these principles in the research practice of the author(s), we demonstrate that the analytical gaze goes beyond activities, actions, artefacts, language, social interactions and modes of knowing. It also entails an account of how and why possibilities are co-created as extensions of current tensions. Recognising and arresting such tensions presents an important challenge in organization studies. It offers a means of capturing process without falling into the trap of dualisms. Tensions therefore, become an energy force and not only the power and political dynamics. Capturing such tensions demands that entrepreneurship (and organisation studies) scholars learn to appreciate and experience such tensions in their own research practices. Perhaps then EAP will be practised (not only by entrepreneurs but scholars too) with authenticity in living the dynamism that sensations, motivations, experiences when practising in the moment nurturing ideas as we have done in this paper that mark a leap

of faith. This experienced dynamism, which reflexively transforms practice and patterns of practices, becomes the difference that practising entrepreneuring makes to support dynamic modes of organizing. Our hope is that this paper offers the first steps in this direction.

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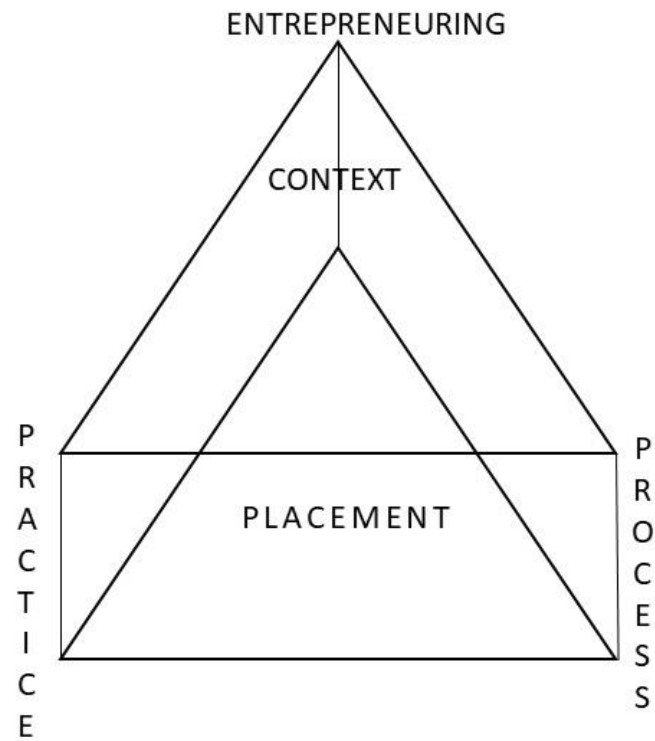Whittington, R. 2006. "Completing the practice turn in strategy research." *Organization Studies* 27 (5): 613-634.

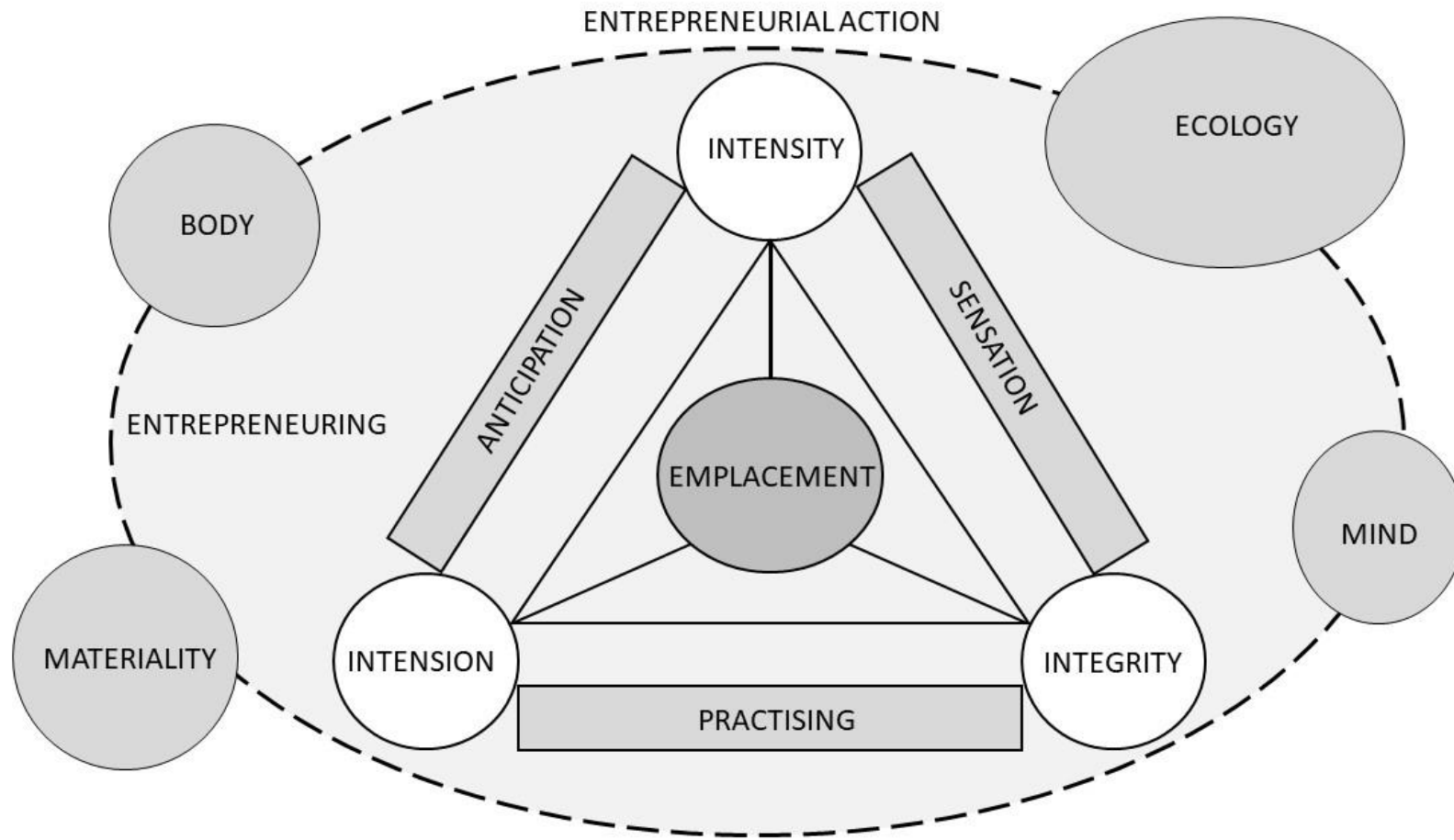Figure 1: Placement beyond Process, Context and Practice in Entrepreneuring

Figure 3: The Character of Entrepreneurial Action

Table 1: Framing Emplacement in Entrepreneuring	
What is Emplacement??	Emplacement is the dynamic placement reflecting the choices that guide actions to realise what matters to social actors as they navigate the VUCA ecosystem they contribute in co-creating.
What role does it serve?	Emplacement reflects beyond enactment (cognitive) and embodiment (emotions) the way social actors come to their senses as they express their character and conscience through their action choices
What impact does it have?	Emplacement drives positioning of actions to align intentions, with integrity and intensity in the way they will be conducted, not just performed.
What are the key organizing concepts?	Emplacement draws on practising, sensing and anticipating to drive the position of actions such that their impact is realised.
Practising	The invention and reinvention of entrepreneurship practice by transforming tensions embedded in action choices into extensions that serve the common good.
Sensation	A force energizing and mobilising action. A way of knowing guided by character and conscience – coming to one's senses not just sense-making/giving/breaking.
Anticipation	Forming judgements where environments change, horizons expand and reality is reassessed.
How does it relate to other concepts?	It expands the focus on process, practice and context and associated aspects of time and space by introducing a focus on the energy forces that affect the conception and creation of everyday actions.
Process	Leap of faith, spontaneity.
Practice	Experimentation as de-structuring/destabilizing, a combinatory play.
Context	Celebrating variation/difference, context as the outcome of relationality, new ways fostering connectivity through relating not just interacting.
Temporality	Timing, Timeliness and Timelessness defining action – seizing by moment
Space	Topos not just as a physical place – a market place not for trading along but home-making and home coming – contentment not just containment – groundedness.
Emergent Novelty	Unbounded zones of possibility, creation of novelty.
What is the ontological orientation?	Making a Difference, realizing the impact of entrepreneurial action.
What are the methodological tools?	Sensuous ethnography, visualisations, art-based methods, life and living stories, testimonies of experiencing and experimenting making a difference.