MANAGING WORK AND LEISURE IN THE DIGITAL AGE: A PRACTICE EXPLORATION OF DIGITAL NOMADISM

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ABSTRACT

In fast-tracking an unprecedented and broad adoption of digital technologies, the global COVID-19 pandemic has accelerated the ongoing transformation of the structure and contours of the knowledge work market. In this environment, digital nomadism has become a mainstream phenomenon involving an increasing number of workers across many organisations and industries. As digital nomads choose when, where, with whom, and how they perform their work, the traditional binary divide between work and leisure brought about by industrialisation and the capitalistic view of the employment system is collapsing. Literature focusing on the mechanisms and practices that digital nomads employ to govern the fluid relationship between work and leisure is hitherto lacking.

To bridge this gap, this study brings together practice theory and border theory to identify border management practices within the context of digital nomadism by investigating the relationship between work, leisure, and digital technology, to uncover a typology of digital nomads.

Grounded in the paradigmatic principles of pragmatism, a two-stage multimethod data collection strategy was adopted, comprising the use of a) observant participation and b) praxiographic interviewing methods to obtain longitudinal and situational insights into the *Digital Work-Leisure System* in which digital nomads operate. The insights obtained from 224 digital diaries and 32 semi-structured in-depth online interviews were analysed by applying a mixed method analysis strategy consisting of a) template analysis and b) archetypal analysis.

The findings explore the multilevel and multidimensional nature of border management in the digital work-leisure system by a) identifying the situational elements that influence border management practices, b) isolating the elements of the sociomaterial relationship between digital nomads and digital technology, c) uncovering a five-dimensional structure and its configurations—from which twenty-five distinct border management practices emerge—and d) proposing a typology of digital nomads consisting of six diverse archetypes.

This study makes a novel theoretical contribution to digitally mediated practices and their role in shaping the work-leisure integration of digital nomads. It also makes

methodological contributions to practice and boundary management research within the broader discipline of management and organisation study. Implications for public policy and organisations working with digital nomads are discussed, along with reflections for the leisure and tourism community.

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LIST OF ABBREVIATIONS

CHI...Caliński Harabasz index

cos...Cosine similarity

DBI..Davies Bouldin index

RSS...Residual sum of squares

Ss..Silhouette score

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presence in my life has brought immense joy and strength, and I am truly blessed to have them all.
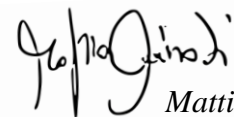
I want to extend my deepest gratitude also to my friends. Their friendship has brought joy and balance to my life. They have always been there to lift my spirits during challenging times, reminding me of the importance of taking breaks and enjoying the journey.

These acknowledgements would not be complete without expressing my profound gratitude to my wife, Barbara Neuhofer. For her unconditional love, encouragement, unwavering faith in me, and endless patience. She has been my constant companion and source of inspiration and motivation. She has helped navigate the highs and lows of this journey, especially when the weight of the PhD research seemed too heavy to carry alone. My sacrifices during late nights, weekends spent studying, and countless hours devoted to research have never gone unnoticed. Her support has meant the world to me and given me the strength and motivation to persevere and accomplish this personal milestone.

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Grazie, thank you, Danke,

> and also *ευχαριστώ, salamat, dėkoju,* धन्यवाद, *Благодаря, Hvala, Bedankt, gracias, merci,* 谢谢, *рахмет, Спасибо, Mulțumiri.*

Mattia Rainoldi
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CHAPTER ONE

Introduction

He who is unaware of a knot, cannot untie it.

- Aristotle

In 1930, the economist John Maynard Keynes—in the essay entitled *'Economic prospects for our grandchildren'* (1930)—forecasted a world in which, a century later, leisure would be the centre of people's daily lives, and work would be limited to a three-hour shift and a 15-hour working week. Technical advances and innovations were predicted to drive this change. Since then, technological innovations have been a major driver of change and progress and have transformed social structures, industrial relations, and the global economy (Kubicek et al. 2014; Schwab 2017). Indeed, mechanical, electro-mechanical, computing, information, and communication technologies have triggered radical changes, revolutionising the means of production, transportation, service delivery, and value creation (Bharadwaj et al. 2013; Brynjolfsson and McAfee 2014; Hoonakker and Korunka 2014; Mullins 2016; Alberti-Alhtaybat et al. 2019; Valenduc 2019). As we approach 2030, technological developments are driving a new revolution, fundamentally transforming not only the doings of work (Orlikowski and Scott 2021) and the organisation of the labour market (Aroles et al. 2019) but also the structure of the leisure industry (Buhalis 2020).

The transition towards a new way of working, living, and playing has been exponentially accelerated by the global outbreak of the COVID-19 pandemic (Amankwah-Amoah et al. 2021; Hobsbawm 2022). While governments around the globe declared states of emergency that led to local and national lockdowns, border closures, quarantines, and social distancing (Sostero et al. 2020), countless organisations were forced to transfer many commercial activities from offline to online and to digitise their modus operandi at very short notice (Sheng et al. 2021; Bassyiouny and Wilkesmann 2023). Simultaneously, employees were asked to leave their corporate offices and operate remotely (Wang et al. 2020). These rapid developments fast-tracked an unprecedented and broad adoption of digital technologies for the organisation and doings of work (Orlikowski and Scott 2021). As digital work arrangements went mainstream and knowledge workers became universally accessible (Mergener and Trübner 2022), many formal employment structures such as the office, nine-to-five working hours, five-day work weeks, daily commutes, and in-person meetings were disrupted (Cook 2023).

In this new and digitalised economy, the ability to work digitally has enabled the emergence of new typologies of knowledge workers (Rainoldi et al. 2022), who arrange their life according to specific leisure pursuits rather than based on employment constraints (Thompson 2019; Richter and Richter 2020). Under these circumstances, how people work has become more important than where, when, and with whom they work (Schwartz 2021), giving birth to a new form of "*liquid modernity*" (Gale 2009, p.121) and a "*new mobile lifestyle*" (Hannonen 2020, p.12). Van life (Gretzel and Hardy 2019), bleisure (Lichy and McLeay 2018), workation (Madsen 2022; Bassyiouny and Wilkesmann 2023), workliday (Floricic and Pavia 2021), and remote work trips (Chevtaeva et al. 2023) are becoming mainstream terms to describe novel forms of integrated work-leisure settings in which leisure activities such as travel occur without a tangible detachment from work. Taken collectively, these uprising phenomena can be conceptualised as "*work tourism",* to borrow a term introduced by Woldoff and Litchfield (2021, p.40).

The most prominent form of work tourism has been made visible by the emergence and growth of the digital nomadism phenomenon (Reichenberger 2018; Hannonen 2020; Richter and Richter 2020; Cook 2023). Digital nomadism represents a lifestyle in which digital technology favours the integration of work and leisure (Aroles et al.

2022). Digital nomads have the freedom to work away from the office and home and combine it with leisure activities, for example, travelling (Orel 2021; Almeida and Belezas 2022; Aroles et al. 2022; Voll et al. 2022; Cook 2023). In this environment, it has become particularly evident that the borders between work and leisure have increasingly blurred, affecting how activities in these domains of life are organised and performed (Rainoldi et al. 2022; Chevtaeva et al. 2023). Consequently, new practices at the crossroads between work and leisure have started developing (Kingma 2019; Cook 2020), shaping how digital nomads manage their relationship.

While digital nomadism is still an emerging topic, mainly concerning knowledge work sectors (Cook 2023), it is predicted to indicate the trajectory of major changes in work forms and employment models in the coming decades (Nagel 2020; Schwartz 2021; Baiyere et al. 2023). Thus, this research recognises the importance of examining the implications of the blurring between work and leisure that characterises the uprising digital nomadism phenomenon. However, despite the growing body of literature on digital nomads, there is little research examining the practices resulting from the interplay between work, leisure, and digital technology, which constitutes the essence of the digital nomadism phenomenon (Bassyiouny and Wilkesmann 2023; Cook 2023).

To bridge this gap, this research brings together the *sociomaterial* lens within practice theory (Orlikowski and Scott 2008; Leonardi 2013) and adopts the *border theory* perspective within work-life boundaries studies (Ashforth et al. 2000; Clark 2000) to explore the complex dynamics that shape border management practices in the context of digital nomadism. It does so by investigating the practices that emerge from the relationship between digital nomads and the use of digital technology, which shape work and leisure borders. Finally, as digital nomads do not adhere to a single type (Aroles et al. 2020), border management practices functions as a unit of analysis to uncover a practice-based typology of digital nomads.

1.1   RESEARCH AIM AND OBJECTIVES

Within the discipline of management and organisation studies, this thesis is based on the belief that traditional thinking about work and leisure as a dichotomous understanding of life is increasingly being challenged by the advancement of digital technology. New types of digital workers, such as digital nomads, are emerging and reconfiguring the interplay between work and leisure. The aim of this thesis is thus:

> *to identify border management practices in the digital work-leisure system by investigating the relationship between work, leisure, and digital technology to uncover a practice-based typology of digital nomads.*

This thesis adopts *practice theory* as its primary lens to examine how the practice of digital work is constituted into actual actions and how these impact the management of work-leisure borders. Within practice theory*,* a *sociomaterial* perspective is adopted to investigate the situational actions that emerge from the interaction between *digital nomads*, as practitioners, and *digital technology,* as material entity. Through the perspective of *border theory*, emphasis is given to the implications of such phenomena regarding the boundaries between *work* and *leisure*.

The following objectives support the development of this enquiry:

> *RO 1: To explore the situational elements that influence how border management practices are performed in the digital work-leisure system.*
>
> *RO 2: To examine the sociomaterial elements that influence how border management practices are performed in the digital work-leisure system.*
>
> *RO 3: To identify border management practices in the digital work-leisure system.*
>
> *RO 4: To develop a practice-based typology of digital nomads in the digital work-leisure system.*

1.2 THEORETICAL RESEARCH FOUNDATION

This thesis seeks to contribute to the discourse on the interplay between work, leisure, and digital technology in management and organisation studies. Within this discipline, a theoretical approach based on a *practice theory* lens is adopted as the *leading conceptual logic* to explore the dynamics between digital nomads, as practitioners, and digital technology. A *border theory* lens is included as a *supporting conceptual logic* to sustain the theoretical development of a holistic understanding of the digital work phenomenon, portraying border management practices and classifying digital work typologies. Border theory provides the means for a structured exploration of the implication of the interplay between practitioners and digital technology on the relationship between work and leisure.

To this end, this thesis draws on multiple disciplinary fields within the social sciences, including sociology, psychology, information systems, human-computer interaction, organisational behaviour, leisure studies, and tourism. *Figure 1.1* serves as a graphical representation of the theoretical foundation of this thesis. The following sections introduce *practice theory* as a leading conceptual logic and *border theory* as a supporting conceptual logic before discussing the contextual logic underlying the digital nomadism phenomenon.

Figure 1.1 Theoretical research foundation and contribution
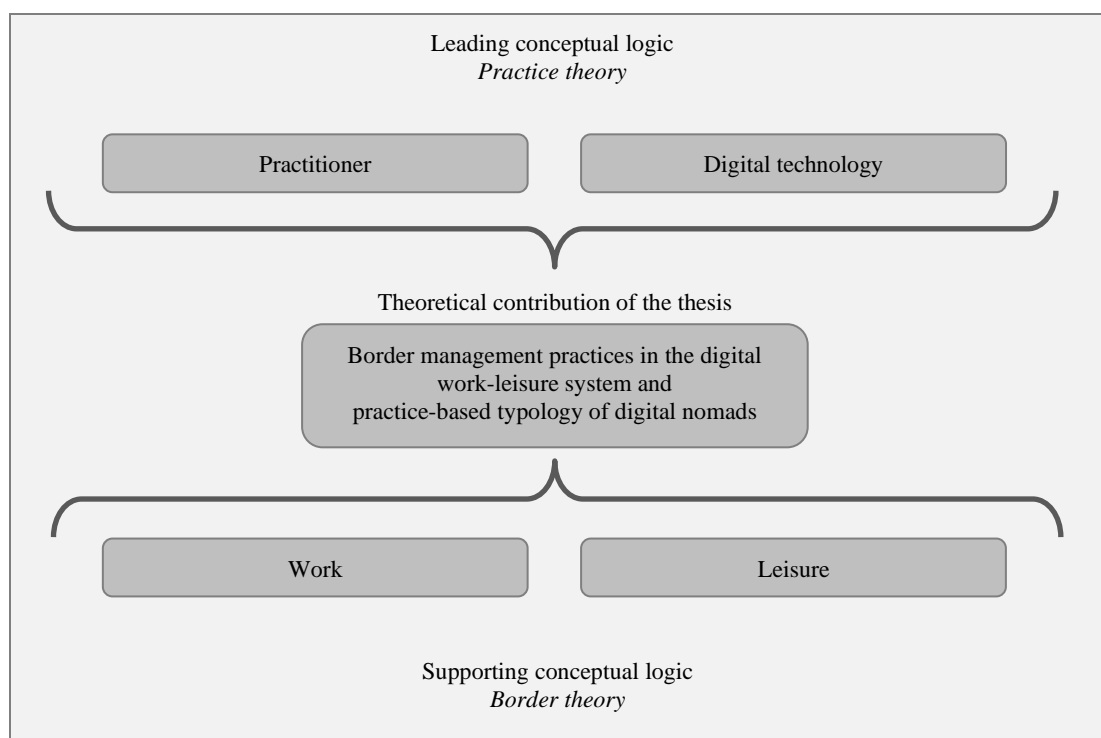
1.2.1 PRACTICE THEORY AS A LEADING CONCEPTUAL LOGIC

In the complex landscape of management and organisation studies, an increasing interest in practice has followed the *practice turn* (Schatzki et al. 2001) that originated in the 1970s and 1980s (Molloy 2008; Loscher et al. 2019). Over the past five decades, the discursive perspective on which the practice turn is based has evolved around an array of earlier work developed by Pierre Bourdieu (1977), Michael Foucault (1977), Antony Giddens (1984), Martin Heidegger (1929), Karl Marx (1867), Andrew Pickering (1995), and Ludwig Wittgenstein (1953). These seminal propositions have set the groundwork for the development of diverse theoretical streams and disciplinary frameworks within philosophy, sociology, psychology, cultural studies, and science and technology studies (Postill 2010; Nicolini and Monteiro 2017; Simpson 2018).

The practice approach has opened a new pathway for studying social and organisational phenomena (Schatzki 2019) that develop from everyday activities (Nicolini 2017). In the last twenty years, theoretical propositions advanced by practice theorists, such as Theodore R. Schatzki, Andreas Reckwitz, Davide Nicolini, Silvia Gherardi, Elizabeth Shove, and their associates (e.g. Schatzki et al. 2001; Reckwitz 2002; Nicolini 2012; Schatzki 2012; Shove et al. 2012; Gherardi 2019a), have offered a conceptual grounding that has guided the development of the practice field in the discourse of contemporary management and organisation. The practice turn has thus provided a point of departure from focusing on organisations as whole entities to examining the social activities of work and organising (Molloy 2008; Nicolini 2012).

Management and organisational studies have pictured practice as a situated way of *doing* and *saying* rooted in a contextual setting (Schatzki 2019). Hence, by taking into account the situational complexity of everyday dynamics, the notion of practice offers a framework through which the forces that shape the way of working and organising can be captured (Antonacopoulou 2008; Leonardi 2015). This approach has contributed to the emergence of new streams of research that encompass the study of practice in a variety of areas, such as organisational learning and knowledge (e.g. Nicolini 2011; Brown and Duguid 2017), strategy (e.g. Golsorkhi et al. 2010; Seidl and Whittington 2014), technology (e.g. Orlikowski 2000; Orlikowski and Scott 2016), leadership (e.g. Raelin 2016; Raelin 2019), marketing (e.g. Allen 2002; Warde 2005; Skålén and Hackley 2011), and entrepreneurship (e.g. Johannisson 2018;

Champenois et al. 2020), to name but a few. The growing attention received by practice research is explained by

> *"its capacity to resonate with the contemporary experience that our world is increasingly in flux and interconnected, a world where social entities appear as the result of ongoing work and complex machination, and in which boundaries around social entities are increasingly difficult to draw"* (Nicolini 2012, p.2).

The increasing interest in practice within organisational studies has surfaced through the leading work of Wanda Orlikowski, who suggested the adoption of a sociomaterial lens in practice (Orlikowski 2000, 2007; Orlikowski and Scott 2008; Orlikowski 2010b) to examine the role of technology in the world of working. In her seminal work, Orlikowski (2000) posed the basis for a novel understanding of practice based on the idea that humans as social actors and technological artefacts as material actors are inseparable constituents of everyday activities. From this perspective, digital work practices emerge from the regular use of digital technology in the doings of work (Orlikowski and Scott 2016).

In a world where digital technology is part of most daily activities and constitutes the foundation of many work (Orlikowski and Scott 2021) and leisure activities (Buhalis 2020), a sociomaterial approach offers a valuable type of conceptual logic to shed light on digital nomads' practices at the root of the *Digital Work-Leisure System*. From this perspective, it promises to provide a novel and original understanding of how the actions emerging from the interplay between digital nomads and the material properties of digital technology are intertwined in practices and shape the borders between work and leisure.

1.2.2 BORDER THEORY AS A SUPPORTING CONCEPTUAL LOGIC

Within management and organisational studies, the border perspective has emerged from the work-life discourse, which emerged as an area of scholarly interest in the 1960s and 1970s. This is when theorists started to portray and conceptually analyse the relationship between professional and personal life domains (Thilagavathy and Geetha 2020). In the course of the past six decades, scholars have proposed several theories in an attempt to explain the issues, dilemmas, and evolving mechanisms linking professional and private endeavours that followed transformative changes in

societies and organisational structures, for instance, gender roles, the nature of families, and most recently the digitalisation of work (Powell et al. 2019).

The work-life discourse in Western industrialised societies, particularly in Europe and North America, finds its roots in initial views concerning the compartmentalisation of the work-life system and role differentiation developed in the 1950s (e.g. Parsons and Bales 1955). Blood and Wolfe's (1960) seminal work on the segmentation paradigm claimed that separation occurs as a natural process. According to the segmentation paradigm, work and life are conceptualised as two independent and mutually exclusive domains that do not affect one another. Along this line of thinking, the segmentation view suggests that a sharp line of demarcation separates the realms of work and life, and individuals operate according to the characteristics of each domain (Nippert-Eng 1996; Ashforth et al. 2000; Clark 2000).

Soon after, subsequent research argued that segmentation is an individual practice rather than a natural phenomenon (Piotrkowski 1979; Lambert 1990). Seminal scholars, such as Rosabeth M. Kanter (1977) and Josef H. Pleck (1977), significantly influenced the evolution of this discourse in the field. While Kanter (1977) questioned the binary conception of separated worlds by referring to the separation of work and life domains as a myth, Pleck (1977) proposed the idea that the work-life system entails permeable boundaries. It is from this early critical view of the segmentation paradigm that the integration paradigm developed. In this realm, scholars recognised the emerging notions of so-called spillovers (e.g. Kanter 1977; Pleck 1977) and compensation (e.g. Kando and Summers 1971; Meissner 1971; Piotrkowski 1979) as well as integration (Morris and Madsen 2007). These views suggest that work, family, leisure, and other non-work domains overlap and blend into a holistic experience.

Building upon this conceptual base, seminal research on work and home boundaries (Hall and Richter 1988) and the separation-integration continuum (Nippert-Eng 1996) laid the foundation for the development of *border theory* (Clark 2000). Drawing on the notions, border theory portrays professional and personal lives as entangled components of an individual's social existence; it proposes a framework for understanding the complex interplay between life domains, with borders being constructed, shaped, and crossed (Clark 2000). In this interplay, individuals adopt

diverse practices to manage professional and personal dynamics and perform effectively in their respective roles (Reissner et al. 2021).

In the realm of digital nomadism, the management of work and leisure demands has been pictured as a central component of a digital nomad's lifestyle. This is because digital nomadism is characterised by the blurring of boundaries between work and leisure as their professional tasks can be conducted in leisure-oriented environments, thanks to the flexibility and constant connectivity provided by digital technology (Orel 2019; Hermann and Paris 2020; Mancinelli 2020). The realisation of their border management practices ultimately depends on a configuration of segmenting and integrating behaviours through which individual preferences and needs transpire (Thompson 2019; Wang et al. 2020; Cook 2023).

Adopting the notions embedded in border theory, as supporting conceptual logic, is of value in exploring the mechanisms at the base of the increasingly blurred borders between work and leisure that distinguish digital nomadism. In this light, it promises to provide a novel understanding of how border management practices are shaped at the crossroads between work and leisure in a digital nomadism context.

1.3   CONTEXTUAL RESEARCH FOUNDATION

In practice-based studies, context has been recognised as a critical element. The way digital technology is enacted for mediating distinct work purposes and activities and its related implications are, in fact, dependent on specific situational circumstances (Boell et al. 2016; Piszczek 2017). The philosopher Stephen Pepper (1942) together with the organisational scholar Andrew Pettigrew and colleagues (Pettigrew 1985; Pettigrew et al. 2001) attributed great importance to the contextual situation related to the change and development of practices. They argued that drivers and inhibitors of change depend on a variety of situational factors that influence the world of practice. Thus, after having presented an outline of the theoretical foundations of this thesis (*Chapter 1.2*), this section aims to provide an overview of the contextual situation in which this study is embedded.

Work and leisure have been central constituents of human life since the earliest developments of human societies (Veal 2004). While they have been recognised as two primary domains in human life (Duerden et al. 2017), work and leisure are

dynamic and constantly evolving. Work and leisure activities and rituals have transformed over time under the influence of marked changes in societal, cultural, religious, economic, and technological structures (Veal 2004). Throughout human history, work and leisure domains largely overlapped, and their blurring was commonplace. This is because most life activities occurred within or in proximity to people's homes and the domestic environment often functioned as a place of economic production (Voll et al. 2022). In the context of the household economy, the borders that separate work and leisure were far more flexible and less structured than they are nowadays. Work and leisure were organised based on day-to-day necessities, and roles were negotiated according to very different criteria than contemporary understandings (Sweet 2014). This prevailing integration of living and working arrangements was disrupted as societies transitioned from an agrarian and household-based economy to an industrialised economy (Voll et al. 2022). The beginning of industrialisation rigidly defined working schedules (Sweet 2014) as production operations started to take place in factories and urbanised centres (Rapoport and Bailyn 1996). These changes have contributed to the development of viewing work and leisure as physically and temporally distinct entities (Clark 2000; Duerden et al. 2017).

In this light, work and leisure have begun to be theorised as two opposing poles in industrial societies (Snape et al. 2017). The traditional managerial discourse is, indeed, based on the assumption that work should be regarded as a distinct and central sphere of life that has priority over private life endeavours (Rapoport and Bailyn 1996). Work has been commonly considered the dominant life realm on weekdays, confining leisure to after-hours (D'Abate 2005; Roberts 2006). Accordingly, work has been portrayed as earning a living, while leisure has been attributed a recreational function (Snape et al. 2017). Work represents employment and commitment, and leisure embodies a personal quest for enjoyable activities and freedom (Stebbins 2020). Along this line of thinking, the involvement in recreational activities and personal interests have been historically portrayed as a pursuit depriving people of resources (e.g. energy and time) to invest in the work domain (Kirchmeyer 1992). As noted by Thompson and Bunderson (2001),

> *"[w]ork organizations directly compete with nonwork domains, such as family, friends, and leisure, for the employee's personal stock of time. Because workers cannot be in two places at once, work time necessarily subtracts from available nonwork time and vice versa"* (p.19).

In this context, leisurely activities like holiday-taking have been pictured as a form of escapism from the everyday environment dominated by work and home demands. Krippendorf (1986) envisioned work and leisure activities such as travel as a cyclical process in which people need holidays to be able to go to work and need work to be able to go on holiday. In line with Krippendorf, John Urry (1990), in his seminal work, argued that tourism *"is a manifestation of how work and leisure are organised as separate and regulated spheres of social practice"* (p.26).

However, the post-industrial conceptualisation of a clear separation between work and leisure has been progressively challenged by the evolution and mainstream adoption of digital technologies, such as the Internet and mobile devices for work and leisure endeavours, that began in the early 2000s (White and White 2007). The advancement brought about by digital technology has, in fact, contributed to blurring the lines between work and leisure activities—especially in tourism—making it increasingly difficult to draw a clear distinction between these two central domains of life (Thompson 2019; Jansson 2020). This is because digital technology has created an environment in which the physical and the digital are merged into a joint reality. This *phygital* (Mieli 2022) and *interconnected* environment (Buhalis et al. 2023) contributes to dissolving the capitalist economic view of the contrasting and unbalanced nature of work and leisure in everyday life. In this environment, digital technology has facilitated the development of new forms of work and leisure and new ways in which they become entangled in practice (Pink et al. 2018), raising concerns regarding how their organisation is managed (Stebbins 2021).

The proliferation of novel digital work arrangements, accelerated by the COVID-19 pandemic, has enabled workers on a mass scale to work digitally and remotely (Amankwah-Amoah et al. 2021) from places of leisure, such as tourist destinations (Cook 2023). All that is needed to interact with the workplace is a digital mobile device and a stable Internet connection (Sánchez-Vergara et al. 2023). However, the mobility and constant connectivity that digital technologies enable can lead to difficulties disconnecting from work (Ingvarsson 2023) and even facilitate a round-the-clock

commitment to it (Cook 2023), which can also result in complications achieving a sense of balance in life (Wang et al. 2021). While these issues can reduce the positive effects associated with leisure and travel activities, conducting work in a place of leisure can positively influence the quality of people's lives. This view is engrained in the belief that physical and mental detachment from work provided by leisurely activities boost enjoyment, relaxation, and learning opportunities (Hartwell et al. 2018; Kuykendall et al. 2020; Packer 2021). The novelty, excitement, and hedonic experiences often associated with leisure activities, particularly with travelling, and access to amenities, entertainment, and the local community can provide relief from the demands of work life and positively influence body and mind (Reitsamer and Brunner-Sperdin 2017; Sutherland and Jarrahi 2017; Thompson 2019; Ye and Xu 2020).

Understanding how the mainstream hybridisation of work and leisure enables *"intrinsically motivated, fulfilling and enjoyable activities"*, in both professional and leisure activities (Reichenberger 2018, p.371), may provide an answer to the original dilemma surrounding the role and meaning of both work and leisure in modern life, as portrayed by Krippendorf (1986):

> *"[o]ne leaves to recharge his batteries, to restore his physical and mental strength. During the escape, one devours the climate, nature and the scenery, the culture, and the human beings of the regions which have been transformed into therapeutic spaces. Then one returns home, more or less ready to endure daily life for a while, until the next time. The stratagem works. Still, the wish to leave again re-emerges quickly, for life cannot be resuscitated by means of a few weeks of vacation and a few weekends. The wagon is overloaded; it overflows with wishes and longings. From this permanent repetition of unquenched and unquenchable desires, the cycle takes its dynamics: a perpetual starting over […]. Therefore, that is how, roughly speaking, this enormous recreational machine operates a cycle which recurs year after year, and to which each person is more or less subjugated, without really being aware of it* (pp.524-525).

By recognising digital technology as a catalyst of change that has a transformational effect on the distribution and organisation of work and leisure in life, the focus of the current research is on how their borders are managed in practice. From this standpoint, *Figure 1.2* portrays the contextual logic of this research; it shows that work and leisure are two mutually connected life domains in which digital technology has an important role in connecting them and shaping their practices.

Figure 1.2 Research context
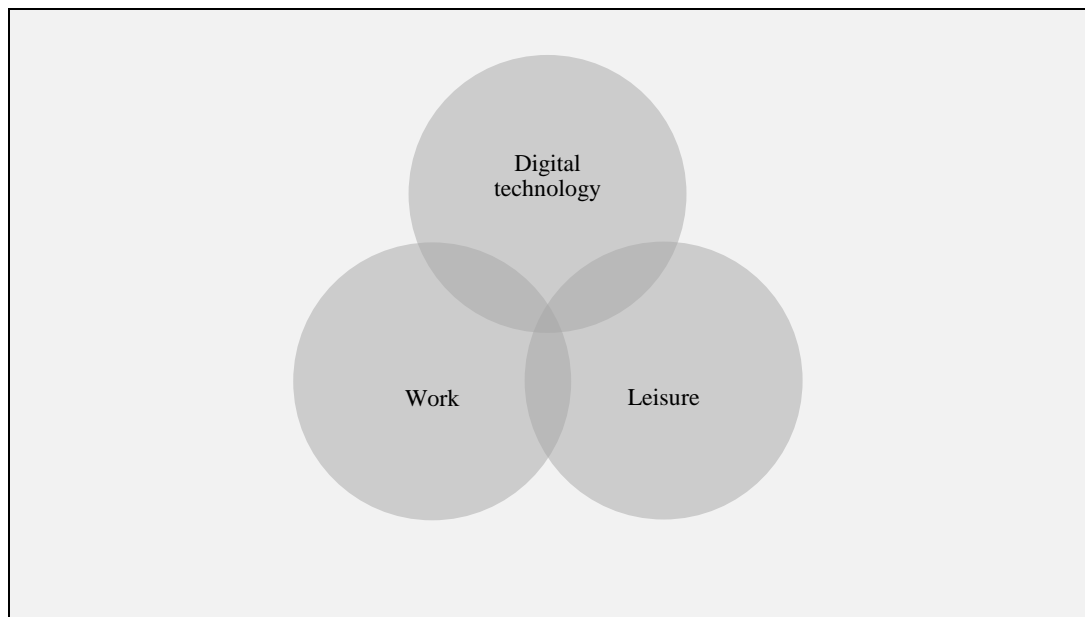
1.4   THESIS STRUCTURE

Chapter 1—Introduction—has provided the backbone of this study. It presented the rationale for this study, placed it in a contemporary context, and offered an overview of the research aim and objectives guiding it. Furthermore, it introduced its theoretical and contextual background. Within the management and organisation studies discipline, practice theory and border theory constitute the leading and supporting theoretical logics, respectively, through which the digital work phenomenon is explored to develop a holistic understanding of the *Digital Work-Leisure System.*

In *Chapter 2—Literature Review* —the contextual and theoretical streams forming the basis of this study are reviewed to build the foundation of this thesis. The chapter reflects on the conceptualisation of digital nomadism, practice theory, and border theory, highlighting their origins, definitions, and central conceptual developments. The chapter concludes by discussing research gaps before turning to propose an integrative theoretical framework of the *Digital Work-Leisure System.*

Chapter 3—Methodology—offers a structured overview of the ontological, epistemological, and methodological principles guiding this thesis. It provides a rationale for adopting a pragmatist stance and an abductive research strategy, which guides sampling, data collection, and analysis. It highlights the considerations behind the choice of a theoretical sampling approach to identify participants for the two-stage

qualitative multimethod data collection strategy, which involves observant participation and praxiographic interviewing. The chapter continues by discussing the conducted exploratory interviews, underlining lessons learned and measures adopted, followed by a presentation of the analysis steps needed to perform a qualitative template analysis and a quantitative archetypal analysis on the data collected from 224 digital diaries and 32 semi-structured in-depth remote video interviews with digital nomads. The chapter concludes by discussing ethical considerations as well as reliability and validity reflections before mentioning the research methodology's limitations.

*Chapter 4—Findings and Discussion—*presents and examines the findings of this research by following the structure of the *Research Objectives* introduced in *Chapter 1.1*. The chapter begins by explaining the situational and sociomaterial elements that influence the enactment of practices in the *Digital Work-Leisure System.* Subsequently, the practices that shape the five-dimensional structure of the *Digital Work-Leisure System* are explained before concluding with an introduction to a practice-based typology of digital nomads.

*Chapter 5—Evaluation, Reflection, and Conclusion—*begins by illustrating how the research objectives were accomplished and highlighting the theoretical and methodological contributions to the literature on digital nomadism, practice theory, and border theory. Following this, it explores the implications of the findings for public policy and management in addition to presenting an agenda for future research. Finally, the chapter concludes with a personal reflection on the journey of completing this PhD research and provides concluding remarks to wrap up the thesis.

Literature Review

"What do researchers know? What do they not know?
What has been researched and what has not been researched?
Is the research reliable and trustworthy? Where are the gaps in the knowledge?
When you compile all that together, you have yourself a literature review."

- Jim Ollhoff

The literature review begins by discussing and analysing the roots of the digital nomadism phenomenon and its conjunction with practice theory and border theory. The literature review takes the form of a narrative review and follows the objective of providing the framework for this research by tracing, exploring, and critically presenting theoretical propositions (Czarniawska 2014a; Bryman 2016; Juntunen and Lehenkari 2021) related to the aim of this study introduced in *Chapter 1.1*, which is

> *to identify border management practices in the digital work-leisure system, by investigating the relationship between work, leisure, and digital technology, to uncover a practice-based typology of digital nomads.*

The following sections of this chapter review the contextual logic from which the digital nomadism phenomenon emerged. First, the digital transition and its impact on

work and workers are discussed to create an understanding of the forces that gave rise to digital nomadism and how it is evolving. The burgeoning literature on digital nomadism is then examined, touching upon terminological and conceptual issues. Based on this understanding, the chapter turns to the review of the developments in practice theory and border theory. The chapter concludes by highlighting gaps in the literature that this thesis aims to address before presenting an original theoretical framework entitled the *Digital Work-Leisure System.* The framework will guide the exploration of digital nomads' border management practices and their elements as well as the identification of a novel practice-based typology of digital nomads.

2.1 TRANSITIONING INTO THE DIGITAL AGE

The relationship between work and technology has deep roots that can be traced back to the Industrial Revolution (Kanter 1977; Brougham and Haar 2017). Within the management discipline, research on the role of technology in the world of working and organising dates back to Joan Woodward's (1958) seminal contribution entitled *'Management and technology'*. Based on Woodward's work, early scholarly inquiry focused on developing an understanding of technology—understood as manufacturing machinery—in the settings of goods production factories (Barley 2017).

In the research that followed, technology was adopted as an umbrella term to indicate a multiplicity of material and immaterial entities—ranging from processes of production and work to nanotechnology and computing (Mullins 2016; Barley 2017). However, it is evident that technology is an allusive and broad concept that holds a different meaning in different contexts and to different people. Thus, in reflecting on the ambiguity of the term, Weick (1990) described technology as an *equivoque.* According to Weick, an equivoque is

> *"something that admits of several possible or plausible interpretations and therefore can be esoteric, subject to misunderstandings, uncertain, complex, and recondite"* (p.1).

Weick's conceptualisation undoubtedly emphasises the issues related to defining technology in the world of working and organising. At the same time, it provides valuable insight as it acknowledges numerous different outcomes because of human interaction with technology.

As we transition into the digital age, the term technology has been increasingly employed in combination with the term digital (Tardieu et al. 2020). It refers to digital systems comprising *"information, computing, communication, and connectivity technologies"* (Bharadwaj et al. 2013, p.471) centred around the Internet (Buhalis et al. 2023). This broad definition encompasses the total range of technological artefacts and infrastructure, including hardware (e.g. personal computers, workstations, notebooks, tablets, smartphones, and wearables), software (e.g. communication and collaboration applications, organisation and scheduling tools, and cloud computing), and network and communication systems (e.g. 5G, built-in wireless modems, and Wi-Fi hotspots) (Buhalis and Jun 2011; Rice and Leonardi 2014). Within management and organisation studies, Jensen (2018) pictured digital technology as an instrument that

> *"can support new forms of communication, file sharing, collaboration, and social networking. It allows [...] to interact in real time, optimize processes, and thus improve [...] production"* (pp.30-31).

What emerges from this conceptualisation is that digital technology is embedded in practice. This is particularly important in the context of this thesis as a great deal of contemporary work involves the employment of a plethora of digital artefacts in everyday activities (Jarrahi et al. 2022; Baiyere et al. 2023). For this reason, Jensen's (2018) definition of digital technology is used to guide this thesis. Along this line of thinking, it can be argued that digital technology has become an *"integral part of all organizing at all times, places, and circumstances"* (Orlikowski and Scott 2008, p.454) as a result of a complex nexus of transformations led by

> *"sociotechnical phenomena and processes of adopting and using technologies in broader individual, organizational, and societal contexts"* (Legner et al. 2017, p.301).

These changes are of historical proportions in terms of speed, breadth, depth, and geographical coverage (Goldin 2017; Schwab 2017). In fact, they are contributing to removing boundaries and barriers, accelerating innovations, and disrupting old systems and hierarchies (Brynjolfsson and McAfee 2014; Lechman 2018; Vial 2019). Technological innovations combined with societal dynamics, such as the decline of traditional employment relationships, have brought about the rise of new business models and forms of organising, like the sharing economy and online labour platforms (Jensen 2018; Bouncken et al. 2019; Valenduc 2019; Aroles et al. 2021).

In this process of transformation or *creative destruction*, as termed by Joseph A. Schumpeter (1942), digital technology has become a central tool in assisting and enabling a growing range of new work practices. These developments are further strengthened by the emergence of diverse and individual portfolios of digital technology that diverge from organisational-centric technological infrastructures. Besides reducing the importance of technological systems bound to organisational contexts, individual arrangements of digital technology favour the conduction of professional and personal activities in accordance with a multiplicity of individual preferences, purposes, and agendas (Jarrahi et al. 2022).

The global outbreak of the COVID-19 pandemic exponentially accelerated this transformation (Aroles et al. 2022) insofar that it has substantially contributed to the widespread of information, communication, and collaborative digital technologies (Orlikowski and Scott 2021), which have fundamentally transformed not only the relationship with customers, suppliers, and stakeholders but also the relations with and among workers (Amankwah-Amoah et al. 2021).

Future outlooks clearly indicate that the workplace of the future will increasingly be dominated by new digital technologies. Supercomputers, artificial intelligence, robotics, smart devices, immersive technologies such as augmented reality and virtual reality, human-machine interfaces, big data technologies, and the rise of the metaverse represent only a few technological innovations that are predicted to profoundly shape future company strategies and business models as well as the practices of work (Brougham and Haar 2017; Frey and Osborne 2017; Mrass et al. 2017; Buhalis 2020; Tardieu et al. 2020; Leonardi 2021; Dwivedi et al. 2022).

This is of particular importance for this thesis as the new way in which digital technology supports new work arrangements plays a determinant role in overthrowing conventional practices and generating new ones (Lewkowicz and Liron 2019; Aroles et al. 2021; Jarrahi et al. 2022; Voll et al. 2022) on a continuum spanning between physical and digital worlds (Tardieu et al. 2020).

2.1.1 WORK IN THE DIGITAL AGE

While the digitalisation of work has impacted all industries and many work types, its transformational force is particularly evident in what can be called *knowledge work* (Jarrahi et al. 2022; Voll et al. 2022), a notion underlying this study. The term knowledge work was coined by Peter F. Drucker, who, in his seminal work entitled *'Landmarks of tomorrow'* (1957), observed the changing nature of work. Drucker predicted that future work would be increasingly complex and require great intellectual abilities. Noticeably, Drucker envisioned knowledge work well ahead of the diffusion of digital technologies.

More recently, knowledge work has been defined as "*a discretionary behaviour focused on the use of knowledge*" (Kelloway and Barling 2000, p.292) and "*an activity based on cognitive skills*" (North and Kumta 2018, p.111). Knowledge work is an intellectual and creative exercise based on theoretical and practical knowledge acquired through formal education (Schultze 2000). In theorising the figure of knowledge workers, Davenport (2005) claimed that a knowledge worker's task is to think for a living and

> *"have high degrees of expertise, education, or experience and the primary of their jobs involves the creation, the distribution, or application of knowledge"* (p.10).

In the digital age, many knowledge workers, serving the construction, exchange, and management of knowledge (Anthony 2018; Bouncken et al. 2019), have come to progressively rely on digital technology to support their work practices (Mazmanian 2019; Jarrahi et al. 2022). Drawing on this understanding, knowledge creators (e.g. scientists, developers, and designers), knowledge communicators (e.g. journalists, teachers, and managers), knowledge providers (e.g. health specialists, layers, and consultants) and processors of knowledge (e.g. accountants and insurance clerks) can be conceptualised as knowledge workers (North and Kumta 2018).

Terms such as *digital labour* (Burston et al. 2010; Scholz 2012; Dorschel 2022) or *digital work* (Durward et al. 2016; Orlikowski and Scott 2016; Mrass et al. 2017; Ens et al. 2018; Dittes et al. 2019; Baptista et al. 2020; Orlikowski and Scott 2021) have recently appeared in the literature to capture the salience of digital technology in emerging forms of knowledge work. In order to discern digital labour from digital

work, it is worth turning to Karl Marx's work *'Das Kapital'* (1867). According to Marx (1867)

> *"labour which creates use-values and is qualitatively determined is called 'work' as opposed to 'labour'; labour which creates value and is only measured quantitatively is called 'labour', as opposed to 'work'"* (p.138).

Therefore, knowledge work being an activity based on cognitive abilities (North and Kumta 2018) and that relies on a high degree of expertise for creating, distributing, or applying knowledge (Davenport 2005), this research adopts the term digital work in place of digital labour.

Digital work can be further conceptualised as a phenomenon in which digital technology is a core component of those activities that constitute work practices (Orlikowski and Scott 2016; Baiyere et al. 2023). Similarly, Durward et al. (2016) proposed the idea that digital work consists of all paid or unpaid activities aiming at creating goods and services that require extensive use of digital technology. These conceptualisations are consistent with the definition of work proposed by Alter (2013):

> *"a system in which human practitioners and/or machines perform work (processes and activities) using information, technology, and other resources to produce specific products/services for specific internal and/or external customers"* (p.75).

With this insight, many modern kinds of knowledge work can be regarded as digital work. This is because the application of digital technology in many new forms of digital work constitutes the reason and means for their existence, shapes how work is organised and structured, and produces digital outputs (Baiyere et al. 2023). For example, data scientists, software developers, and social media influencers represent knowledge workers whose work is inextricably interknitted with digital technology. Despite the lack of a commonly accepted definition of digital work and its shades (Ens et al. 2018; Baiyere et al. 2023), the term digital work is used to portray those emerging work types in which digital technology shapes the practices of knowledge work. Drawing on Rainoldi et al. (2022), this study defines digital work as

> *the practice of work in which human activities are fundamentally intertwined with the digital system and are conducted across variations of time and space as well as individual and social settings in relation to material resources.*

Building upon this understanding, the notion of digital work serves to picture how people and digital technology function as integral parts of the same fabric rather than

as distinct threads. In this intimate relationship, practitioners and digital technology are an entwined resource in the everyday doings of work. Together, they fundamentally shape individual, organisational, and societal ecosystems. The rise of digital work represents "*the dawn of a new era of knowledge work*" (Wang et al. 2020, p.1379), reshaping the conventional norms and practices of knowledge work and triggering a shift towards favouring workers' autonomy over work arrangements that have been modelled based on factory work.

2.1.2 DIGITAL WORK AND THE DIGITAL SYSTEM

In the industrial economy, the concept of the office and set working hours represented the traditional workplace structure for knowledge workers (Hobsbawm 2022; Voll et al. 2022). Since the advent and integration of digital technology into the workplace, starting in the 1980s and 1990s, new work models have gradually emerged, transforming how knowledge work is organised and performed across many industries (Gratton 2011; Hoonakker 2014; Hanelt et al. 2015; Handley et al. 2017; Dittes et al. 2019). In those earlier years, digital technology favoured the development of telework (Boell et al. 2016) and the always-on era of work (Hobsbawm 2022).

Following such changes, during the mid-2000s, the concept of mobile work and coworking arrangements surfaced. Despite this development, existing work models exhibited unexpected rigidity, emphasising the importance of physical presence (Hobsbawm 2022). While digital technology already provided a precondition for many activities at the base of digital work (Mrass et al. 2017; Jarrahi et al. 2019; Valenduc 2019), the beginning of the year 2020 is when the work system was forced to start becoming truly mobile and flexible (Hobsbawm 2022).

In this new phase, which is ongoing, the predictable and consistent conditions on which established work practices are commonly based have begun to fade (Cook 2023). This is owing to the fact that the world of digital technology provides the platform for ground-breaking innovation "*in when we work, where we work and the way we work*" (Holland and Bardoel 2016, p.2579). Combined with the effects of the global pandemic (Hobsbawm 2022; Newbold et al. 2022), digital technology has, in fact, favoured the rise of new and mobile types of work in which work is distributed across different contexts (Aroles et al. 2021). As work activities increasingly take place beyond formal organisational structures, with changes in the timing, location,

and methods of work, these shifts provide opportunities for enhanced flexibility and autonomy (Petriglieri et al. 2019; Bassyiouny and Wilkesmann 2023) as well as a better balance between work and other aspects of life (Aroles et al. 2021).

Digital technology has genuinely enabled the emergence of new forms of work practices (Aroles et al. 2022; Jain and Srinivasan 2022), which contributes to liberating work from the diktats of the office and set working hours (Cook 2023). Digital technology, therefore, empowers employees to work from any location, granting them the freedom to reside in their preferred geographic area (Cook 2023; Green 2023), a phenomenon known as *work-from-anywhere* (Choudhury et al. 2021) or the *nowhere office* (Hobsbawm 2022).

In turn, regular work schedules and hours are becoming less common (Bassyiouny and Wilkesmann 2023; Cook 2023; Zerva et al. 2023). For example, the nine-to-five workday is making space for new work arrangements where attention lies on the completion of work rather than when it is conducted (Richter and Richter 2020; Wang et al. 2021; Ingvarsson 2023). Digital technology also supports new ways of interaction between its users. Work collaborations have become open, dynamic, and flexible, and workers can cooperate asynchronously and across different time zones (Jarrahi et al. 2021b).

Additionally, work settings and situations are increasingly being distributed across multiple life contexts, both inside and outside organisational settings (Marx et al. 2023). The functionalities offered by digital technology can be configured to remain available for work even when engaging in non-work activities, i.e., while being immersed in leisure activities such as travelling (Bozzi 2020; Chevtaeva et al. 2023). An illustration of these developments can be observed in the evolving expectations of modern cafés, where digital workers now seek not only a comfortable environment for socialising and enjoying food but also a space equipped with Wi-Fi access that facilitates work-related activities (Nikolaeva and Kotliar 2019).

In other words, digital technology serves as a catalyst of change by eliminating barriers and creating spatial, temporal, and social bridges for individuals managing their professional and private endeavours such as leisure activities (Buhalis 2020; Leonardi 2021).

Figure 2.1 shows that any individual—through the multitude of digital devices made of hardware, software, and netware (Buhalis and Jun 2011) that compose modern digital technology—can engage in any activity, in any life domain, including work and leisure, at any time, from anywhere, and in connection with anyone. Examples illustrate how the elements of the digital system are manifested. Based on this knowledge, the following section of this chapter will discuss the plethora of digital worker types currently described in the literature.

Figure 2.1 Digital system
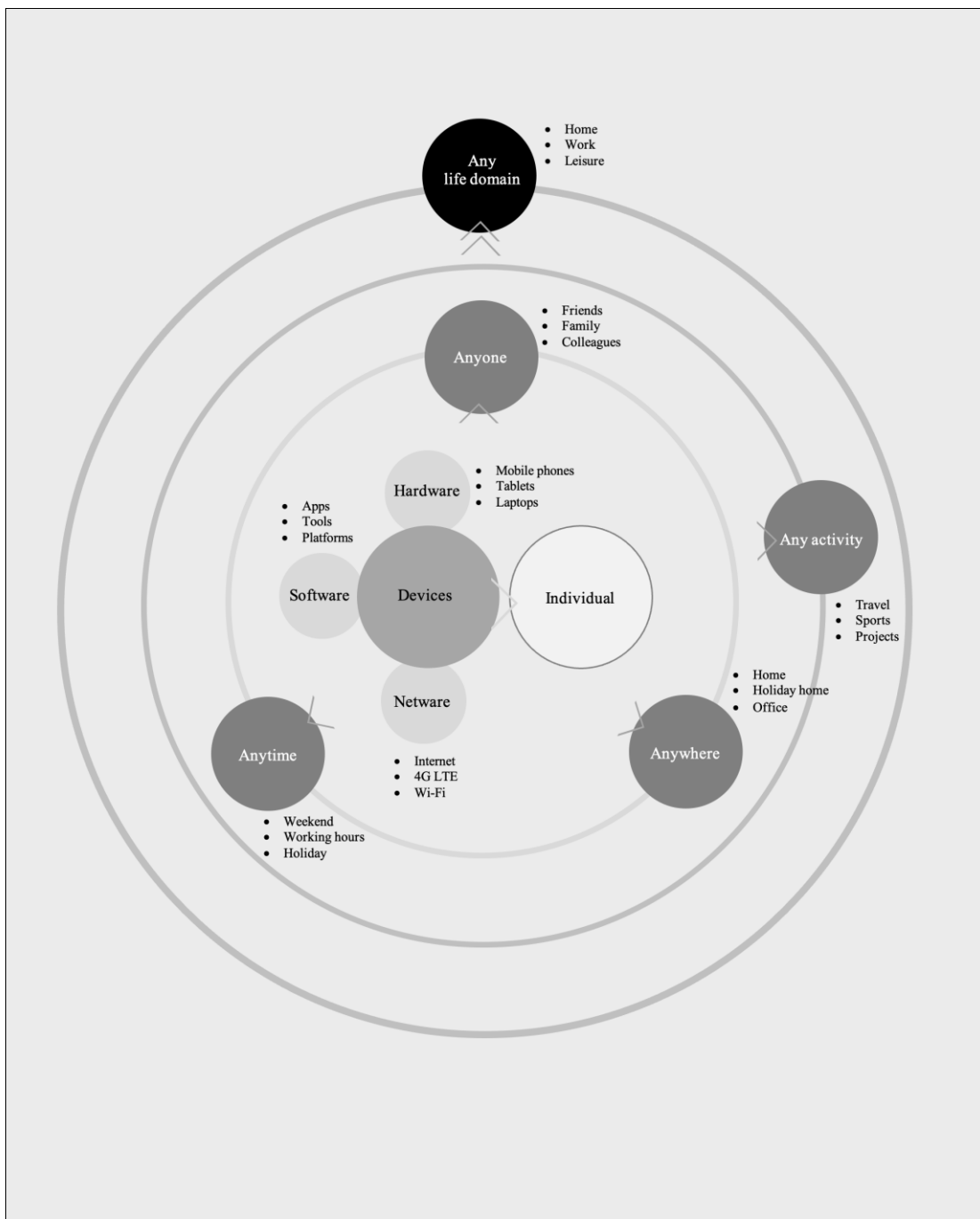
2.1.3 DIGITAL WORKER TYPES

With COVID-19 functioning as an accelerator, digital work has become a mainstream form of work—assuming, however, a wide range of configurations (Cook 2023). Scholars have dedicated considerable attention to the increasing array of emerging forms of digital workers in an attempt to provide a comprehensive overview of the digital work phenomenon. To date, a rich vocabulary of terms has emerged, portraying a large spectrum of digital workers. This includes nine-to-fivers (Ens et al. 2018), ICT-based mobile workers (Valenduc and Vendramin 2016; Valenduc 2019), digital nomads (Jarrahi and Thomson 2017; Ens et al. 2018; Reichenberger 2018; Valenduc 2019; Mancinelli 2020), mobile knowledge workers (Jarrahi and Thomson 2017; Jarrahi et al. 2022), eLancers (Aguinis and Lawal 2013; Schroeder et al. 2021), on-demand workers (Valenduc and Vendramin 2016; Valenduc 2019), prosumer workers (Valenduc 2019), gig workers (Ens et al. 2018; Caza et al. 2022), travelling elite workers (Ens et al. 2018), crowd workers (Durward et al. 2016; Valenduc and Vendramin 2016), cloud workers (Ruggieri et al. 2016), liquid workforce (Winkelhake 2022), and wikinomics (Winkelhake 2022).

Table 2.1 highlights that most of the emerging forms of digital work largely differ from the traditional figure of the corporate employee in terms of working hours, location, contractual arrangements, and job security. Among this large number of digital workers, digital nomads are described as the digital worker type that most differs from the traditional knowledge worker type (Nash et al. 2020). This is because digital nomadism represents the antithesis of the Taylorist approach to knowledge work (Wang et al. 2020), and digital nomads are designated as exemplary types of knowledge workers embracing the full possibilities rendered by digital work (Mancinelli 2020; Woldoff and Litchfield 2021; Cook 2023).

Given that the future of many digital workers in the post-pandemic world is predicted to follow tendencies and trajectories that are already visible in digital nomadism (Hermann and Paris 2020; Wang et al. 2020; Cook 2023), in this thesis, digital nomads represent an ideal type of digital workers, with the goal being to explore new practices at the crossroads between work and leisure and their effects on the borders that circumscribe them. Therefore, as digital nomads act as the frontrunners of this new work paradigm, it is crucial to shed light on the nature and meaning of the digital nomadism phenomenon, which is introduced in the next section.

Table 2.1 Definitions of digital worker types

Types	Author(s)	Definition
Cloud workers	Ruggieri et al. (2016)	"web collaborators […] with the most needed skills and knowledge" (p.274).
Crowd workers	Valenduc (2019)	Individuals who "through online platforms […] solve specific problems or supply specific services or products in exchange for payment (p.71).
Digital nomads	Mancinelli (2020)	"individuals who, taking advantage of portable computing technologies and widespread Internet access, can work remotely from any location and use this freedom to explore the world" (p.1).
Gig workers	Caza et al. (2022)	Individuals who "are hired to do specific tasks for specific periods of time rather than holding longer-term "jobs" and "roles" that contain multiple, ongoing tasks housed within organizations" (p.2125).
eLancers	Schroeder et al. (2021)	Individuals who "engage in contract-based hourly or project-focused work with an organization" (p.2).
ICT-based mobile workers	Valenduc and Vendramin (2016)	Individuals who "work mainly from locations other than their employer's or their own premises, and make extensive use of computers, the Internet and e-mail in the course of their work" (p.31).
Liquid workforce	Winkelhake (2022)	Individuals who "are selected from a global pool of the crowd or the cloud. The sourcing or integration of employees is handled via specialised internet platforms" (p.40).
Mobile knowledge workers	Jarrahi et al. (2022)	Individuals who "work with multiple clients, collaborate with other independent workers, all while relying on a suite of digital and material resources that they assemble to enable these efforts" (p.231).
Nine-to-fivers	Ens et al. (2018)	Individuals who "work largely from a single place of employment with flex and travel days with limited degrees of mobility" (p.4).
On-demand workers	Valenduc (2019)	Individuals who rely "on a continuous employment relationship with an employer but without the employee having a continuous job, pre-defined working hours or volume of remuneration; the employer calls on the worker only when needed" (p.70).
Prosumer workers	Valenduc (2019)	Individuals who "both produce and consume digitised information. They are rarely paid, but prosumers carry out work by supplying data and services for which salaried employees were previously at least partly responsible" (p.73).
Travelling elite	Ens et al. (2018)	Individuals such as "consultants, the mobile sales force and elite office workers travel the world year-round in conditions of low precarity" (p.4).
Wikinomics	Winkelhake (2022)	Individuals who "work together without specifications, pressure or consideration, using a Web 2.0 platform to compile knowledge, keep it up to date and make it available online as a contemporary reference work, freely, flexibly and free of charge" (p.41-42).

Adapted from Rainoldi et al. (2022)

2.1.4 DIGITAL NOMADISM AND THE INTEGRATION OF DIGITAL WORK
       AND LEISURE

Digital nomadism was first theorised in the late 1990s by Makimoto and Manners (1997). In the book entitled '*Digital nomad*', they envisioned that the rise of digital technology would support the rise of a new nomadic age in which the figure of the digital nomad, as an individual who performs work from anywhere in the world, would proliferate (Richards 2015). In the words of Makimoto and Manners (1997):

> *"with the ability to tap into every worldwide public information source from anywhere on the globe, and the ability to talk to anyone via a video link, humans are going to be given the opportunity, if they want it, of being global nomads"* (p.6).

Over twenty years after their publication, numerous technological innovations have significantly expanded the potential and options available to individuals aspiring to become digital nomads (Aroles et al. 2020), ultimately driving the gradual expansion of the digital nomadism phenomenon (Cook 2023). Following the rapid growth of digital nomadism in the 2010s, both the press and academic research have begun to observe and portray the figure of the digital nomad (Hannonen 2020; Bonneau and Aroles 2021). Media, such as *The Telegraph* (Hart 2015)*, Forbes* (Adams 2017), and *Medium* (Westenberg 2018), have popularised a stereotypical image representing digital nomads as young entrepreneurs and freelancers who escaped the rat race and the norms of traditional office life to travel the world and work on a laptop from the beach. Plenty of early research on the topic has followed this stereotype and often portrayed digital nomads as highly qualified young avant-garde individuals who work while travelling and travel while working and frequently move from country to country (Nash et al. 2018; Schlagwein 2018; Cook 2020; Green 2020).

Yet, the term digital nomad is increasingly employed in ways that differ or extend beyond its initial conceptualisation (Cook 2023) and remains a broad concept in constant evolution (Holleran and Notting 2023) that requires refinement to achieve greater theoretical precision (Chevtaeva and Denizci-Guillet 2021; Šímová 2022). The absence of unanimity regarding the fundamental defining traits of the digital nomad persona in scholarly work is partly connected to the lack of clarity regarding what it means to be a digital nomad among the digital nomad community (Aroles et al. 2020). *Table 2.2* offers an overview of existing definitions of digital nomads.

Table 2.2 Definitions of digital nomads

Author(s)	Definition
Liegl (2014)	"a mobile knowledge worker equipped with digital technologies to work 'anytime, anywhere'" (p.163).
Müller (2016)	"people who no longer rely on work in a conventional office; instead, they can decide freely when and where to work. They can essentially work anywhere, as long as they have their laptop with them and access to a good internet connection" (p.344).
Sutherland and Jarrahi (2017)	"workers whose work does not tie them to any specific place (or to a specific itinerary), and who therefore travel while working" (p.2).
Reichenberger (2018)	"young professionals working solely in an online environment while leading a location independent and often travel reliant lifestyle where the boundaries between work, leisure and travel appear blurred" (p.364).
Schlagwein (2018)	"professionals using a range of information systems (IS) and information technology (IT) tools to perform work digitally over the Internet so to enable a lifestyle of perpetual travelling and expat living" (p.1).
Hannonen (2020)	"rapidly emerging class of highly mobile professionals, whose work is location independent. Thus, they work while traveling on (semi)permanent basis and vice versa, forming a new mobile lifestyle" (p.4).
Mancinelli (2020)	"individuals who, taking advantage of portable computing technologies and widespread Internet access, can work remotely from any location and use this freedom to explore the world" (p.1).
Bozzi (2020)	"Internet-enabled remote workers, who maintain a focus on connectivity and productivity even in leisure" (p.1).
Nash et al. (2020)	"independent digital workers with extreme forms of spatial mobility and non-existent or loose organizational affiliations" (p.273).
Wang et al. (2020)	"location-independent knowledge workers that travel the world for lifestyle, experience, and global arbitrage (earning a high income while living in low-cost countries). Digital nomads work digitally, using internet connections, laptops, mobile phones, and coworking spaces" (pp.1384-1385).
Cook (2022)	"individuals who utilise digital technologies to blend work, leisure, and travel" (p.305).
Šímová (2022)	"individuals with a mobile lifestyle that combines work and leisure, requiring a particular set of skills and equipment" (p.3).
Bonneau et al. (2023)	"professionals who embrace extreme forms of mobile work to combine their interest in travel with the possibility to work remotely" (p.65).
Cook (2023)	"Digital nomads use digital technologies to work remotely, they have the ability to work and travel simultaneously, have autonomy over frequency and choice of location, and visit at least three locations a year that are not their own or a friend's or family home" (p.4).
Miguel et al. (2023)	"professionals who work remotely from different locations facilitated by using information and communication technology" (p.4628).

While these definitions confirm that the term digital nomad is used in multiple and frequently contradictory ways (Hannonen 2020; Aroles et al. 2022), research seems to agree that digital nomads are knowledge workers who use digital technologies and infrastructures to conduct digital work from various locations that go beyond the boundaries of the traditional workplace. In digital nomadism, digital technology enables digital nomads to pursue a lifestyle in which work is conducted remotely and flexibly organised to support a fluid arrangement of professional and leisure activities (Aroles et al. 2022). For digital nomads, all that is needed to interact with the workplace is a digital mobile device and an Internet connection (Sánchez-Vergara et al. 2023). Hence, the current surge of digital work linked with digitalisation led to the emergence of novel possibilities for doing work within a leisure context (Aroles et al. 2022; Voll et al. 2022; Chevtaeva et al. 2023). For this type of mobile knowledge workers, the autonomy over when and where to work appears to favour the blend between work and leisure, with travel being a prevalent activity.

In this perspective, scholarly work has clarified that digital nomadism differs from remote work arrangements introduced in the 1970s (Nilles 1976), which has enabled workers the freedom to work from home (Golden and Geisler 2007). It also deviates from traditional business travel, where business obligations are occasionally combined with leisure when travelling for work (Ladkin et al. 2016; Lichy and McLeay 2018; Cook 2020; Hannonen 2020). For digital nomads, the combination of work and leisure is initiated voluntarily (Bassyiouny and Wilkesmann 2023), and the chosen place of work is often determined by their leisure interests rather than work commitments (Thompson 2019). The deliberate intention to combine work and leisure through travel enables digital nomads to temporarily live in a specific destination and to fulfil professional and personal goals simultaneously (Hannonen 2020). This state of workation (Chevtaeva and Denizci-Guillet 2021; Sánchez-Vergara et al. 2023) blurs the boundaries between work and leisure (Richter and Richter 2020; Bassyiouny and Wilkesmann 2023), enabling individuals to integrate their work and personal lives while constantly on the move.

For digital nomads, conducting work in a place of leisure can positively influence their quality of life (Prester et al. 2019; von Zumbusch and Lalicic 2020; Woldoff and Litchfield 2021). For example, access to amenities, entertainment, and the local community of digital nomads can positively influence body and mind (Sutherland and

Jarrahi 2017; Thompson 2019; Woldoff and Litchfield 2021; Chevtaeva et al. 2023). The novelty, excitement, and hedonic experiences often associated with leisure activities, such as travel, can also provide further relief from the demands of work life (Ye and Xu 2020). Nevertheless, having access to digital technologies and constant connectivity can make it difficult to disconnect from work (Tanti and Buhalis 2016; Neuhofer and Ladkin 2017; Ens et al. 2018) and facilitate a 24/7 commitment to it (Cook 2020). Furthermore, the digital nomad lifestyle can induce feelings of social isolation, loneliness, rootlessness, and fear of missing out, which can also result in complications trying to achieve a sense of balance in life (Thompson 2019; Nash et al. 2020; von Zumbusch and Lalicic 2020; Wang et al. 2021; Miguel et al. 2023) and may reduce the positive effects associated with leisure and travel activities.

To attract this new type of working holidaymakers (Zenkteler et al. 2021), half-tourists (Almeida and Belezas 2022), or hybrid tourists (Bassyiouny and Wilkesmann 2023), tourist destinations around the world have begun to develop programs and policies to promote themselves as digital nomad hotspots (Zerva et al. 2023). These initiatives have increased in number during COVID-19 when numerous governments introduced tailored visa schemes and regulations to attract the digital nomad community and stimulate local economic development (Chevtaeva and Denizci-Guillet 2021; Borges et al. 2022; Garcez et al. 2022; Mancinelli and Germann Molz 2023; Sánchez-Vergara et al. 2023). With the growing influx of digital nomads, tourist destinations and the hospitality industry have gradually begun to rebrand and remodel their infrastructure to provide all-inclusive work-leisure offerings (Floricic and Pavia 2021; Orel 2021). Specifically, the development of curated coliving and coworking spaces plays an important role in attracting digital nomads to a tourism destination (Bergan et al. 2021; Chevtaeva and Denizci-Guillet 2021).

Still, the degree of mobility, the frequency of travel, and the duration of stays constitute a key point of disagreement within the digital nomad literature. In many research articles, the lifestyle of a digital nomad has been associated with terms such as (semi)permanent, ongoing, continuous, and perpetual travelling (e.g. Schlagwein 2018; Hannonen 2020; Aroles et al. 2022). This notion, however, appears to be a myth related to the stereotypical view of digital nomadism. Scholarly work has, in fact, demonstrated that some digital nomads show limited mobility and little willingness to travel on a permanent basis; they have been labelled as "*static nomads*" (Green 2020,

p.437). The adequacy of the notion of permanent travel is also questioned by Cook (2023), who argued that a digital nomad must visit at least three locations a year—not including family members', friends', or the digital nomad's place of residence. Limiting travel to three instances a year contradicts the permanent travel belief. However, while this claim attempts to correct one of the current imprecisions in the definition of digital nomadism, it is based on little evidence and contributes to diffusing an arbitrary standard to measure the phenomenon. Additionally, the concept of what constitutes home is also largely debated in the literature on digital nomads. For digital nomads, the concept of home often transcends traditional boundaries as their dynamic lifestyle shapes their sense of belonging and is defined by social relations and experiences rather than by the geography or amenities of a place (Bergan et al. 2021; de Loryn 2022). In this light, home is regarded as a temporary place where digital nomads conduct work and leisure activities.

It is therefore of value to turn to Reichenberger (2018), who portrayed location independence as a precondition of digital nomadism and both domestic and international travel as a possible way to use mobility and not as a necessary prerequisite. Adopting this view seems appropriate in a post-pandemic world where the frequency of travel across the cohort of digital nomads is predicted to decline in favour of more extended stays (Rainoldi et al. 2022). This is also due to the fact that digital nomads tend to identify themselves more through their leisure pursuits and preferences that support their quest for purpose and well-being rather than defining themselves based on their frequency of travel (Thompson 2019; Hannonen 2020; Woldoff and Litchfield 2021). From this perspective, travel can be seen as a means of obtaining a desired lifestyle instead of a reason for engaging in digital nomadism.

The professional conditions and organisational affiliations of digital nomadism also remains a highly debated topic. While the majority of research in this field has been predominantly centred on entrepreneurs and freelancers, it is essential to note that digital nomadism is no longer limited to these groups (Aroles et al. 2020; Floricic and Pavia 2021). Even corporate employees have started to break away from traditional office setups and fixed working hours, embracing a more flexible lifestyle and the freedom to work remotely beyond the workplace or home office (Marx et al. 2023). At the same time, organisations have begun establishing procedures for professionalising digital nomadism (Aroles et al. 2020). The COVID-19 pandemic has

played a significant role in expediting this trend since it suddenly and unexpectedly thrust a remote and mobile form of digital work—a key aspect of digital nomadism— into mainstream society (Cook 2023). Consequently, a larger number of corporate employees have launched the integration of traits that characterise the figure of the digital nomad and even the execution of digital nomadism itself (Marx et al. 2023). This development is well represented by a large number of professionals who began to move to rural areas of Portugal in search of long-term accommodations for working remotely (Borges et al. 2022).

In the aftermath of the pandemic, existing tendencies and trajectories observed in digital nomadism are expected to further proliferate within the realm of knowledge work (Wang et al. 2020). As remote work is becoming widely accepted in many organisations and industries (Aroles et al. 2021), a greater convergence between digital nomadism and corporate frameworks is expected (Frick and Marx 2021). Thus, as digital nomads are defined by their ability to create a suitable workplace in an ambient that matches their leisure preferences, corporate employees adopting a location-independent lifestyle that combines digital work with leisure (Orel 2019; Nash et al. 2020) are considered an uprising form of digital nomads.

What is important for this thesis is that digital nomadism is propelling a novel paradigm in which work and leisure are entangled in a unique lifestyle delineating new border management practices. Therefore, in this research, digital nomads are understood as:

> *digital workers with a lifestyle that combines work and leisure across variations of time and space as well as individual and social settings in relation to material resources. They voluntarily chose to temporarily perform both work and leisure activities in domestic or international locations that match their needs, interests, and preferences over extended periods throughout the year. They have autonomy over the choice of location, frequency of movement, and duration of stay.*

Considering that digital work shapes and is shaped by practice (Richter 2020), a focus will now be placed on developing an understanding of the mechanisms through which the cohort of digital nomads handles the relationship between work and leisure in practice. To this end, the lens of *practice theory* and *border theory* serve to capture how digital nomads leverage digital technology in order to navigate the organisation of work and leisure, develop a holistic understanding of border management practices

in the *Digital Work-Leisure System,* and, finally, uncover a practice-based typology of digital nomads.

2.2   DIGITAL NOMADISM THROUGH THE PRACTICE THEORY LENS

The growing importance of digital nomadism has drawn attention to the practices that form the foundation of this type of living, working, and conducting leisure. Scholarly research has recently begun to investigate different aspects of digital nomads' life through the practice lens (e.g. Prester et al. 2019; Aroles et al. 2020; Bergan et al. 2021). The increasing interest in the practices of digital nomadism as a form of working life goes hand in hand with calls for new ways to examine digital work and dynamics between the human actors and the material artefacts that constitute it (e.g. Orlikowski and Scott 2016; Symon et al. 2021). Thus, considering that the aim of this study targets the border management practices that digital nomads use to govern the *Digital Work-Leisure System*, a practice theory approach offers a valuable lens to guide the research process.

2.2.1 INTRODUCING PRACTICE THEORY

Practice theory as a theoretical approach offers a perspective through which practices and their aggregations can be examined to gain insights into the production, reproduction, and transformation of organisational and social phenomena (Nicolini and Monteiro 2017). Since the 1970s, the notion of practice has been widely discussed in multiple scientific disciplines within the social sciences and has been applied to explore a wide range of phenomena, including management, culture, consumer behaviour, technological change, and learning (Nicolini 2017; Schmidt 2017; Gherardi and Laasch 2022). In the past five decades, a multiplicity of theoretical approaches and vocabulary have emerged to explain the logic of practices in social life (Reckwitz 2002; Postill 2010; Nicolini and Monteiro 2017). This variety of theoretical approaches has formed a *"broad intellectual landscape"* (Feldman and Orlikowski 2011, p.1241) and a recognised *"school of thought"* (Hui et al. 2017, p.1) known as practice theory, practice-based studies, practice approach, or practice lens (Nicolini and Monteiro 2017).

Before discussing the theoretical underpinnings of practice theory, it is essential to understand the meaning of the word *practice* itself. The earliest views on the notion of

practice stem from the philosophical contemplations of Aristotle. Aristotle has provided conspicuous and profound insights into the theoretical meaning of practice (Schatzki 2018). In '*Nicomachen Ethics*', Aristotle presented practice— *praxis*—as a form of action sustained by intellectual virtues and practical wisdom— *phronesis*. It is from practical wisdom that praxis is created. Praxis is at the base of the conduct of human life and is manifested in actions. Phronesis guides praxis through the accomplishment of life and, in this process, allows for flexible rules and guidelines (Nicolini 2012).

A valuable account of the term practice is offered in contemporary German, as suggested by Reckwitz (2002). In the German language, the word *'Praxis'* is adopted to describe the whole domain of human activity. However, such terminology does not capture practice as a viable construct for studying the world of working and organising. The idea of practice embedded in contemporary theoretical thinking is better illustrated by the word *'Praktik'*, which the German language uses to portray practice as a network of interconnected bodily and mental activities sustained by knowledge, motivations, and emotions built in relation with material elements. In line with this, a frequently cited definition of practice as a social phenomenon has been offered by Reckwitz (2002), who stated it as a

> *"behaviour which consists of several elements, interconnected to one other: forms of bodily activities, forms of mental activities, 'things' and their use, a background knowledge in the form of understanding, know-how, states of emotion and motivational knowledge"* (p.249).

Scholarly interest in practice research has resulted in two contrasting conceptual streams, which have portrayed practice as an "*empirical object*" or a "*way of seeing*" (Corradi et al. 2010, p.268). In the former, practice refers to a practitioner's activities in the process of doing. The individual is thereby portrayed as *"homo practicus"* (Nicolini 2012, p.4), who physically, mentally, and intentionally acts as a performer of a multitude of practices. In the latter, practice is adopted as a lens to understand situational phenomena that emerge through the interaction of a human practitioner with material artefacts, providing an epistemological underpinning to the study of practice (Nicolini 2012, 2017). Adopting this view requires a shift in perspective from the practitioner as a carrier of practice to practice as a social phenomenon. Considering practice as a phenomenon puts it in the spotlight as a system of activities to explain the experience of practitioners in the doings of organisational life (Orlikowski 2010a;

Schatzki 2012). Following Nicolini (2017), *"[p]ractices rather than individuals are the point of departure for the investigation and the 'unit of analysis'"* (p.20).

Adopting this view is critical in order to comprehend how practices are formed in socio-digital phenomena evolving around digital nomadism. This is because, in the post-pandemic world, social actions and digital technology increasingly saturate each other, creating novel formations and structures through which new dynamic patterns of interaction emerge, leading to new practices (Ludwig et al. 2019; Valenduc 2019; Orlikowski and Scott 2021). Accordingly, this study adopts a practice-centred approach that views practice as a social phenomenon to explore border management practices in the context of digital nomadism. The sections that follow in this chapter present the central element of the practice theory lens and discuss their value for conducting research on digital nomadism.

2.2.2 PRACTICE AS A SOCIAL PROCESS

Practice as a phenomenon represents the social process through which situated and organised conduct constituting the way of accomplishing specific human pursuits is manifested. Along these lines, practice is defined as *"an open set of organized doings and sayings"* (Schatzki 2022, p.27) produced in action (Nicolini and Monteiro 2017). In turn, *doings* and *sayings* constitute chains of *activities* upon which practice is built (Schatzki 2019). This mechanism suggests that practice stems from an interlinked web of activities (Leonardi 2015).

Accelerating this understanding, practice can be described as an outline, which guides a plenum of organised activities that form a complex system of causal relationships and inherent normative meaning (Schatzki 2019). As such, different practices *"overlap, interweave, cohere, conflict, diverge, scatter, and enable as well constrain each other"* (Schatzki 2002, p.156). Practice theory, thus, suggests that practices are interconnected and interdependent (Shove 2017), which practice scholars refer to as bundles, networks, architectures, constellations, or nexuses (Schatzki 2002; Nicolini 2012; Shove et al. 2012; Kemmis and Mahon 2017). Among different practices, there are, however, always partial inconsistencies and tensions that result in conflicts. These conflicts are resolved through the expansion, adaptation, and establishment of new practices alongside the dissolution of established connections between practices and the formation of novel ones (Nicolini and Monteiro 2017).

In digital nomadism, work practices are formed by several activities made of multiple cognitive conditions articulated in doings and sayings, such as writing codes, editing text, writing articles or blog posts, recording vlogs, and taking pictures (Birtchnell 2019; Prester et al. 2019; Willment 2020), facilitated by digital technologies and supported by practical know-how. For digital nomads, the organisation of work activities is closely intertwined with the organisation of leisure activities, often taking place simultaneously, being inseparable from one another (Woldoff and Litchfield 2021; Sánchez-Vergara et al. 2023), and forming a network of work-leisure practices. The connection of work and leisure practices within the context of digital nomadism represents the transformation of traditional work practices separated from leisure into flexible work practices integrated into leisure.

This view suggests that practices develop and evolve in a dynamic state of constant movement (Nicolini and Monteiro 2017). Within practice, activities and their doings and sayings are, in fact, organised according to the contextual situation and in relation with other practices rather than through habitus or a system of beliefs. Practice is an open-ended system in which doings and sayings that compose activities are dynamically and situationally enacted according to the contextual settings (Schatzki 2019), which Gherardi (2019a) described as a *"spatio-temporal accomplishment by knowledgeable practitioners"* (p.8).

In practice, doings and sayings occur in a space defined by a collection of material entities that constitute the ambience in which practices are accomplished, and paths that connect and hold them together are formed. At the same time, doings and sayings are situated in the present time where they happen, while the past motivates action, and the future directs action towards the desired state of affairs (Schatzki 2022). This view on practice suggests that doings and sayings function as instruments through which the state of mind and underlying beliefs, aspirations, expectations, and desires find expression in the form of bodily actions and verbal communication (Loscher et al. 2019). In this way, practices become filled with meaning (Shove et al. 2012). This occurs since practices and their constituent elements only acquire sense when structured around a specific purpose or objective (Leonardi 2015; Nicolini and Monteiro 2017).

The purpose that practices follow is embedded in a teleoaffective structure and a guided combination of practical and general understandings in addition to a series of

rules. The teleoaffective structure represents the mental and emotional components that infuse practice with motivation, sentiments, and mood, directing the complex set of doings and sayings towards accomplishing a specific endeavour (Reckwitz 2012; Schatzki 2012, 2019). Practical understandings are constituted by knowledge and intelligibility and explain how activities are conducted through the purposeful and situated arrangement of doings and sayings (Schatzki 2012, 2019). This form of understandings can also be referred to as practical knowledgeability or, simply, competence (Shove et al. 2012). Practices and their sub-elements are finally moderated by the rules that pervade life (Schatzki 2012, 2019); these rules offer a set of explicit principles that determine the execution of doings and sayings (Gherardi 2019a). In this context, general understandings provide practice with a sense of cultural and societal appropriateness as a reflection of the values that transpire from doings and sayings (Schatzki 2012, 2019).

When considering the characteristics of practices within the realm of digital nomadism, digital nomads can be viewed as knowledgeable workers who carry out work that can be flexibly performed—without external constraints—via the use of digital technologies (Reichenberger 2018). They are driven by the freedom and desire to reside in and explore various locations worldwide (Mancinelli 2020) and the pursuit of a better work-life balance (Aroles et al. 2022). Thus, it is by studying situational amalgamations of the features that characterise digital nomads' lives that their practices can be captured. This understanding benefits this thesis as it offers a valuable approach to studying the range of border management practices that shape the digital nomadism phenomenon, where work and leisure practices are increasingly intertwined.

2.2.3 PRACTICE AS A MATERIALLY BOUND PROCESS

In practice studies, human doings and sayings have been pictured as central elements in the accomplishment of practice. Yet, practice does not happen in a vacuum. In the making and remaking of practice, human doings and sayings occur in relation to a plethora of material entities (Nicolini 2017); as such, practices can only be explored as *"practices with things"* (Reckwitz 2017, p.125). Within practice theory, material entities are collectively termed as materiality, but materiality encompasses more than just physical, tangible objects. The natural elements that constitute the world, the living organisms that populate it, objects, and technology constitute material entities that

shape and are shaped by practices (Schatzki 2019). Similarly, Shove et al. (2012) suggest that the enactment and reproduction of practice entail aspects of the natural environment, structures, and physical entities, which include objects, tools, and the human body itself. These views align with an early observation made by Pickering (1995), who argued that human action is bounded by the materiality constituting our living environment. In his words

> *"[t]he world, I want to say, is continually doing things, things that bear upon us not as observation statements upon disembodied intellects but as forces upon material beings. Think of the weather. Winds, storms, droughts, floods, heat and cold — all of these engage with our bodies as well as our minds, often in life-threatening ways [...]. Much of life, I would say, has this character of coping with material agency, agency that comes at us from outside the human realm and that cannot be reduced to anything within that realm"* (p.6).

In essence, materiality is present in all actions from which practice unfolds (Leonardi 2012, 2015; Leonardi et al. 2019). Material elements are indispensable resources within a practice and enable the practising of a practice (Reckwitz 2002) or, as Schatzki (2012) noted, *"prefigure, facilitate, and are essential to practices"* (p.4). In this context, individuals—as practitioners—and material entities are considered actors within a practice (Laube 2017). Amidst practice, the materiality of entities is intimately interlinked with the activities of a knowledgeable practitioner and relates to each other in a multitude of ways. Hence, within the practice-centred approach, practitioners assume the role of *"carriers"* (Reckwitz 2002, p.259) or *"hosts"* (Shove et al. 2012, p.14) of the practice, which is mediated by the material ingredients embedded in the fabric of social life (Schatzki 2019). This is because actions shape materiality, materiality triggers actions, materiality defines the structure of actions, actions change the meaning of materiality, and actions and materiality are complementary in the diffusion of a practice (Schatzki 2013). In other words, the study of practice involves understanding how practitioners' actions shape and are shaped by materiality.

In practice, social actions are inextricably accomplished through an assemblage of material artefacts (Nicolini 2012), ranging from simple tools to complex technological systems (Gherardi 2019a), such as digital mobile computing devices. Digital technology—understood as a product of human artifice (Orlikowski and Scott 2016)— is conceptualised as a fundamental entity in the reproduction, evolution, and dissolution of digital work practices by configuring and reconfiguring human action (Morley 2017). This is particularly important in the context of this thesis as most

digital nomad practices implicate digital technological artefacts to a greater or lesser extent. Digital nomads utilise various forms of digital technology, including mobile devices, applications, websites, and platforms, to conduct and organise their work and leisure life (Nash et al. 2018; Cook 2020; Hannonen 2020).

To fully grasp the role of digital technology in practice, its materiality needs to be understood as extending beyond the physical substance of an object itself (Orlikowski and Scott 2016; Anthony 2018). For example, non-immediately tangible artefacts such as software permit the execution of certain activities as physical objects do (Leonardi 2010; Leonardi 2017). All forms of artefacts, both physical and digital, exhibit materiality as they become involved in human activity (Leonardi et al. 2019). Building upon this understanding, Morley (2017) suggests that the participation of digital technology in practice goes beyond the simple usage of an artefact. Drawing on Schatzki's (2002) notion of *intelligent machines* that perform and produce human operations, Morley (2017) argued that automated and autonomous digital technology increasingly takes over specific aspects of the doing of work *"at varying degrees of distance, in time, space and awareness from the activity of people"* (p.81), thereby transforming practice. This transformative process is illustrated by Introna's (2016) observation that algorithms operate behind the scenes, influencing individuals' actions without direct supervision. Notably, algorithms also significantly affect the dynamics and interactions between workers and clients on online work platforms like Upwork, Fiverr, or Twine (Bucher et al. 2021). Further recent advancements in the area of artificial intelligence are progressively changing the way knowledge is being created and distributed, thus generating automated patterns of work that require little human involvement (Schöbel et al. 2023).

Within practice, digital technology, in all its forms, functions as a material artefact bundled with human activity. Building upon this foundation, the notion of materiality is relevant in this thesis as it helps to shed light on

> *"what structures emerge as people interact recurrently with whatever properties of the technology are at hand, whether these were built in, added on, modified, or invented on the fly"* (Orlikowski 2000, p.407).

It is through the relationship between digital nomads as human practitioners and the materiality of the artefacts they employ that practice manifests. Acknowledging that materiality is interwoven in the ways of doing work and in all other aspects of a digital

nomad's social life, this research thus focuses on providing an account of the human-technology relationship embedded in sociomaterial entanglements.

2.2.4 SOCIOMATERIAL RELATIONS IN PRACTICE

Within the management and organisation studies, practice research has highlighted the inextricable link between social life and the materiality of technology, which lies at the core of this thesis. In this context, the concept of sociomateriality has emerged in the sociotechnical field as a lens for studying working and organising practice (Gherardi 2017). Sociomateriality first entered the discourse on practice through the seminal work of Wanda J. Orlikowski and Susan V. Scott (Orlikowski 2007; Orlikowski and Scott 2008; Orlikowski 2010b).

The term sociomateriality results from the fusion of the words *social* and *materiality*. The *social* aspect of sociomateriality is represented by a set of social phenomena that unfold in the process of technology enactment (Leonardi 2012). These include, for instance, norms and culture (Orlikowski and Scott 2008; Leonardi 2017), which transpire through actions based on knowledge, competence, and meaning (Shove et al. 2012). The term *materiality* indicates those constituent physical and digital artefacts that are available and important to users, independent of time and location (Leonardi 2012). These include, for example, tangible hardware equipment and intangible software applications and tools (Jain and Srinivasan 2022; Deng and Pinto 2023). As Davies and Riach (2018) suggest, sociomateriality enables researchers to explore how social and material relations result in processes and boundaries that lead to particular accomplishments in everyday life.

The sociomaterial view advocates that *social* and *material* aspects of everyday organisational life are inseparable and constitutively entangled (Orlikowski 2007; Orlikowski and Scott 2008). In describing the concept of sociomateriality, Orlikowski (2007) posited that

> *"the social and the material are considered to be inextricably related — there is no social that is not also material, and no material that is not also social"* (p.1437).

The sociomaterial approach is, thus, based on the belief that materiality is unravelled and enacted through social action. At the same time, social action is affected and shaped by materiality (Jain and Srinivasan 2022). Hence, while recognising that

materiality is ingrained in the everyday reality of human actions, the notion of sociomateriality draws attention to how relationships between material artefacts and human practitioners are not pre-established but rather emerge through practice (Gherardi 2019a; Symon and Whiting 2019). Orlikowski (2007) noted that *"a position of constitutive entanglement does not privilege either humans or technology"* (p.1437). A similar view is offered by Reckwitz (2002), who claims that human and material actors share the same importance as doings and sayings come into being, and neither the former nor the latter can claim priority over the other. In the study of practice, the central element of enquiry is, therefore, represented by the doings and sayings that constitute practice itself rather than the individuals and materials involved in it. This perspective on the world of working and organising stands in clear contrast to both human agency and material agency positions that transpire from traditional determinism and social constructivism positions (Leonardi and Barley 2010; Leonardi 2015; Orlikowski and Scott 2016). Within the sociomaterial system, Leonardi (2012) defined practice as

> *"the space in which multiple human (social) agencies and material agencies are imbricated"* (p.42).

Leonardi (2011, 2012) uses the term *imbrication* to indicate the process in which human and material agencies become intertwined in situ (see *Figure 2.2*). Human agency suggests that social activities are exercised to model and manipulate materiality so as to reach one's goals (Leonardi 2015). The human agent can enact technology in various ways at one's discretion (Jain and Srinivasan 2022). Vice versa, material agency implies that material entities—through their performativity—exercise agency without a human agent's direct control and intervention (Leonardi 2015). For example, while the human agent may configure an out-of-office autoreply, the material agent will independently respond to incoming communication.

This approach recognises human and material elements as independent entities with a distinct character that, through the process of imbrication, create, sustain, or transform both human action and the materiality of technological artefacts alike (Leonardi 2012). As a result of the imbrication between human and material agencies, practice emerges, providing the foundation for how people arrange their actions and how organisations are structured (Leonardi 2011). Considering that most work activities conducted by digital nomads entail digital technology—whether for the creation, exchange, or

organisation of knowledge (Nash et al. 2018; Cook 2020; Woldoff and Litchfield 2021; Ingvarsson 2023)—the study of practice from a sociomaterial perspective allows for the exploration of the core dynamics of digital work.

Figure 2.2 Sociomaterial perspective
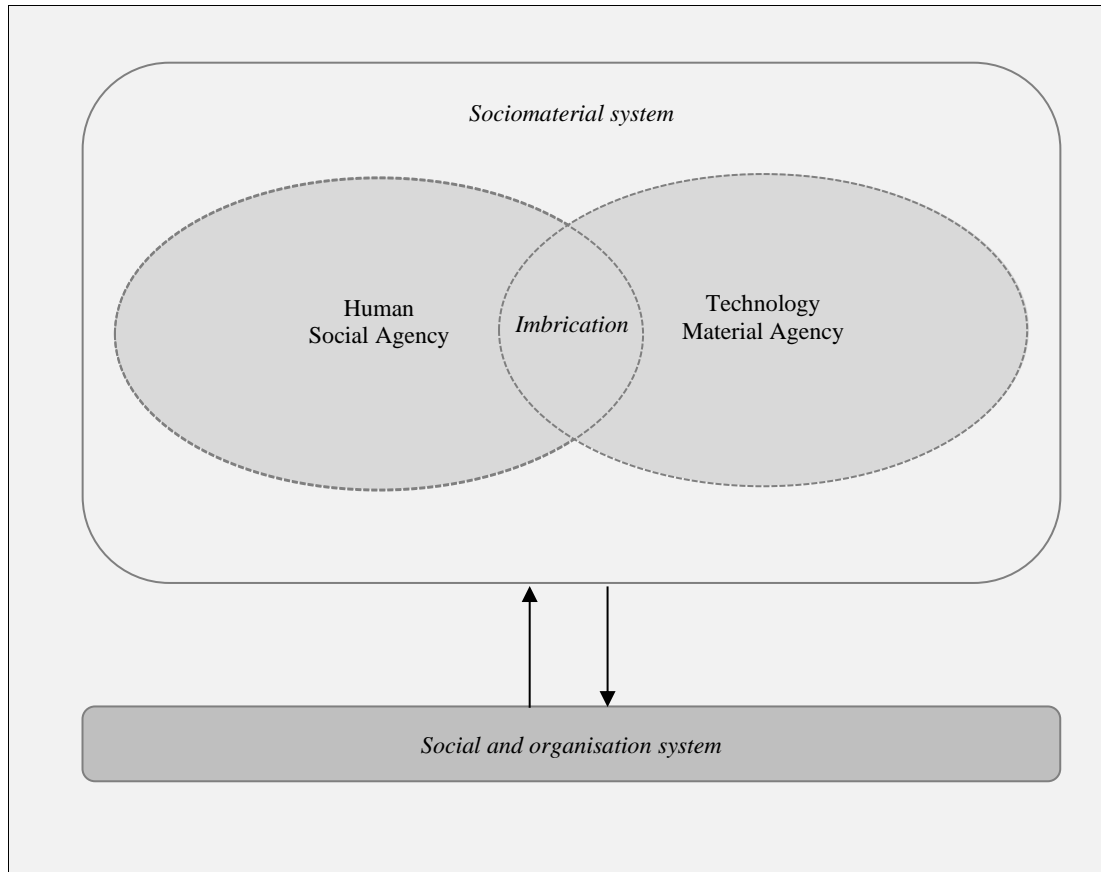
Source: Adapted from Leonardi (2012)

While the conceptualisations of Orlikowski and Scott (Orlikowski 2007; Orlikowski and Scott 2008; Orlikowski 2010b) as well as Leonardi (2011, 2012) offer similar propositions, all suggesting that practice comes into existence through entanglement or imbrication, these are based on different assumptions regarding the nature of social and material elements. The sociomaterial perspectives originally proposed by Orlikowski (2007, 2010) and Orlikowski and Scott (2008) are rooted in Karen Barad's (2003, 2007) agential realism, which promoted the notion of social and material inseparability. Yet, Leonardi's (2011, 2012) sociomateriality sees the social and the material as independent entities that exist beyond imbrication and endure across space and time. In this thesis, the latter is embraced, considering the increasing role of digital technology in independently supporting and directing digital nomads' activities without permanent and direct control.

2.2.5 SOCIOMATERIAL AFFORDANCES AND CONSTRAINTS

Within the sociomaterial stance, the notion of *affordances* and *constraints* represents a valuable instrument to help understand how imbrications between human and material artefacts occur in practice. The theoretical foundation of the concept of affordances and constraints stems from the work of the ecological psychologist James J. Gibson (1986). According to Gibson's (1986) *theory of affordances,* when humans observe the elements of an environment (e.g. substances, objects, animals, people), what is instinctively perceived is what those elements can afford in practice rather than what physical characteristics they show. In other words, what is relevant are not the properties of an artefact but what it enables people to achieve (Leonardi 2010). As Norman (1988) claimed, *"[a]ffordances suggest the range of possibilities, constraints limit the number of alternatives"* (p.82).

Management and organisation studies in the area of technology have portrayed affordances and constraints as emergent manifestations of *"actions in the world that involve technology"* and *"not just a single attribute or property or functionality of the technology artefact"* (Faraj and Azad 2012, pp.254-255). In a similar fashion, Barley (2017) defined technology as *"an artifact or a process whose qualities enable (and constrain) certain forms of organizational action"* (p.1). While these definitions are limited in purpose, as their inclusiveness leaves room for individual interpretation, Barley's (2017) definition recognises an important aspect of technology. Barley (2017) highlights that the properties of technological artefacts play a significant role in affording or limiting the possibilities of everyday organising. These are of central importance with respect to modern practice evolving around digital technology. How digital technology manifests and takes on meaning in practice depends, in fact, on the human perception of the possibilities for goal-oriented action and the circumstances in which the sociomaterial interaction takes place (Leonardi 2017; Leonardi et al. 2019).

Consequently, affordances and constraints are built and shaped as they unfold during everyday processes of interaction between social and material units (Leonardi 2012, 2013; Lindberg and Lyytinen 2013; Cousins and Robey 2015), ultimately determining how practices are constructed and enacted (Fayard and Weeks 2014; Nelson et al. 2017). Since materiality can produce numerous affordances, Leonardi (2017) encourages the idea that one artefact can produce different results. For the study of digital nomadism, this is of great importance as it suggests that the perception of utility

or impediment, which is created through the relationship between socially intended goals and the material properties of an object, may produce a diverse range of practices through which digital nomads can manage their work and leisure activities. Recognising the variability in practices across the cohort of digital nomads can help to uncover different types of digital nomads, which is one objective of this research.

Despite the importance of understanding the mechanisms of practice in the digital age, academic research on affordances and constraints is still in its infancy. Only a limited number of studies have explored digital technologies' affordances and constraints in relation to knowledge workers' (e.g. Cousins and Robey 2015; Nelson et al. 2017) and digital nomads' management of work and life domains (Ingvarsson 2023). Cousins and Robey's (2015) study of office-based workers, home-based workers employed by organisations, and home-based self-employed workers, offered first insights. In their findings, five distinct affordances could be identified, namely, mobility, connectedness, identifiability, personalisation, and interoperability. Similarly, in a study of mobile knowledge workers, Nelson et al. (2017) discussed four typologies of affordances related to the mobility construct, which the authors named spatial, temporal, contextual, and social mobilisation. Ingvarsson's (2023) study of digital nomads identified connection and disconnection as key elements of the digital nomad lifestyle, helping them to create closeness or distance from the place they are visiting and from their work.

Within digital nomadism research, mobility and connectivity have been portrayed as fundamental affordances or constraints in attaining the freedom that digital workers — and digital nomads in particular — seek (Ens et al. 2018; Eager et al. 2022; Rainoldi et al. 2022; Holleran and Notting 2023). These factors enable digital nomads to break free from traditional constraints and embrace a more flexible and autonomous approach to their work.

Varying levels of spatial mobility empower digital nomads to work from diverse locations, further enhancing the sense of freedom and independence in the digital work landscape (Reichenberger 2018). Mobility also provides digital nomads greater flexibility to organise their work and leisure life, resulting in temporal freedom (Ferreira et al. 2019; Bassyiouny and Wilkesmann 2023). Spatial and temporal mobility, as a result, disconnects digital workers, such as digital nomads, from sites and timetables (Kitchin 2023).

However, mobility should not be limited to physical and temporal movement alone but should also encompass virtual mobility. This implies that digital nomads also navigate through virtual spaces, traversing different online environments (Vartiainen 2006). Mobility creates the context and necessity for various types of practices (Cook 2020) owing to the fact that it disrupts the concepts of work-leisure and home-away. For example, tourists' designated activities, spaces (e.g. tourism facilities), and times (e.g. holidays) are no longer exclusive for tourists (Gale 2022) but have also entered the sphere of action for digital workers such as digital nomads (Almeida and Belezas 2022).

Digital technologies facilitate seamless communication, collaboration, and access to resources, while connectivity ensures constant interaction and engagement. Connectivity is necessary to do work on the move (Ingvarsson 2023); therefore, a lack of connectivity can represent a constraint for digital nomads (Nash et al. 2020). Connectivity also allows digital nomads to maintain their social presence and move across their social networks (Lee et al. 2019b; Prester et al. 2019; Aroles et al. 2020; Hannonen et al. 2023), shaping the social aspects of their experience (Ferreira et al. 2019). Digital nomads are thus often portrayed as hyper-connected individuals (Aroles et al. 2020). Constant connectivity can, however, also induce constant availability and an *always-on* culture (Jarrahi et al. 2021b), rendering it difficult to disconnect from work (Ens, Stein, and Jensen 2018). A phenomenon as such influences how work and leisure are organised in practice (Ferreira et al. 2019).

Therefore, digital technology creates both affordances and constraints associated with the organisation of work and leisure border management practices, and it impacts the ongoing blurring of borders between work and leisure domains. Exploring and reflecting on the situatedness and shaping effects of these aspects of the digital nomadism phenomenon is, thus, important for understanding how work and leisure interact beyond the boundaries of traditional organisational structures (Cnossen et al. 2021).

2.2.6 SOCIOMATERIAL PRACTICES AND DIGITAL NOMADISM

Within practice theory approaches, applying the sociomaterial lens has proven to be relevant in examining practices that revolve around the use of digital technologies. This lens allows for a holistic understanding of the dynamics between digital nomads

and digital technologies. While, to date, digital nomadism research applying the sociomaterial lens is limited to the study of connecting and disconnecting the behaviour of digital nomads (Ingvarsson 2023), this approach has proven valuable in studies focusing on other types of digital workers.

By adopting this perspective, researchers have been able to explore how workers' interactions with digital technologies produce liminal innovations (Orlikowski and Scott 2021), shape gig workers' engagement with digital labour platforms (Deng and Pinto 2023), influence the constitution of meaningful work for social entrepreneurs (Symon and Whiting 2019), and affect the perception of technology-mediated interruptions of Sri Lankan knowledge workers (De Alwis et al. 2022), to mention but a few.

Therefore, considering the management of work-life borders as a sociomaterial practice provides a fresh perspective to exploring how socio-cultural phenomena, such as digital nomadism, and digital technology intertwine in blurring the lines between two significant domains of life (De Alwis et al. 2022). This thesis thus embraces the sociomaterial lens to examine the relationship between digital nomads — as a social unity — and digital technology — as a material unity.

To this end, sociomateriality shall explain how the imbrication between digital nomads and digital technology shapes the management of the borders between work and leisure domains in practice. In line with the aim of this thesis, namely, to develop an understanding of border management practices in the context of digital nomadism, the following section now turns to discussing border theory as a lens to capture border management practices as they occur through human-digital technology imbrications.

2.3   DIGITAL NOMADISM THROUGH THE BORDER THEORY LENS

One key aspect that defines digital nomadism is the increasingly blurred distinction between what constitutes their work and leisure (Orel 2019; Mancinelli 2020), as both are often inextricable and occur in parallel (Thompson 2019). This is because, for digital nomads, the duties of professional life can be flexibly organised and conducted in leisure-oriented settings (Symon et al. 2021), favoured by the mobility and constant connectivity that digital technology affords (Hermann and Paris 2020).

In the current environment, digital technology has been depicted as a tool that helps digital nomads enhance productivity and self-discipline as well as preserve a healthy work-life balance (Cook 2020). Therefore, comprehending the lifestyle of digital nomads necessitates a thorough examination of the practices they employ to integrate and separate work and leisure, making it one of the foremost challenges in this area of study (Cook 2023; Sánchez-Vergara et al. 2023). The following sections of this chapter thus focus on developing an understanding of how digital nomads blend work and leisure in practice by drawing on the supporting lens of border theory.

2.3.1 INTRODUCING BORDER THEORY

The notion of work-life balance has been employed in the literature since the 1970s to explore the issues and evolving mechanisms linking professional and private endeavours that followed changes in societies and organisational structures (Thilagavathy and Geetha 2020). Over the past six decades, work-life research has put into evidence the variety of negative and positive work-life interdependencies individuals experience while managing the relationship between the professional and private spheres of life. The work-life balance discourse is now acknowledged as a thriving area of investigation that has been explored from diverse disciplinary perspectives, including management and organisational behaviour, human resource management, industrial organisational psychology, social psychology, family studies, human development, sociology, economics, gender studies, communications, and occupational health. The continuous rise in interest in studies on the work-life interface is evidenced by the over 5,000 articles published in the past decade alone (Powell et al. 2019).

The increasing popularity of work-life research reflects the contemporary change in the nature of work and people's lives arising from profound economic and social transformations brought about by digitalisation and, most recently, by the global pandemic (Wang et al. 2020; Allen et al. 2021; Wang et al. 2022). Work-life research in the late 2000s already envisioned that the work-life discussion would become *"one of the most significant business issues of the 21st century"* (Harrington and Ladge 2009, p.148). In the post-pandemic world, the significance of understanding the practices that individuals adopt to manage the relationship between work and life realms becomes even more prominent. With the widespread adoption of digital types

of work and increased flexibility, individuals must navigate the blurred lines between professional and personal lives (Reissner et al. 2021). Examining these dynamics is crucial, particularly for digital nomads, where flexibility is expected (Cook 2023; Sánchez-Vergara et al. 2023).

To address the question regarding how digital nomads manage work-life integration in the evolving digital work landscape, this research draws upon the body of literature on boundary management and primarily builds upon the conceptual foundation of *border theory* developed by Sue C. Clark (2000). Border theory was developed within the management and organisational sciences to explore how people manage the interconnection between work and family systems in response to a number of limitations in work-life balance theories (Cobb et al. 2022). In addition, border theory shares many similarities with *boundary theory* developed by Christena Nippert-Eng (1996) as well as Blake E. Ashforth, Glen E. Kroner, and Mel Fugate (2000). Both theoretical propositions share the belief that interdependent domains of life (see Kanter 1977; Pleck 1977) are circumscribed by a system of borders or boundaries that are constructed, shaped, and crossed to define the scope and enactment of a given role (Duerden et al. 2017; Smith et al. 2022). As such, its key proposition lies in providing a structured approach to exploring the complexity of managing multiple roles across personal and professional domains. Despite their similarities, the focus of border theory and boundary theory differ. While border theory pays close attention to the practices involved in the management of borders (Clark 2000), boundary theory, in contrast, emphasises that different life roles can be placed on a continuum ranging from high segmentation to high integration (Nippert-Eng 1996) and concentrates further on the transition process between life realms (Ashforth et al. 2000).

For its focus on practices, this study prefers border theory over boundary theory to study how digital nomads handle the relationship between work and leisure in the digital environment. However, this research also recognises the conceptual strength of boundary theory in some areas and integrates its central concepts so as to build a solid background for addressing the aim of the study. With this in mind, the following sections aim at shedding light on the concept of life domains, borders, and transitions, which will serve to develop an understanding of how digital nomads manage the relationship between work and leisure in practice.

2.3.2 LIFE DOMAINS

The border lens views life as an interplay between distinct domains in which people assume different roles and perform various activities following their aims and objectives (Clark 2000). This notion derives from Lewin's (1951) life space concept, which refers to the physiological and social conditions in a person's immediate environment, the psychological representation of the person, and the instantaneous valence of circumstances. A person's living space is divided into different subregions, whose borders are malleable and where different sets of actions occur.

Following this seminal conceptualisation, Clark (2000) defined domains as *"worlds that people have associated with different rules, thought patterns and behaviour"* (p.753). As such, domains are understood as *"contextual frames rather than places or groups of people"* (Kirby et al. 2003, p.7). In other words, domains are seen as spaces of life in which activities are bundled in terms of purpose, interest, and responsibility. Following this reasoning and drawing upon Bourdieu and Wacquant's (1992) notion of *fields of practice*, this thesis understands domains as the sphere of action in which digital nomads function. By adopting this view, border theory offers a framework to explore the dynamics between the central practice fields of human life.

In its original conception, border theory aimed to provide a toolkit for studying the fundamental constituents influencing how balance between work and family is obtained (Clark 2000). Work and family are, however, only two domains under the broader umbrella of life (Bødker 2016; Liang 2018; Reissner et al. 2021). This aspect is reflected in the work of Ashforth et al. (2000), who argue that everyday life involves transitions between work, home, and other social domains, which they refer to as *"third places"* (p.473). To exemplify the concept of third places, Ashforth et al. (2000) indicated neighbourhood bars, suggesting that leisure pursuits and their relationship with work or family might be considered an area of inquiry. Thus, the perspective proposed by Ashforth et al. (2000) is beneficial in that it recognises not only work and home but also other life spaces, such as leisure. In this context, scholars have voiced the need to extend the current view of what is at the source of a balanced life by capturing multiple dimensions that define the identity of an individual (Knecht et al. 2016; Powell et al. 2019) and have progressively begun to apply the border lens to

conduct research on the work-leisure interface across multiple disciplines (e.g. Liang 2018; Pink et al. 2018; Son and Chen 2018; Reissner et al. 2021; Wang et al. 2022).

From a management and organisational perspective, it has been argued that an individual life experience is primarily determined by demands from at least three distinct realms, including a) the *work life realm*, which encompasses all aspects of one's professional life, job, and career; b) the *home life domain*, which includes family and household duties; and c) the *leisure life realm*, which encompasses personal interests and social and recreational activities (Staines 1980; D'Abate 2005; Ransome 2007). The discourse in this field has demonstrated that the work, home, and leisure life realms overlap rather than exist as separate entities (Smith et al. 2022) and jointly contribute to attaining a sense of balance in one's everyday life (Voll et al. 2022). This is particularly important for studying digital nomadism as the lifestyle of digital nomads blurs "*the lines between living, working and playing*" (Mancinelli and Germann Molz 2023, p.13). *Figure 2.3* illustrates this interplay between the realms of work, home, and leisure.

Figure 2.3 Domains of life and digital nomadism
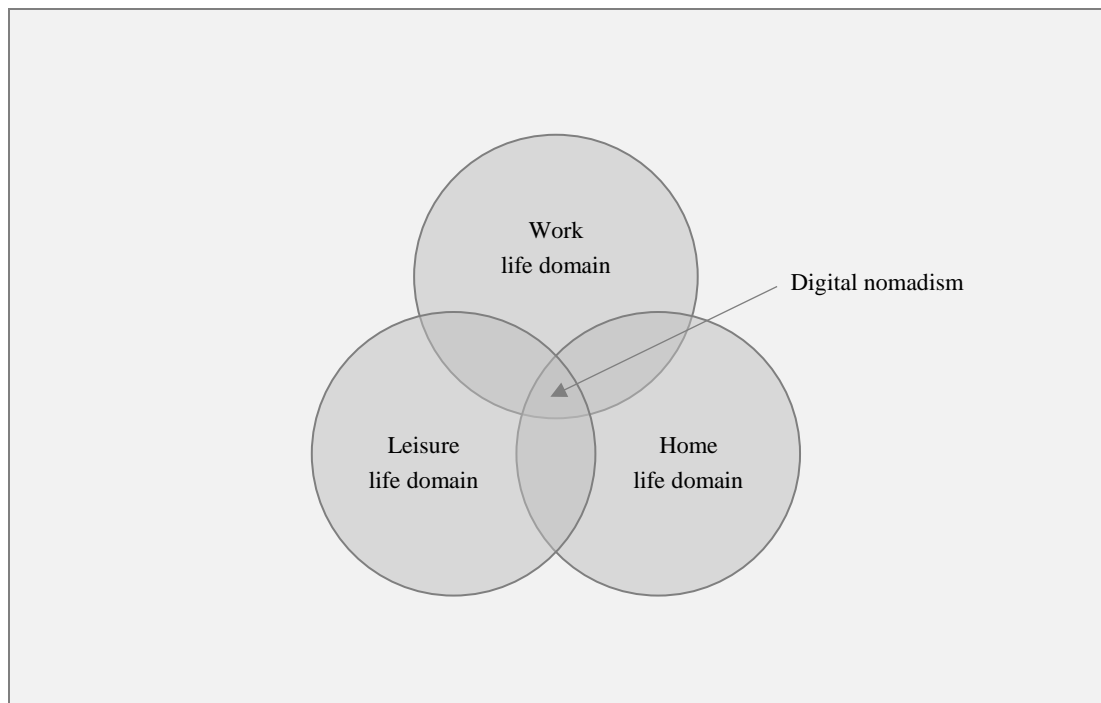
While the lifestyle of digital nomads lies at the intersection of work, home, and leisure, the blend between work and leisure has been recognised as a central element of digital nomadism. This is because, for digital nomads, home is often related to short-term tenancies across the globe as an alternative to a fixed place of living (Bergan et al. 2021). Furthermore, digital nomads rarely have family caring duties to fulfil (Thompson 2019). However, research on how digital nomads manage the blend between work and leisure is still in its infancy (e.g. Orel 2019; Thompson 2019; Cook 2020; von Zumbusch and Lalicic 2020; Wang et al. 2020; Sánchez-Vergara et al. 2023). For instance, Orel (2019) explored how the use of coworking spaces influences digital nomads' perception of work-leisure balance. Similarly, Cook (2020) investigated how digital technologies can be leveraged to enhance productivity and self-discipline and support the achievement of a sense of work-life balance. While these studies shed some light on how work and leisure are integrated into the lifestyle of nomads, they lack a clear and comprehensive theoretical foundation. Thus, the aim of this study is to work towards closing this gap by focusing on understanding the intersection of work and leisure domains in the context of digital nomadism through the lens of border theory.

2.3.3 LIFE DOMAINS AND THEIR BORDERS

The notion of borders presents a valuable means of conceptualising how digital nomads manage the relationship between work and leisure domains. Borders are seen as lines of demarcation, which define the perimeter and the means of each sphere of life (Kreiner et al. 2009). Standen et al. (1999, p.373) described borders as *"structural phenomena",* which originate from the separation between work and other life domains. In their conceptualisation, Standen et al. (1999) portrayed borders as delimitations imposed on the world by human beings. On a similar note, Zerubavel (1991, p.2) suggested that borders represent *"a mental fence"*, which—by circumscribing and separating life spaces—contributes to the construction of social order. Moreover, Zerubavel (1991) argued that the process of establishing borders is purely determined by the actions of a human actor, which assumes that domains have distinct borders that are socially constructed.

Unlike these conceptualisations, Clark (2000) posited that borders between two life domains are determined by the dynamics resulting from the relationships that individuals form with each domain and its connected attributes. Clark (2000) went on

to say that *"[t]hough people shape their environments, they are, in turn, shaped by them"* (p.748). The construction of borders is often influenced by domain cultures and collectively shared norms embedded in practice that determine the reach and stretch of a particular domain (Clark 2002; Kreiner et al. 2009). In other words, borders *"delimit fields and arise from differences in practices that are differentially recognized and rewarded across fields"* (Levina and Vaast 2014, p.288).

Thus, borders are used to understand the roles that an individual holds in different domains and to determine which behavioural patterns and psychological limits separate a domain from one another (Clark 2000; Boswell and Olson-Buchanan 2007). The concept of borders reflects an individual's need to simplify and make sense of the complex nature of everyday living by arranging activities, rules, people, and places into categories (Zerubavel 1991; Nippert-Eng 1996; Ashforth 2001). Borders enable domains to be circumscribed and, by doing so, help people to focus on the present domain while reducing the attention given to another domain (Ashforth et al. 2000). In this sense, establishing and maintaining borders has been described as fundamental for digital nomads. For instance, research on digital nomads indicates that coworking spaces represent an environment where non-work-related distractions are reduced and work discipline is promoted (Orel 2019; Chevtaeva and Denizci-Guillet 2021).

In accordance with this line of thought, domains can be seen as the outcome of a border *"co-construction"* process (Kreiner et al. 2009, p.705) between the human agent and the opportunity and constraints presented by their living environment (Clark 2002). In the context of digital nomadism, borders function as an indicator of areas of human activity, with digital technology shaping their reach (Bødker 2016; Cook 2020). Thus, borders can be defined *"as phenomena that are enacted in practice"* (Leonardi et al. 2019, p.668). This view retraces Clark's (2000) observation suggesting that borders are enactable and can therefore be manipulated to satisfy human needs. Such a conceptualisation is particularly useful within this thesis, indicating that domains, as fields of practice, can be modelled through the constitution, manipulation, and removal of borders. At the same time, borders are shaped by practices emerging in the field.

2.3.4 THE NATURE OF BORDERS

Domains and borders are, without a doubt, valuable concepts for understanding the relationship between life domains. This is because borders are created in the process

of negotiation that takes place in the transition between life domains (Felstead et al. 2002; Allen et al. 2014). Drawing borders helps individuals structure their everyday life according to the circumstantial characteristics of the environment in which their life activities unfold (Nippert-Eng 1996; Ashforth et al. 2000; Clark 2000). Adding on to the notion that borders define and separate domains, border theory has primarily categorised them into *physical, temporal,* and *psychological* borders (Clark 2000).

Physical borders are spatial markers defining the space *where* domain-relevant activities occur. For instance, physical locations, objects, and artefacts separate a place of work from living or recreational spaces (Nippert-Eng 1996; Kreiner et al. 2009). For digital nomads, drawing physical borders is often problematic as work has become multilocal (Voll et al. 2022) and is often integrated into leisure-oriented spaces, such as coffee shops, hotel rooms, guest houses, holiday rentals, and recreational vehicles (Sutherland and Jarrahi 2017; Gretzel and Hardy 2019; Lee et al. 2019b; Prester et al. 2019; Floricic and Pavia 2021), as an alternative to working exclusively at home or the office (Liegl 2014). Digital technologies are used to "*make space*" and overcome the limitations of their environment that are not conducive for work (Nash et al. 2020, p.279). According to Cnossen et al. (2021), advancements in mobile information technology are transforming places such as the street into appealing work environments. This shift allows digital nomads to escape the monotony of a fixed workplace and immerse themselves in the dynamic aspects of public life while embracing the possibility of making new encounters.

Temporal borders refer to *when* domain-relevant activities take place (Clark 2000). In contemporary society, working hours, weekends, and holidays are typical examples of temporal borders dividing work and other life pursuits (Cook 2023). However, for digital nomads, set working hours and other forms of outwardly imposed time-based obligations are becoming increasingly uncommon (Nash et al. 2018; Cook 2020; Zerva et al. 2023), and work activities are flexibly conducted even beyond conventional business hours (Bassyiouny and Wilkesmann 2023; Holleran and Notting 2023), across time zones (Cook 2020), and during holiday time (Ferreira et al. 2019). Digital technology plays a crucial role in enabling digital nomads to engage in work whenever they wish (Erkul 2021). In this particular environment, service providers such as hotels have also started to offer 24/7 access to coworking facilities (Hannonen et al. 2023).

Psychological borders are individually established rules and limits that define *what* behaviours, emotions, and cognitive patterns are suitable in one domain rather than another (Clark 2000). In particular, psychological borders provide a structure around what is considered appropriate or inappropriate to different individuals in a particular domain of life. For example, the use of specific vocabulary constitutes a distinction between different life domains. In digital nomadism, establishing distinct psychological boundaries is one of the major obstacles digital nomads face (Lee et al. 2019b). This is because, when digital nomads travel, they assume a position where they function as both workers and tourists (Zenkteler et al. 2021; Almeida and Belezas 2022; Bassyiouny and Wilkesmann 2023). While the ability to combine work and leisure represents one of the key motivations for adopting the digital nomad lifestyle (Woldoff and Litchfield 2021), this duality often results in conflicting feelings and psychological needs (Dal Fiore et al. 2014; Lee et al. 2019a; Reissner et al. 2021).

Within border theory, Clark (2000) also highlighted that domain decisions are not only made by the human actor as an individual. Other individuals, such as work colleagues and supervisors as well as significant others outside the work environment, may play a central role in negotiating and defining the scope of a domain and its respective borders. Influential domain members' views of domains, their borders, and their awareness about one's commitments across the diverse domains of life may impact the ease with which borders can be crossed. Considering that, within the digital nomadism phenomenon, human relationships are distributed across the work, home, and leisure domains of life (Lee et al. 2019b), this thesis proposes that social relationships should constitute a border of their own. While Clark (2000) did not explicitly define *social* borders, the importance of other people in the work-life interface has been discussed by Ashforth et al. (2000, p.474), who have referred to *"relational limits"* as entities that separate one domain from another. In this light, social relationships create a set of expectations about the identity that people assume in different domains of life (Kossek 2016; Ollier-Malaterre et al. 2019).

Relational limits are particularly important for understanding the border management practices of digital nomads, considering that their lifestyle involves not only work and family networks (Aroles et al. 2020; Cook 2022) but also local residents, other travellers, and the community of digital nomads with whom they share living, working, and leisure spaces (Almeida and Belezas 2022; Aroles et al. 2022; Bassyiouny and

Wilkesmann 2023). Engagement with the community of digital nomads is both socially and psychologically critical since many digital nomads often move between places without a partner or friend (Lee et al. 2019b). Thus, the connection with the digital nomads' community helps them to increase psychological well-being by reducing negative implications of their lifestyle, for example, loneliness and isolation (Orel 2019; Marx et al. 2023; Miguel et al. 2023).

In a digitally rich environment, borders can be considered a resource that digital nomads can draw upon to deal with the complexity of their everyday life and to provide structure and legitimacy to fields of human activity (Bødker 2016). For this research, it is, therefore, of central importance to consider the nature and characteristics of the borders circumscribing life domains in order to conceptualise how digital nomads manage the blurring borders between work and leisure and the role that digital technology plays in it. *Table 2.3* recapitulates the discussed typologies of borders and the challenges associated with digital nomadism, which are relevant to this thesis.

Table 2.3 Border types

Type	Description	Challenges for digital nomads
Physical	Physical borders refer to physical spaces and artefacts that define an individual's actions in a domain of life (Ashforth et al. 2000; Clark 2000).	Digital nomads face challenges in defining physical boundaries as work is integrated into leisure spaces and digital technologies are leveraged to transcend environmental constraints.
Temporal	Temporal borders refer to time frames that define an individual's actions in a domain of life (Ashforth et al. 2000; Clark 2000).	Digital nomads experience a shift away from set working hours and imposed time-based obligations as work becomes more flexible and extends beyond traditional schedules.
Psychological	Psychological borders refer to emotional, behavioural, and cognitive rules that define an individual's actions in a domain of life (Ashforth et al. 2000; Clark 2000).	Setting clear psychological borders is a significant challenge for digital nomads as they often find themselves in dual roles as both workers and tourists while travelling.
Social	Social borders refer to human relationships that define an individual's actions in a domain of life (Nippert-Eng 1996; Ashforth et al. 2000; Clark 2000; Kossek 2016; Ollier-Malaterre et al. 2019).	The digital nomad lifestyle integrates work, family, local connections, and engagement with the digital nomad community, which is crucial for social and psychological support due to frequent solo travel.

2.3.5 BORDERS AND THEIR CHARACTERISTICS

Although the notion of borders suggests a clear and insurmountable separation between domains, this fails to convey a complete picture of the nature of the different spheres of life and their interplay. To explain the dynamics that shape the relationship between life domains, border theory (Clark 2000) has largely followed the work of Hall and Richter (1988), who introduced flexibility and permeability as cornerstone elements for investigating domain transitions.

The notion of *flexibility* is used to portray the extent to which a border is malleable and pliable in response to the demands generated in one domain or another (Ashforth et al. 2000; Clark 2000). Border flexibility directly influences a domain's structural aspects and magnitude, which can be *"larger or smaller or contracted over time"* (Nippert-Eng 1996, p.277). Taking this conceptualisation further, Matthews and Barnes-Farrell (2010) suggested that a border's flexibility level is subject to an individual's perceived ability and willingness to act upon domain borders to move across domains. In essence, flexibility is reflected by the degree to which borders may be shaped in the enactment process, allowing or inhibiting interactions between life domains. Flexibility governs when, where, and how life activities occur and how thoughts and emotions flow between domains (Allen et al. 2014; Daniel and Sonnentag 2016; Liang 2018). Concerning digital nomadism, research has portrayed flexibility as a central resource that helps digital nomads manage work and leisure demands (Nash et al. 2018; Reichenberger 2018). For example, digital nomads embrace flexibility to merge or separate work and leisure places, times, and social settings according to their needs and interests (Lee et al. 2019b; von Zumbusch and Lalicic 2020; Wang et al. 2020; Bonneau et al. 2023). However, the personal and professional freedom granted by flexibility often results in blurred lines between work and leisure, making it challenging for digital nomads to maintain a productive balance between these two aspects of their lives (Lee et al. 2019).

Permeability is another widely used indicator characterising borders. Border permeability has been identified as a central characteristic determining the relationship between two spheres of life. It specifically describes the degree to which a border consents to specific aspects from one domain being allowed to enter another (Clark 2000). In other words, permeability reflects the extent to which a domain is open or

closed to influence (De Alwis et al. 2022). Permeable borders are primarily associated with domain-specific behaviours, emotions, and cognitive patterns that flow across domains and affect the doings in another domain. Physical and temporal borders are permeable when elements of one domain are allowed to enter into places and times commonly associated with another (Dén-Nagy 2014; Liang 2018). For example, when a workplace is in close proximity to leisure or recreational environments, the borders between work and leisure can easily become permeable (Liang 2018). Permeations have often been conceptualised as interruptions and intrusions that negatively affect a person's ability to successfully manage borders between domains—leading to tension and irritation (Son and Chen 2018; Wang et al. 2022). By contrast, border permeability has also been thought of as a positive phenomenon that can lead to interdomain enrichment and increased overall life satisfaction (Greenhaus and Powell 2006; Liang and Liou 2022).

The literature on digital nomads highlights the complexity of their relationship between work and leisure borders. It reveals that digital nomads often desire to blur the lines between work and leisure (Cook 2020), resulting in the permeation of these borders. In digital nomadism, permeations are often related to the dual use of digital technologies (Cook 2020) and digital nomads' tendency to cowork and colive in places of leisure (Lee et al. 2019b; Aroles et al. 2022). Nonetheless, though the concept of permeability explains how digital nomads can bridge the borders between work and leisure domains, a shared consensus on the contribution of permeable borders towards achieving a balanced relationship between professional and private life is still missing.

The flexibility and permeability of borders are thus considered central mechanisms in facilitating or restricting the crossing of borders. When borders are highly flexible and permeable, they create an area of interaction in which they blur into each other (Liang 2018). Border theory defines this phenomenon as border blending (Clark 2000). When blending occurs, *"[t]he area around the presupposed border is no longer exclusive of one domain or the other"* (Clark 2000, p.757). In the blending process, the domains overlap and create a distinct area that Clark (2000, p.754) termed as *"borderland"* (see *Figure 2.4*). Along these lines, Nippert-Eng (1996) discussed the notion of interdomain overlap. Interdomain overlap is likely to occur when a high level of similarity is given between the time, spaces, and material artefacts that characterise each domain and how an individual thinks, socially behaves, and presents feelings.

According to Shortt (2015), in the borderland, life experiences are in-between and not fully part of one domain or the other. As a result, specific demands, interactions, and routines in the borderland cannot be exclusively associated with one domain or the other. In this vein, Ciolfi and Lockley (2018) observed that borderland situations can be purposely created to monitor demands and make conscious decisions about maintaining or dissolving borders.

Figure 2.4 Border perspective
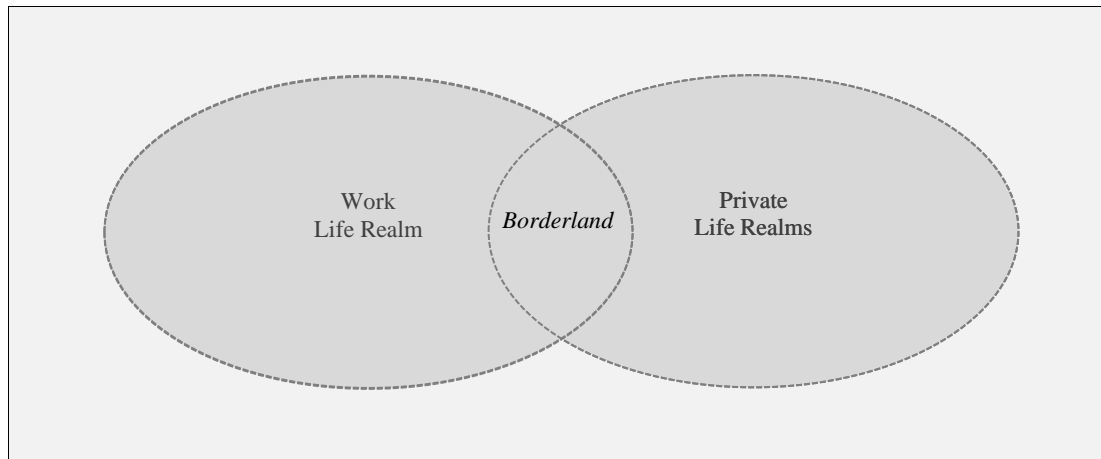
Source: Adapted from Clark (2000)

In this digitally rich contemporary society, borders are increasingly blurred and not clearly distinct. As a result, borderland work and leisure experiences blurred in space, time, and activity are becoming the new normal of many forms of digital work, including digital nomadism (Budtz-Jørgensen et al. 2019; Voll et al. 2022). In this environment, everyday practices become intertwined in a fluid nexus of social norms, expectations, and routines (Jarrahi et al. 2022). It is, in fact, often unclear in many types of digital work whether engaging in activities on social media can be regarded as a work or leisure activity or a combination of both (Bednar and Welch 2020). For instance, digital nomads working as travel bloggers find it difficult to draw clear borders between professional and private activities on social media and blogs (Willment 2020). Thus, in the context of digital nomadism, the notion of borderland contributes to shedding light on the complex and often ambiguous experiences that happen at the crossroads between work and leisure and help to reflect on the growth in blending professional and private states of affairs in a digitalised environment.

The combination of all the above-described elements, i.e., *flexibility*, *permeability*, and *blending*, defines the *strength* of a specific border (Clark 2000). Strength is defined as the ability of a border to permit or restrict permeations between domains (Clark 2000; Matthews and Barnes-Farrell 2010). Strong borders are characterised by limited flexibility and permeability, which in turn inhibit blending. On the contrary, weak borders are greatly flexible and permeable, allowing for interdomain blending. Thus, while strong borders facilitate the separation of domains, weak borders favour their integration (Clark 2000).

Besides these border characteristics, a last distinctive attribute relevant to this thesis is the concept of (a)symmetry. In her work, Clark (2000) introduced the idea of *border (a)symmetry*, however, without clearly defining it as a central border characteristic in addition to flexibility, permeability, blending, and strength. According to Clark (2000),

> *"[b]orders can be differentially strong depending on the ability of the border to prohibit the flow of permeations from one direction but not the other, or the ability of the border to bend one direction but not the other"* (p.758).

The idea of asymmetrically permeable borders was first introduced by Pleck (1977), who theorised that demands emerging from one domain might intrude on the other with unequal frequency in either direction. This interpretation underlines how domains may influence each other (a)symmetrically. In the literature, this phenomenon has also been called *differential permeability* (Kreiner et al. 2009).

The direction of permeations can indeed be symmetrical or asymmetrical (Allen et al. 2014). This means that one domain may be more permeable than another, allowing for permeation in one direction but not vice versa. For example, a work intrusion via a phone call might be accepted during a leisure activity, while a leisure interruption might be precluded during work time. The concepts of border strength and (a)symmetry are of central importance in understanding how digital nomads manage their work-leisure interface. These border characteristics allow digital nomads to consciously decide which elements from one domain may be integrated into another and which are kept apart. The five border characteristics are recapitulated in *Table 2.4.*

Table 2.4 Border characteristics

Characteristic	Description	Challenges for digital nomads
Flexibility	Flexibility refers to what extent borders change depending on the demands of one domain or another (Nippert-Eng 1996; Ashforth et al. 2000; Clark 2000).	Flexibility allows digital nomads to manage work and leisure demands via the border circumscribing them. It may, however, result in blurred lines between work and leisure.
Permeability	Permeability refers to what extent borders allow the flow of demands from one domain to the other (Nippert-Eng 1996; Ashforth et al. 2000; Clark 2000).	Permeations can either be perceived by digital nomads as a negative interruption and intrusion or as an enrichment.
Blending	Blending refers to what extent borders permit the overlap of different domains (Clark 2000).	Digital nomads find it difficult to separate their work and personal lives.
Strength	Strength refers to what extent borders resist to the overlapping of different domains (Clark 2000).	Strong borders help digital nomads to separate domains, while weak borders encourage integration.
(A)symmetry	(A)symmetry refers to what extent borders allow the flow of demands from one domain to the other in terms of direction (Pleck 1977; Clark 2000; Allen et al. 2014).	(A)symmetry enables digital nomads to selectively blend elements of one domain while keeping others separate.

2.3.6 WORK-LEISURE BORDER MANAGEMENT AND DIGITAL NOMADISM

The blurring borders between work and leisure is one of the central features that characterise digital work (Symon et al. 2021) and, therefore, digital nomadism. Through the lens of border theory, it is possible to examine how work and leisure borders are managed in practice complementing, in other words, the practice theory approach based on the sociomaterial lens. Although border theory has been developed to study how the management of work and family contribute to the achievement of balance (Clark 2000), its framework has proven to be of value in examining and conceptualising the relationship between work, leisure, and the blending of the two (e.g. Cook and Shinew 2014; Liang 2018; Son and Chen 2018; Liang and Liou 2022; Smith et al. 2022; Wang et al. 2022, 2023). Adopting the border theory lens therefore addresses the need for an approach where work and leisure are not seen as dichotomous but as mutually shaping elements of life (Reichenberger 2018).

The digital nomadism literature has highlighted the blurring lines of work and leisure and the need to understand how digital nomads integrate and balance them (e.g. Müller 2016; Reichenberger 2018; Orel 2019; Thompson 2019; Cook 2020; Green 2020; Nash et al. 2020; Wang et al. 2021; Cook 2023; Marx et al. 2023; Miguel et al. 2023;

Sánchez-Vergara et al. 2023). In this regard, it is of central importance to differentiate between different types of borders and understand how they are shaped and shape each other in order to consequently develop a holistic and precise picture of the practices that characterise digital nomads' border management and how these delineate different types of them. This study thus embraces Bassyiouny and Wilkesmann's (2023) call for research focusing on the boundary approaches developed by Ashforth et al. (2000) or Clark (2000) to examine hybrid work-leisure experiences of digital workers, such as digital nomads. This call follows initial research, which has demonstrated the value of the border theory approach in investigating the border management practices of office-based and home-based workers (Cousins and Robey 2015) and the impact of technology-mediated interruptions on the work-family relationship of corporate digital workers (De Alwis et al. 2022).

Adopting border theory in the context of digital nomadism promises to elucidate how the interconnectedness between digital nomads and digital technology shapes the management of work and leisure borders in practice. Thus, it allows the research aim and objective of this research to be addressed (*Chapter 1.1*). The following section summarises the literature review and discusses the research gaps that this thesis aims to fill before introducing the theoretical framework that will guide the development of the research strategy (*Chapter 3.1*).

2.4   SUMMARY OF THE LITERATURE REVIEW, RESEARCH GAPS, AND THEORETICAL FRAMEWORK

As digital technologies have become—and continue to become—more embedded in organisational and individual structures, new practices arise, creating challenging interrogation areas for scholars and practitioners. In fact, the nature of work practice is undergoing a transformation of unprecedented scale as digital nomads become empowered to actively design work times, spaces, collaborations, and tasks, assisted by an increasing number of mobile and ubiquitous digital technologies. In this context, the physical, temporal, psychological, and social borders that had traditionally separated work and leisure domains have become increasingly blurred. Digital technology becomes intertwined with the practices of digital work that support the creation, management, and dissolution of borders as well as the way transitions between domains occur. Thus, this study understands the sociomaterial system as a

field of practices in which the relationship between work and leisure is shaped, referred to here as the *Digital Work-Leisure System*. Border management practices are thereby recognised as a nexus of negotiations between the social and the material elements of practice, which take form in recurrently enacted situated activities. Activities are shaped by a practitioner's knowledge, motivation, and emotional structure. Moreover, they are influenced by the market's goals, historically bound into organisational structures, and the embedded rules of society shared by its members. Despite these fundamental shifts that are transforming the practices that govern how both work and leisure are organised, the review of the existing literature on digital nomadism revealed that these changes have been addressed to a limited and fragmented extent, putting forward several major gaps, which this thesis aims to fill.

In the digital nomadism literature, a limited number of studies have attempted to explore the practices adopted by digital nomads. These studies have focused on work practices across different forms of employment (Aroles et al. 2020), homemaking practices (Bergan et al. 2021), disciplining practices (Cook 2020), mobility practices (Green 2020), mobility and work practices (Hall et al. 2019), communicative practices (Nikolaeva and Kotliar 2019), informal and mediatised work practices (Périssé et al. 2021), and identity construction practices (Prester et al. 2019). While these studies have contributed valuable insights into the digital nomadism phenomenon, they lack a clear theoretical focus regarding how to capture practice in the form of actions and also insufficiently emphasise the interplay between work-leisure practices that characterise the lifestyle of digital nomads.

Within digital nomadism research, there is also a dearth of studies comprehensively examining how digital nomads manage the blurring lines between work and leisure in search of work-leisure balance. While many studies highlighted the importance of understanding this aspect of the digital nomadism phenomenon (e.g. Orel 2019; Thompson 2019; Cook 2020; Green 2020; Nash et al. 2020; Wang et al. 2021; Cook 2023; Marx et al. 2023; Miguel et al. 2023; Sánchez-Vergara et al. 2023), only few have attempted to analyse it. Research studies that directed their attention towards this aspect of digital nomadism concentrated primarily on the coworking environment (Orel 2019), the construction of community (Thompson 2019), self-discipline (Cook 2020), and organisational control (Marx et al. 2023).

Finally, a limited number of studies on digital nomads have attempted to categorise them by type, with early research differentiating digital nomads based only on their mobility patterns (Richards 2015; Reichenberger 2018). Additional research that followed attempted to classify digital nomads by observing their behaviour in relation to coworking spaces (Chevtaeva and Denizci-Guillet 2021) or by examining the employment situation of digital nomads (Aroles et al. 2020; Cook 2023). While insightful, these classifications are mainly based on a generic view of the digital nomadism phenomenon from an external position rather than from exploring it through the observation of the lived everyday doings and sayings that compose practices.

The fragmented picture of the digital nomadism phenomenon that such studies provide testifies to major gaps in understanding the overarching dynamics shaping the *Digital Work-Leisure System* in which digital nomads' work and leisure activities are inextricably intertwined. In this light, there is a need for a) an understanding of the dynamics that shape how digital nomads integrate and balance work and leisure (Cook 2023), b) adopting an approach where work and leisure are not seen as dichotomous (Reichenberger 2018), c) highlighting border management mechanisms (Bassyiouny and Wilkesmann 2023), and d) exploring practices that emerge from the interplay between digital nomads—as a social unity—and digital technology—as a material unity (De Alwis et al. 2022). Ultimately, there is a need for e) the development of a typology of digital nomads as digital nomads do not adhere to a singular type (Sánchez-Vergara et al. 2023). The need for research addressing these gaps is further strengthened by the fact that emerging forms of digital nomadism offer a glimpse of what the future of work and leisure might look like (Cook 2023; Marx et al. 2023). This is especially true seeing how COVID-19 accelerated the digital transformation of work all around the world (Kodama 2020), opening a scenario in which digital work is no longer just an option (Richter 2020) but a lived reality for an increasing number of workers, as discussed in *Chapter 2.1*. Considering these gaps and the aim of this research which is

> *to identify border management practices in the digital work-leisure system by investigating the relationship between work, leisure, and digital technology to uncover a practice-based typology of digital nomads,*

the theoretical framework of the *Digital Work-Leisure System* is presented in *Figure 2.5*.

Figure 2.5 Theoretical framework of the digital work-leisure system

CONTEXTUAL LOGIC
Digital nomadism
Digital nomadism logic | the practices of digital nomads are inextricably linked with digital technology
Digital nomadism elements | freedom of time, location, social interaction, tasks, technological objects
Digital nomadism conditions | formality, autonomy

LEADING CONCEPTUAL LOGIC
Practice theory
Practice logic | structured and situated doings and sayings
Practice components | teleoaffective structure, practical understandings, general understandings, rules
Practice entities | humans and materials

SUPPORTING CONCEPTUAL LOGIC
Border theory
Border logic | borders circumscribe and separate life domains
Border typologies | physical, temporal, psychological, social
Border characteristics | flexibility, permeability, blending, strength, (a)symmetry
Border transitions | domain-domain, domain-borderland, borderland-domain, borderland-borderland

DIGITAL WORK-LEISURE SYSTEM

Sociomaterial border system

Human
social agency

Work
domain of life

Border management
practices

Leisure
domain of life

Technology
material agency

Social and organisational system

The theoretical framework connects the key theoretical concepts of the sociomaterial and border perspectives—as leading and supporting theoretical lenses—which, combined, provide the *grounding* (Varpio et al. 2020) or the *sensitising concepts* (Bueger and Gadinger 2018) for researching the digital nomadism phenomenon—as contextual logic—as introduced in *Chapter 1.2* and *Chapter 1.3*. The model depicts how *human* and *material* agents become constitutively imbricated in the activities that compose the *work* and *leisure* fields of practices as a sociomaterial border system in which border management practices are established, maintained, and dissolved with relation to the wider social and organisational system. Based on this understanding, the theoretical framework guides the examination of how commonly shared border management practices bind groups of digital nomads together, which supports the conception of a *typology of digital nomads.*

Methodology

Since the Renaissance we have been constantly trying to go beyond our limits.
Today we are trying to determine those limits.
We have in fact reached the point where we have to ask,
what lies beyond these newly identified limits.

\-   Erhard Eppler

Methodology constitutes one of the core ingredients of conducting research. It represents the system of beliefs and values that governs the decisions that a researcher makes to explore theoretical perspectives and empirical phenomena (Bryman 2016). Methodology is, in fact, *"much broader than mere method"* (Mir and Jain 2018, p.5). It entails the philosophical, methodological, and ethical assumptions a researcher brings into research (Lincoln et al. 2018). An understanding of methodology as a framework of research principles is, therefore, of essential importance as it guides the operations at the base of the investigation process. Methodology binds theoretical accounts and empirical phenomena, which, in practice research, are crucial to untangle conceptual challenges, interpret empirical insights, and propose new accounts of how practice comes into being (Bueger and Gadinger 2018). Given the importance of

methodological considerations and reflections in practice-based studies, this chapter highlights the logic which underpins the research approach adopted in this study.

This chapter begins by introducing the overall research strategy, demonstrating how the methodological choices contributed to achieving the research aim and objectives. It continues by discussing the pragmatist philosophical foundation of this inquiry and the related ontological, epistemological, and methodological stances. The rationale for choosing an abductive methodological approach and a qualitative multimethod data collection strategy involving a) observant participation and b) praxiographic interview methods are then explained with reference to the adopted philosophical position. The chapter carries on by explaining the choice of theoretical sampling for the recruitment of participants, which in this study are deemed as *practitioners*. This is a result of, in the study of border management practices in the *Digital Work-Leisure System,* individuals being seen as actors in the making of practices. Next, the mixed methods data analysis strategy including a) a qualitative thematic template analysis and b) a quantitative archetypal analysis is introduced. The chapter ends with a discussion of the value of this research in terms of reliability and validity criteria and a reflection on the ethical implications and limitations of the adopted methodological approach.

3.1   RESEARCH STRATEGY CONSIDERATIONS

With the aim and objectives of this study in mind (*Chapter 1.1*), a research strategy comprising four distinct phases was developed (*Figure 3.1*). In *Research Phase 1,* the literature on digital nomadism, practice theory, and border theory (*Chapter 2*) was reviewed to develop a theoretical framework to direct the following research phases. Concerning this aim, an exploratory study (*Research Phase 2*) guided by pragmatist principles was designed to test the theoretical foundations generated from the initial literature review and to customise the design of the data collection instruments for the main study (*Research Phase 3* and *Research Phase 4*). The results of the exploratory study contributed to refining the literature review and the theoretical framework (*Chapter 2.4*). Furthermore, it provided an important source of information for developing the digital diary data collection instrument adopted in *Research Phase 3* and the semi-structured online interviews employed in *Research Phase 4.* Based on pragmatist thinking (*Chapter 3.2.2*) and abductive reasoning (*Chapter*

3.2.3), *Research Phase 3* and *Research Phase 4* were designed as two complementary data collection points to explore in-depth border management practices in the *Digital Work-Leisure System.*

Participants recruited through means of theoretical sampling (*Chapter 3.5*) were asked to complete a self-report diary (*Chapter 3.4.4.1*) for a period of seven days before moving to the interview stage. The information collected from the 32 recruited participants during the seven-day-long self-observation (224 self-report diaries) of their own practices contributed valuable insights to be further discussed in the praxiographic interviews (*Chapter 3.4.4.2*).

Figure 3.1 Research strategy
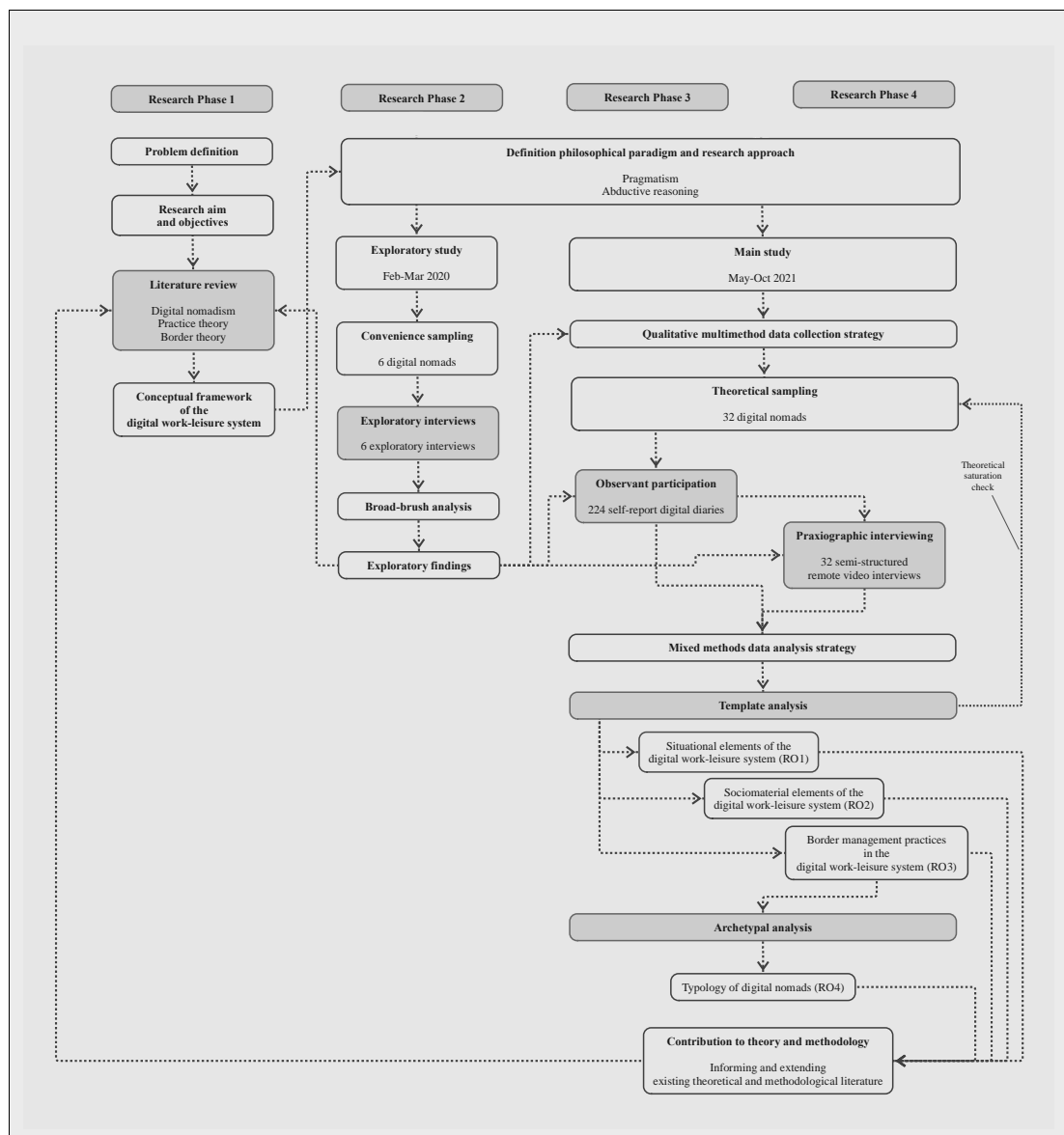
The data collected through both phases were subsequently analysed by adopting a qualitative template style of thematic analysis (*Chapter 3.7.3.2*). From this combined pool of data, situational (*Chapter 4.1*) and sociomaterial elements (*Chapter 4.2*) as well as border management practices (*Chapter 4.3*) in the *Digital Work-Leisure System* were identified, thus answering *Research Objective 1*, *Research Objective 2*, and *Research Objective 3.* To complete the mixed methods data analysis strategy, the identified border management practices were processed by means of a quantitative archetypal analysis (*Chapter 3.7.3.3*). This last step of analysis allowed to uncover a practice-based typology of digital nomads *(Research Objective 4)* by bringing to the surface the nexus of different practices that digital nomads enact in managing their work and leisure borders (*Chapter 4.4*). Overall, the findings of this research provide significant contributions by means of enlightening and expanding upon the theoretical and methodological literature focusing on the changing practices of work and leisure in the age of digitalisation (*Chapter 4*).

3.2   PHILOSOPHICAL CONSIDERATIONS

Having introduced this study's research strategy, this chapter now explains the philosophical foundation that guided the methodological choices—which is particularly important in practice-based studies. Adopting practice theory as a leading conceptual logic requires reflecting on the philosophical underpinnings related to the nature of practice and the conduct of practice-based research (Feldman and Orlikowski 2011). The following sections highlight the philosophical assumptions of this thesis.

3.2.1 PARADIGM THINKING

In the first place, conducting research requires researchers to adopt a paradigm of inquiry to guide disciplined research actions (Guba 1990). Within the scientific community, the paradigm discourse has evolved from Thomas S. Kuhn's (1962) seminal contribution entitled '*The structure of scientific revolutions'*. In his postscript, Kuhn (1970) referred to the notion of paradigm as

> *"the entire constellation of beliefs, values, techniques and so on shared by members of a given community"* (p.175).

In scholarly work that followed, the term paradigm has been defined in a variety of ways. For example, Guba and Lincoln (1998) defined paradigm as a set of principles that, combined, form a particular way of seeing the world. In the wider social sciences, the discourse on paradigm seeks to provide an answer to fundamental questions of how the social world can be studied (Cooper and Meadows 2016). Mir and Jain (2018) suggested approaching the research paradigm discussion in terms of ontological and epistemological principles guiding methodological and analytical approaches.

Ontology, on the one hand, refers to the sphere of philosophy concerned with the study of being and becoming of scientific knowledge. Therefore, ontological assumptions embody the intellectual acts of perceiving and knowing *what is real* (Bryman 2016). In other words, the ontological domain entails questions about the nature of existence and reality. Ontological questions revolve around whether the phenomenon under study exists and is real, either independently or as a function of consciousness and cognition.

Epistemology, on the other hand, represents the domain of philosophy concerned with the study of knowing about scientific knowledge. Epistemology implies questioning the nature of knowledge and the processes through which reality is accessed *as it is*. The principal interest of epistemological questions lies, therefore, in understanding the criteria that determine how scientific knowledge is acquired and what constitutes a legitimate and trustworthy claim to possess knowledge about reality. In turn, epistemology serves as a philosophical background to discern the relationship between the inquirer and what can be known (Duberley et al. 2012; Bryman 2016; Neesham 2018; Gray 2020).

Within the wider social sciences, and specifically in management and organisation studies, the paradigm discourse has largely evolved around five prevailing philosophical paradigms. These include positivism, interpretivism, critical realism, postmodernism, and pragmatism (Saunders et al. 2019). While these constitute the most commonly applied paradigmatic choices, academic literature illustrates the presence of a wide spectrum of paradigms as well as many forms and versions of each paradigm carrying different ontological and epistemological views (Bryman 2016; Creswell and Creswell 2018; Lincoln et al. 2018; Neesham 2018). In taking a closer look at the foundations of each paradigm, Lincoln and colleagues (2018) noted that

various paradigms exhibit similarities and differences as well as controversies and contradictions. Consequently, within the paradigm discourse, tensions and polarities have emerged that put into question the legitimacy and applicability of paradigm orientations, rules, and abstractions (Denzin 2010, 2017). Jennings (2005) argued that the main concern is not about determining which paradigm is superior but rather about identifying the most suitable one for fulfilling the research objectives within the current context.

The choice of a specific paradigm is shaped by both the discipline and the theoretical perspectives from which reality is researched (Lincoln et al. 2018). Thus, in the following section, *Chapter 3.2.2*, the paradigmatic choice of pragmatism is introduced, highlighting the philosophical assumptions linked with the study of practice.

3.2.2 PRAGMATISM AS PHILOSOPHY OF PRACTICE

In practice-based research, pragmatism has been defined as a *"philosophy of practice"* (Simpson 2018, p.54). Pragmatist thinking is guided by the Aristotelian notion of *phronesis* (see *Chapter 2.2.1*), which assumes that practice is manifested through actions (Bueger and Gadinger 2015). In this context, theoretical accounts serve as sensing concepts to explore, describe, and interpret the complexity of reality that incorporates human and material dimensions (Nicolini 2017; Bueger and Gadinger 2018). Emphasis is therefore placed on developing an understanding of the ambiguous dynamics at the base of the research problem (Creswell and Creswell 2018; Saunders et al. 2019) to provide practical solutions to real-world problems (Feilzer 2010; Neesham 2018). Thus, the pragmatist perspective suggests that reality is contextual. It promotes a sidestep from the contentious deterministic tendencies ingrained in (post-) positivism and its interpretivist counterpart (Neesham 2018). For example, Cecez-Kecmanovic (2016) noted that the absorption of people's perceptions and experiences in interpretivist accounts has limited the ability to appreciate the involvement and contribution of material actors in the creation of reality.

Ontologically, pragmatism suggests that reality exists independent of observation but is accessible via thought and reason (Goldkuhl 2012). Pragmatism advocates that multiple realities consisting of multiple layers exist, some of which are objective, subjective, or a combination of the two (Feilzer 2010), suggesting an inseparability between facts and interpretations (Neesham 2018). In this view, the pragmatist

approach implies that social reality is transactional, whether intra-, inter-, or extra-subjective (Simpson 2009). Practice, therefore, constitutes the ontological unit of analysis rather than the actors and structures that generate it (Pratt 2016). Based on these assumptions, in this thesis, practice is seen as an *"inherently innovative, experimental, and erratic"* process in a constantly shifting world (Bueger and Gadinger 2015, p.8). The notion of practice being emergent is particularly important in studies associated with the rapidly changing world of digital technology (Bueger and Gadinger 2015). To capture such a dynamic, pragmatist ontology relies on the development of theoretical frameworks that assume relevance and value by guiding action towards what may happen or come next (Simpson 2018).

Epistemologically, pragmatism promotes the idea that knowledge is inextricably intertwined with action (Simpson 2018). Knowledge is acquired through a view of human conduct that emphasises the combination of thinking and acting (Biesta 2010; Lorino 2018). This position suggests abandoning any aspiration to demonstrate a fixed truth, embracing, instead, an *"epistemology of inquiry"* dedicated to exploring new ways of acting (Lorino 2018, p.110). Thus, practice is considered an epistemology rather than the object of empirical research, which enables researchers to steer away from both the *"objectivist reification"* and the *"subjectivist reduction"* (Feldman and Orlikowski 2011, p.1242).

Assuming practice as an epistemological construct has implications for the study of practice through the lens of sociomateriality. Within the sociomaterial discourse, sociality and materiality are portrayed as two dimensions of the same sociomaterial system (Lorino 2018), generating controversial conceptualisations that have resulted in strong and weak sociomateriality dualisms (Gherardi 2019a). From this stance, Orlikowski (2007) claimed that *"there is no social that is not also material, and no material that is not also social"* (p.1437). Such a notion suggests a static integration of social intentions and material elements rather than the "*ongoing construction of a third"* (Lorino 2018, p.53). In other words, the construction of practice. Embracing a perspective that sees practice as an iterative synthesis of the social and the material enabled this research to appreciate how practice is brought into existence. This kind of understanding creates knowledge that can be used to foster successful action and the solution of problems of practical relevance (Saunders et al. 2019). Based on this understanding, this research adopted the view that knowledge is formed in practice.

Methodologically, pragmatism encourages the adoption of the most appropriate method for sensing practice, consistent with the scope of the investigation (Simpson 2018; Saunders et al. 2019). Following the notion of what *"works best"* (Johnson and Onwuegbuzie 2004, p.17), in studies of practice, it is common to see that established methods are often mixed and reinterpreted in accordance to theoretical practice needs (Bueger and Gadinger 2015). To explore digital nomads' border management practices and to uncover a typology of digital nomads, this study, therefore, adopted a multimethod data collection strategy—including observant participation and praxiographic interviewing—and a mixed method data analysis strategy—including template analysis and archetypal analysis.

Table 3.1 summarises the epistemological, ontological, and methodological implications of adopting a pragmatic stance for the study of border management practices within the context of digital nomadism.

Table 3.1 Research's philosophical stance

Typology	Description
Ontology	Practice produces rich and complex social reality through enactment, independent of perception.
Epistemology	Knowledge is formed in practice.
Methodology	Combination and reinterpretation of established methods considering practice theoretical concerns.

3.2.3 ABDUCTIVE RESEARCH APPROACH

This research embraced an abductive approach in order to explore the dynamics at the intersection between work and leisure from which digital nomadism and its practices emerge. Originally proposed by Charles Sanders Peirce (1975), the logic of abductive reasoning finds its grounding in the pragmatism paradigm (Tavory and Timmermans 2014; Simpson 2018). In qualitative research, abductive reasoning is a valuable alternative to deductive and inductive choices (Patton 2015). In the words of Peirce (1975), while deduction focuses on proving that *"something must be"* and induction emphasises that *"something actually is",* abduction suggests the possibility that *"something may be"* (p.106). Thus, abduction completes and broadens deductive and inductive accounts by offering a lens through which emerging phenomena are explored and possible explanations can be drawn (Simpson 2018).

Within the logic of abduction, the use of prior theoretical accounts is suggested to take advantage of existing knowledge while, at the same time, recognising its incompleteness, the need for new scrutiny, and openness to new findings (Caza 2012). To this end, abduction combines inductive and deductive thinking for theory development (Tavory and Timmermans 2014; Blaikie 2018). As concluded by Rinehart (2020), abduction is *"an approach and a process that is exploratory, creative, speculative, and about inference"* (p.7). For this thesis, the logic of abduction was particularly useful when exploring the construction of everyday reality. For example, in a recent study on social entrepreneurs, Symon and Whiting (2019) adopted an abductive design to explore the role of digital technology in the configuration of meaningful work through a sociomaterial practice lens. In the present research, abductive logic was embraced to access the reality accompanying digital nomads' border management practices in the *Digital Work-Leisure System*.

To explore the digital nomadism phenomenon, the abductive approach helped developing an understanding of the puzzle of activities that form border management practices. This was achieved by a back-and-forth movement between existing theoretical propositions (see *Chapter 2*) and emerging insights through empirical data (see *Chapter 4*), which reflect the nature of the praxiographic inquiry (see *Chapter 3.4.1*) (Tavory and Timmermans 2014; Bueger and Gadinger 2018). Existing theoretical constructs were seen as sensitising concepts rather than as rigid prescriptions (Schmidt 2017; Bueger and Gadinger 2018). As a result, theory and empirical work reciprocally shape each other as they become entangled (Schmidt 2017). This is particularly important for this thesis' inquiry as it explored digital nomadism as an evolving phenomenon with the scope of contributing novel theoretical propositions about border management practices in the context of digital nomadism.

3.3 EXPLORATORY STUDY CONSIDERATIONS

Prior to commencing the data collection process for the main study, six exploratory interviews were conducted between February and March 2020 (*Research Phase 2*). The exploratory interviews played a crucial role in enabling the researcher to acquire initial insights into border management practices within the *Digital Work-Leisure System*. A convenience sampling approach (Saunders et al. 2019) was used to recruit digital workers with flexible work arrangements across a range of different industries

(see *Table 3.2*). A total of six participants with flexible work arrangements were selected for this exploratory phase. After introducing the purpose of the study, the interviews were conducted using both an unstructured and a semi-structured praxiographic approach (Bueger and Gadinger 2018) to generate a rich and diverse range of insights into the main aspects of the inquiry. Participants were asked to talk about their work and leisure activities, their use of digital technology, and how they conduct their border management activities. Four interviews were conducted face-to-face, while two interviews were conducted online using Zoom due to the restrictions imposed by COVID-19. All interviews were audio recorded. The interviews lasted approximately 45 to 90 minutes for a total recording time of 5 hours and 31 minutes.

Table 3.2 Exploratory study participants

Name	Age	Gender	Occupation	Interview type
EXP1	46	Male	Data scientist	Face-to-face
EXP2	31	Female	Event manager	Online
EXP3	28	Male	Project manager	Face-to-face
EXP4	30	Male	Consultant	Face-to-face
EXP5	36	Male	Head of sales and business development	Face-to-face
EXP6	32	Male	Experience designer	Online

The analysis of the exploratory study was conducted by adopting a broad-brush approach (Jackson and Bazeley 2019) so as to identify general thematic areas relevant to the research. King et al. (2018) suggested using a pragmatic broad-brush approach to develop an initial template for further analysis. Following this approach, the central aspects of each interview were summarised and accompanied by a brief comment, highlighting preliminary themes and potential codes.

The exploratory interviews and their preliminary findings served several important purposes. First, the interviews were used as a source of information to refine the conceptual development of the literature review. These included the *Digital Work-Leisure System* and the management of borders in the structure of sociomaterial practice. The findings from the exploratory study revealed that border management practices involve an infrastructure of multiple interlinked dimensions that materialise in time, space, artefacts, and social and personal phenomena. Thus, they aided in clarifying the conceptual elements examined in *Chapter 2*, strengthened the

development of the research strategy to uncover the essential theoretical framework of the *Digital Work-Leisure System* (*Chapter 2.4*), and led to the addition of significant themes and codes to the a priori template used for the analysis of the data collected in the main study, as discussed in *Chapter 3.7*. For example, actionability, presence, intentionality, and control were added as preliminary dimensions of border management practices in the a priori template (see *Table 3.8*).

Second, the exploratory study was used to confirm the suitability of the interview method for data collection. This research phase also served to develop the researcher's interviewing skills and ability to focus on the key issues under investigation in different interview settings. During the exploratory interviews, numerous prompts were required to stimulate the practitioners' recollection of real-life examples of their border management activities and to provide detailed descriptions of the actual practice. This insight was instrumental in emphasising the need to collect several examples from everyday lived practices before the interview stage.

Third, the latter discovery led to the addition of the self-report diary method as an instrument preceding the interviews in the data collection strategy (see *Chapter 3.4.4.1*). Thereby, the exploratory interviews helped to refine the methodological design of the main study and to develop the observation and interview instruments. In this perspective, the pragmatic broad-brush analysis (Jackson and Bazeley 2019) and the related exclusion of the exploratory interviews from further analysis in the main study are not perceived as a limitation, especially since this process has, in fact, contributed to strengthening the data collection and analysis procedure of the main study.

3.4 DATA COLLECTION CONSIDERATIONS

In research, the term method is used to refer to those research techniques—informed by methodology—that are employed to collect data (King and Brooks 2017). Qualitative methods, such as interviews, diaries, and observations, are often used to expose practices in the social world that depend upon complex social phenomena (Silverman 2017). Therefore, qualitative data collection is particularly suitable for investigating the richness of components implicated in the development, reproduction, and dissolution of practices (Spaargaren et al. 2016). In this section, the methodological choices adopted in *Research Phase 3* and *Research Phase 4* are

introduced as theoretical concepts to be applied for sensitising practice, as suggested by Bueger and Gadinger (2018).

3.4.1 PRAXIOGRAPHY AS METHODOLOGICAL ORIENTATION IN PRACTICE-BASED STUDIES

In practice-based research, qualitative approaches enable exploration at the root of shifting social phenomena, thereby disrupting those taken-for-granted structures at the base of doings and sayings (Spaargaren et al. 2016). Researchers ought to immerse themselves in the field of practice to comprehend the contemporaneous conditions in which social and material entities are organised and blended into practice (Schatzki 2012). This view is shared by Leonardi (2015), who argued that in order to conceptualise practice, a researcher must delve into the space where the mechanisms of social and material entanglement transpire. In this line of thought, Schatzki (2012) suggested that the researcher "*has no choice but to do ethnography, that is, to practice interaction-observation*" (p.24). Ethnographic approaches are proven helpful when the researcher seeks to examine the individual activities that compose practice in real-life settings (Gherardi 2019a; Loscher et al. 2019). The use of an ethnographic approach as such not only enables the researcher to engage with practice but to also adequately turn practice into theoretical propositions (Molloy 2008).

In the study of practice, ethnographic research is often called praxiography[1] (Bueger and Gadinger 2018). The term *praxiography* has been popularised by Annemarie Mol (2002), who adopted it to refer to practice-based ethnography as *"a story about practices"* (p.31). As such, praxiography differs from traditional ethnography, which is typically concerned with people's way of living as a manifestation of culture (Schmidt 2017; Bueger and Gadinger 2018; Gherardi 2019b). In essence, praxiography is a form of practice-based ethnography that provides a representation of practice as an arrangement of activities. Schmidt (2017) argued that praxiographic inquiry seeks to uncover the *"modus operandi"* (p.15) of the human and material

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[1] The term praxiography is preferred to the term praxeology used by other scholars (e.g. Schmidt 2016; Nicolini 2017; Schmidt 2017) to review the methodology of practice theory. In doing so, it follows Bueger and Gadinger (2018), who highlight that the suffix "-graphy" refers to an epistemic activity while "-ology" is used to indicate an area of study or knowledge.

entities constituting social practices. In this study, the modus operandi is represented by *digital nomads as practitioners* and by *digital technologies as material artefacts*.

Praxiography brings to the fore the methodological orientation embedded within practice theory (Nicolini 2017). As originally conceptualised by Mol (2002), praxiography *"stubbornly take[s] notice of the techniques that make things visible, audible, tangible, knowable"* (p.23). A similar view is suggested by Gherardi (2019b), who argues that praxiography represents a methodological framework valid for describing and reconstructing the web of activities constituting practice as well as for appreciating how human and material actors are constitutively entangled within a practice. In this light, by means of a praxiographic approach, *"what people actually do while working, organizing, innovating, and learning"* (Gherardi 2019b, p.742) can be explored. Considering the aim of this research, i.e., to identify digital nomads' border management practices in the *Digital Work-Leisure System* and, correspondingly, propose a practice-based typology of digital nomads, this study adopts praxiography as the guiding methodological framework. Based on this understanding, the qualitative multimethod data collection strategy adopted in this research can be introduced next.

3.4.2 QUALITATIVE MULTIMETHOD DATA COLLECTION STRATEGY

Scholars seem to have agreed on the importance of adopting qualitative methods for studying practice (e.g. Nicolini 2012; Schatzki 2012; Gherardi 2019a). Qualitative methods are believed to be indispensable to understanding underlying patterns at the base of doings and sayings that happen in situ and how the involved material elements are utilised (Spaargaren et al. 2016; Leonardi 2017). As Holloway and Galvin (2017) suggested, qualitative research is particularly useful as it

> *"focuses on the way people make sense of their experiences and the world in which they live [...] to explore the behaviour, feelings and experiences of people and what lies to the core of their lives"* (p.3).

In this regard, Bueger and Gadinger (2018) observed that practice-based studies can draw upon a rich repertoire of qualitative methods and techniques tailored to recognise the centrality of the phenomenon under investigation. Similarly, Schatzki (2012) argued that quantitative and qualitative approaches can be appropriate when obtaining an overview of the practices at the base of a social phenomenon. However, practice theory-inspired empirical studies that adopt quantitative methods or combine

qualitative and quantitative methods remain an exception (e.g. Barley 1990; Cheng et al. 2007; Dobernig et al. 2016; Littig and Leitner 2017).

While a mix of qualitative and quantitative data collection methods is often considered problematic in terms of paradigm compatibility (Silverman 2017), the combination of qualitative methods offers the possibility to enrich the quality of both the research process and the theoretical conclusions that can be drawn from the findings (Pritchard 2012; Mik-Meyer 2021). A qualitative multimethod research strategy (Creswell 2015) is, nonetheless, rather novel, both in terms of guiding principles and application (Morse 2010; Pritchard 2012; Cassell and Bishop 2019). Multimethod qualitative research supports combining a wide range of methodologies, such as individual, group, and online interviews as well as a large variety of observation approaches and the study of documents (Mik-Meyer 2021).

Contemplating the combination of qualitative methods in management and organisational research, Pritchard (2012) highlighted three different approaches to conducting qualitative studies. These include instrumental, integrative, and dialogic approaches. In an instrumental approach, a method is used in a supplemental way to prime for the core method. Differently, in an integrative approach, a method is used within the frame of another method, while in a dialogic approach, two methods are used interactively to mutually frame and shape a study.

This thesis embraced a qualitative multimethod approach in which observant participation (*Research Phase 3*) and praxiographic interviewing (*Research Phase 4*) were used in a dialogic way. The collected data in the observant participation phase (*Research Phase 3*) was, in fact, applied to update the subsequent praxiographic interviewing phase (*Research Phase 4*), introduced in the next section (*Chapter 3.4.3*). The data from both phases were then jointly used to provide an answer to the research aim and objectives of this study.

Adopting this approach was particularly useful in unpacking practitioners' views, experiences, perceptions, and expert knowledge (Pritchard 2012). Doing so provided a certain depth of analysis and enabled access to a holistic picture of the phenomenon under investigation through the combination of longitudinal and situational insights (Mik-Meyer 2021). As such, this research is coherent with the pragmatist paradigm, which advocates the use of multiple methods in order to gather multiple points of view

surrounding a complex phenomenon (Saunders et al. 2019). This perspective is shared by Schatzki (2012), who claimed that in the study of practice

> *"[t]here is no alternative to hanging out with, joining in with, talking to and watching, and getting together the people concerned"* (p.25).

Before discussing the rationale for the observant participation and praxiographic interviewing methods, *Figure 3.2* offers a graphical representation of the adopted qualitative multimethod data collection strategy and the subsequent mixed method data analysis strategy.

Figure 3.2 Data collection and data analysis strategies
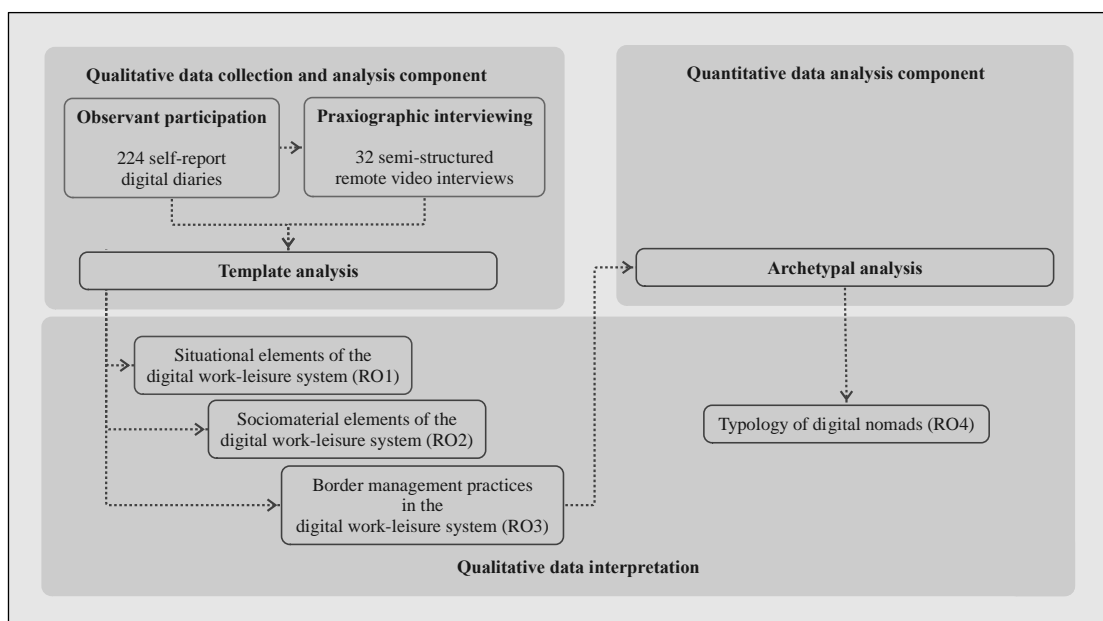
3.4.3 CHOICE OF PRAXIOGRAPHIC DATA COLLECTION METHODS

Pondering on the doings of practice research, Bueger and Gadinger (2018) observed that praxiography is an open methodological playground, free from doctrinal standards, in which social phenomena can be explored through an observational, conversational, or interpretative perspective. This gives room for observing practice as it occurs, talking about what happens in practice, and studying documents, records, and artefacts embedded in practice. While the praxiographic stance embraces such a broad portfolio of data collection methods, observations are, however, often viewed as the most revealing and adequate approach for grasping the nature of everyday activities in a social system (Nicolini 2012; Leonardi 2015; Schmidt 2016; Nicolini 2017; Schmidt 2017). In particular, Nicolini (2017) argued that *"[w]itnessing the*

scenes of action is [...] a necessary passage for any study of practice" (p.27). Schmidt
(2017) went on to say that in praxiography

> *"[o]bserving actual linguistic, bodily, tacit and pictorial courses of (inter-)*
> *action as they happen, plus practitioners' sense-making as well as*
> *understanding, interpreting, articulating and describing such processes is at*
> *centre stage"* (p.15).

In praxiography, observations are thus of particular value to familiarise oneself with a
new practice in the natural settings where it is enacted (Nicolini 2017). This is because
observations address the need of the researcher to understand the situatedness of
doings and sayings constituting an unfamiliar practice (Gherardi 2019b). While a
range of direct and indirect observation techniques (e.g. practitioner and non-
practitioner observations) can be adopted in the study of practice, Czarniawska
(2014a) argued that it is impossible for an observer to possess greater knowledge than
an actor. However, an observer may notice different aspects of a situation that may not
be apparent to the actors involved. Gherardi (2019a, p.103) indicated that in observing
practice, the methods employed to perceive or observe something inherently shape
how it is viewed. As a result, every act of "*seeing*" is also an act of "*non-seeing*"
because certain aspects may be overlooked or obscured by the chosen observation
method.

These reflections highlight that observations often fail to capture and represent the real
nature of the practitioner's actions when the observer is on the outside of the
phenomenon under investigation. This is because the necessary "*outsiderness*"
required to develop an understanding of the practitioner is difficult to achieve and
because the observer is not competent or too occupied with immersing in the practice
under observation (Czarniawska 2014b, 2017). The separateness of the practitioner
and the observer is problematic as it concerns the researcher's ability to see significant
events as they occur in a fragmented way and in multiple contexts that extend beyond
the observable (Czarniawska 2004). As noted by Bueger and Gadinger (2018), "*there*
will remain situations in which practitioner or direct observation is impossible"
(p.149).

This is particularly true considering the nature of this study. Digital nomads' practices
largely occur in relation to the digital environment, which are often fragmented in
terms of time and location and stretches over multiple life contexts beyond public
access. Thus, any attempt to observe practices might be considered rather ambitious

as well as intrusive and might lead to an incomplete view of the phenomenon. Returning to Czarniawska's (2017) steps, traditional observations, thus, do not fit the study of practice in contemporary societies. Therefore, researchers are called to be innovative and embrace creative empirical strategies and novel forms of praxiographic inquiry (Bueger and Gadinger 2018; Gherardi 2019a).

To overcome the limitations linked with practitioner observations, Czarniawska (2017) suggested exploring practices through the collection of the practitioner's observations, a method that she describes as *observant participation* (Czarniawska 1998, 2014a, 2014b). Observant participation involves turning practitioners from simple informants into temporary praxiographers, who observe and record lived practice in a similar way to field notes (Czarniawska 2014a, 2014b). As a self-report method for the study of practice, it is designed to capture the scene of action as it happens in situ or as Ludwig et al. (2016) named it *"in the wild"* (p.487), which is a key prerogative of any practice study. According to Moeran (2009), observant participation provides insights into practice that go beyond the practitioner's presentation of self in social life, which Erving Goffman (1959) described as *frontstage* expressive behaviour. In other words, by providing access to the *backstage*, observant participation not only extends the limits of the observable but also provides opportunities to explore the structure of doings and sayings at the core of organised activities.

In agreement with Schatzki (2012), Bueger and Gadinger (2018) argued that praxiographic research of the study of practice involves combining methods in accordance with the phenomenon under investigation. To this extent, Czarniawska (2014a) suggested supplementing the initial records of activities obtained from observant practitioners with interviews. The combination of these two techniques enables a *"multisensory perception"* and a *"feeling of completeness"* (Czarniawska 2014b, p.91) that are required for the reconstruction and conceptualisation of practice accounts.

In praxiography, interviews not only ideally complement any type of observation (Bueger and Gadinger 2018) but also constitute an observation opportunity on their own (Czarniawska 2014a). It is, in fact, through talking with a practitioner about their actual practice that an understanding of how practice is enacted can be obtained (Bueger and Gadinger 2018). Forsey (2010) claimed that the best way to comprehend

people's actions is to interact with them personally and encourage them to share their experiences. This would include exploring the reasons behind their actions and the effects of their actions on themselves and others.

Towards the development of such an understanding, scholars have called for interviewing strategies that produce insights into significant events and the practitioner's stance in the course of action (Bueger and Gadinger 2018; Gherardi 2019a). An in-depth, lengthy, and interactive *ethnographic interview* approach (Spradley 1979) might serve this purpose. For Spradley (1979), ethnographic interviews help reveal the tacit knowledge that governs human action and lies outside everyday awareness. Thus, conducting interviews in an ethnographic style implies that the researcher assumes a position in which the central interest is to learn from the informant. In the words of Spradley (1979), the researcher ought to treat the informant as a teacher and approach the interview with the following attitude in mind:

> *"I want to understand the world from your point of view. I want to know what, you know, in the way you know it. I want to understand the meaning of your experience, to walk in your shoes, to feel things as you feel them, to explain things as you explain them. Will you become my teacher and help me understand?"* (p.34).

An ethnographic interview approach enables one to probe the mechanisms that guide doings and sayings and to gain a native perspective of how these are enacted in practice. Considering that in practice studies, the focus lies on describing the everyday practice rather than the cultural scene in which practice is embedded, this thesis adopted the structure of an e*thnographic interview* as a frame for the development of what is called *praxiographic interviewing*. To borrow a few terms from theatre jargon, in this study's praxiographic interviewing, the practitioner is the actor, the lived practice is the play, and the praxiographer is the listening audience.

To conclude, it can be argued that the mix of observant participation and praxiographic interviews enables what Moeran (2009) described as *"involved detachment"*, which in his words, distinguishes *"the very best of social scientific analysis"* (p.148). Moreover, by adopting this specific qualitative-qualitative methodological choice that has received relatively limited attention, this research addresses the need for originality and inventiveness, which is a primary requirement in doctoral research (Pritchard 2012). Combining qualitative data collection methods in practice therefore contributes to the multimethod discourse in management and organisational studies.

3.4.4 DATA COLLECTION PROCEDURE

Adopting a qualitative multimethod strategy for data collection requires several critical reflections connected to the development of instruments and data collection procedures. The following sections present considerations pertaining to the development of the observant participation and the praxiographic interviewing data collection instruments, the procedures adopted for data collection, and the achievement of theoretical saturation. In this context, emphasis is placed on how the data collection instruments contributed to *zooming in* (Nicolini 2012, 2017) on the accomplishment of border management practices in the *Digital Work-Leisure System* (*Chapter 2.4*).

3.4.4.1 OBSERVANT PARTICIPATION INSTRUMENT

Observant participation (*Research Phase 3*) was chosen as a data collection method for its ability to allow for data collection in situ, meaning it enables the researcher to witness practice as it is lived from the practitioners' perspective (Czarniawska 2014b). As noted by Nicolini (2012), in practice research, the researcher must assume an observational position to investigate how practice occurs. To capture the essence of practice, scholars have adopted diverse observational approaches (Czarniawska 2014b), including becoming observant practitioners (e.g. Moeran 2009; Sufrin 2015; Wilkinson 2017). Such an approach requires the researcher to become profoundly involved in the field of study or, in other words, to *go native,* as argued by Honer and Hitzler (2015). However, becoming an observant participant requires active participation in daily activities over an extended period to experience practice as a full member (vom Lehn 2019).

Thus, as an alternative to becoming an insider in the doings of digital nomadism, this research adopted observant participation as a method for gaining insights from digital nomads themselves. By doing so, observant participation promises to open a new avenue for rich discovery. This is in line with Leonardi (2015), who argued that *"[t]o actually get inside the space of work practices will require researchers to focus their efforts in several directions"* (p.255).

In this context, Leonardi (2015) called for longitudinal observations of practice. Observant participation facilitates an answer and contribution to this invitation. In this

thesis, observant participation is centred on a self-report approach that makes collecting longitudinal data in a structured way possible, based on a range of sensitising observational questions. Self-report methods are particularly suitable for *"capturing information about people and their interactions with regard to their environment"* (Ludwig et al. 2016, p.489). Initially conceived by Czarniawska (1998) in observant participation, *self-report* methods, such as diaries, constitute a medium through which observed practice happening in situ can be documented.

In these self-report approaches, practitioners' information collection is often undertaken at regular intervals in response to particular events or when a signal is given from the researcher (Ludwig et al. 2016). This study adopted an interval-contingent approach, which means that the act of recording information follows a daily rhythm. In this case, observant participants were asked to recall their border management practice from the previous day. Such an interval-contingent approach, also known in psychology as *Day Reconstruction Method* (Kahneman et al. 2004), promotes memory priming and thus supports the recollection of living situations that occurred the previous day. Compared to signal-contingent and event-contingent self-report approaches, where participants are required to record their activities throughout the day, a reconstruction method is less invasive as it requires only a single recording session per day. At the same time, it provides the means to record a full range of activities relevant to the study in a variety of situations rather than a limited sample of activities (Kahneman et al. 2004).

Though adopting a self-report approach yields an effective collection of information about situated practices, Ludwig and colleagues (2016) highlighted several potential downsides influencing the quality of information. As participants carry the responsibility for data collection, the observation and recording of information over a prolonged period might influence the participants' behaviour and ability to capture new information. While such disadvantages were critically reflected, in this research, the self-report approach provided greater advantages in enabling access to information that would otherwise remain hidden from external observation.

Considering the richness of potential events triggering border management activities in the context of digital nomadism, an observation period of seven days was selected to avoid the emergence of the issue mentioned above. Furthermore, the timespan of a

week is adequate to capture significant events happening not only during regular working days but also over the weekend. This approach is in line with Whiting et al.'s (2018) exploration of work-home boundaries in the digital world, in which individuals participated in data collection through video diaries over a period of a week. Similarly, in recent studies involving digital technology and knowledge workers' mobility (Nelson et al. 2017) and nomadic workers' use of digital technology (Jarrahi et al. 2021a), diary entries were collected over a period of seven to ten days.

By doing so, this study differs from the observant participation approach developed by Czarniawska (1998). Czarniawska's (2014a) original version of observant participation involved an extensive observation period of eighteen months to capture management initiatives of organisations in crisis. By contrast, this thesis focuses on situated everyday practice rather than its change over time. This difference in purpose thus justifies the difference in time dedicated to the collection of observations.

Several formats can be considered for collecting self-report diaries. Besides paper diaries, self-reported information can be collected using different technologies and devices, including everyday mobile and smart devices (Ludwig et al. 2016; Schnauber-Stockmann and Karnowski 2020). Considering the scope of this study and the digital nomads' extensive use of digital technology at work and in other spheres of life, everyday digital technology is embraced as a medium for capturing information about observant participants' management of work and leisure borders. In this way, diaries turn into *digital diaries*, a novel form of self-reported information collection particularly suited for exploring situated practices in naturalistic settings (Jarrahi et al. 2021a). Furthermore, digital diaries enable immediacy and convenience in recording rich data by giving editorial power to the observant participant (Jarrahi et al. 2021a). By empowering participants to control the process, a detailed account of practice—as it unfolds—can be achieved (Symon and Whiting 2019). It also captures how participants understand the distinction between work and leisure (Ludwig et al. 2016). Collecting information via a digital diary is also critical when it comes to raising the validity of information gathering. Participants were invited to complete their digital diaries by filling out a digital form on the Qualtrics platform.

To support observant participants' ability to record and summarise detailed information about specific events and activities, the snippet technique can supplement

studies that utilise digital diaries (Jarrahi et al. 2021a). First advanced by Joel Brandt and colleagues (2007), this technique involves collecting informative snippets in text, audio, or photo form taken in situ through a mobile device. Thus, snippets allow participants to quickly capture an occurrence's essence by keeping its situational nature intact. Snippets then function as prompts when filling out the diary. In this context, they contribute to the collection of valuable information under mobile or active conditions improving the validity of the captured and recorded data. Generally, including snippets in observant participant digital diaries promotes the collection of rich data (Jarrahi et al. 2021a). To do so, an upload link was added at the end of the digital form of the digital diaries.

Moreover, observational themes for focusing on sensitising practice were adapted from Nicolini's *"palette for zooming in"* (2012, p.220). Aiming to expose border management activities in the *Digital Work-Leisure System*, a range of questions relating to situated doing and sayings were formulated. These were included to guide participants towards recording detailed information about events that triggered border management actions (see *Appendix 1*). For example, sensitising themes regarding doings and sayings and digital technology artefacts and tools provided observant participants with a structure to record their observations about their border management practices (*Table 3.3*).

Table 3.3 Themes in the observant participation instrument

Theme	Content
Doings and sayings	Doings and saying and related cognitive and emotional components used in border management processes and transitions.
Time	Temporal frame in which border management processes and transitions take place.
Location	Physical location in which border management processes and transitions take place.
Social setting	Configuration of border management processes and transitions according to the social setting.
Rules and understandings	Formal and informal rules and understandings related to border management processes and transitions.
Digital devices, applications, tools, and platforms	Digital devices, applications, tools, and platforms used in border management processes and transitions.

In conclusion, Jarrahi et al. (2021a) suggested that a self-report approach, such as digital diaries, constitutes a useful instrument that, if combined with practitioners'

interviews, provides the opportunity to secure a rich understanding of practice in the digital world. *Appendix 2* shows an example of a complete digital diary. In this study, the digital diaries collected through observant participation are complemented by praxiographic interviews, as presented in the following section.

3.4.4.2 PRAXIOGRAPHIC INTERVIEWING INSTRUMENT

Interviews represent a prominent method for data collection in management and organisation studies (King and Brooks 2017) and are a frequently used source of information in praxiographic studies (Bueger and Gadinger 2018). In this study, the praxiographic interviewing technique was adopted for its ability to complement and broaden the understanding of practice generated through the observant participation approach and the collected digital diaries (*Research Phase 4*). Towards this goal, praxiographic interviewing was used as an instrument to produce insights into significant activities and the practitioner's stance in the course of action (Bueger and Gadinger 2018; Gherardi 2019a) by enabling *"thoughtful questioning, sensitive probing, and reflective listening"* (Salmons 2015, p.1). This was achieved by eliciting specific answers and using probing questions to explore case-specific aspects that required further attention. Furthermore, reflective listening is important by treating the interview as an observational encounter (Czarniawska 2014a). In this research, this was accomplished by carefully listening to verbal expressions, taking notes of nonverbal language, and considering the implications of both, alongside taking the physical settings and the interviewer's own behaviour during the interview into account (Salmons 2015).

To ensure thoughtful questioning and sensitive probing, a semi-structured interviewing format was selected. This method of interviewing was chosen for the flexibility of the interview process and its successful ability to collect rich data by enabling practitioners to explain events, patterns, and activities (Bryman 2016) relating to the border management practices in the *Digital Work-Leisure System*. The interview instrument consisted of questions derived from the literature review (*Chapter 2*) and the theoretical framework (*Chapter 2.4*). Additionally, questions asked in the instrument were complemented with insights derived from the participants' previously collected digital diaries (*Table 3.4*). The interview instrument can be found in *Appendix 3*.

Table 3.4 Themes in the praxiographic interviewing instrument

Theme	Content
Practitioner	Profile of the research practitioner.
Digital work	Conditions of the digital work-leisure system.
Sociomaterial practice	Organising principles of sociomaterial imbrications in activities.
Border management	Border management process and transitions.
Border management practice in the *Digital Work-Leisure System*	Distinguishing characteristics of the border management practice in the digital work-leisure system.
Observant participation digital diaries	Recurring patterns and unanticipated elements in the practitioner's digital diary entries .

Flexibility was a particularly important characteristic of the semi-structured interviews in this study insomuch as it enabled the inclusion of prompting questions derived from the observant participation diaries next to theoretically-based questions (Saunders et al. 2019). Thus, semi-structured interviewing offers opportunities for interesting conversations about serendipitous findings emerging from the preceding diaries (Jarrahi et al. 2021a). The flexibility of this interview approach further captured new insights that emerged during the data collection process to be used in the subsequent interviews by following a process of progressive iteration from the interview protocol (Forman et al. 2008). Furthermore, it allowed participants to bring to the fore elements of practice that are particularly relevant and important to *them* (King and Brooks 2017). In this way, the praxiographic interviewing instrument aimed at uncovering those elements of practice that cannot be directly observed but are tied to the practical knowledge of a practitioner who personally participates in the practice (Bueger and Gadinger 2018).

In line with the nature of this study, digital technology was chosen as a medium for conducting the praxiographic interviews. Interviews were conducted online by using everyday digital technology, such as smartphones, tablets, or computers that functioned as the communication tool between the researcher and the participants (Salmons 2015; Bryman 2016). The rationale for the choice of online interviews is threefold. First, it was important to remove any constraints that limit the practicability of the interview. For example, the setup of online interviews makes it possible to reach participants despite any geographical limitations (Salmons 2015; King et al. 2019; Saunders et al. 2019). Second, online interviews constitute a safe instrument for the collection of data in terms of personal health and safety, as the researcher and

participants avoid direct contact (Bryman 2016; Saunders et al. 2019). This consideration was of utmost importance due to the ongoing COVID-19 pandemic during data collection in 2021. Third, it was critical to allow the researcher to be virtually present in settings that would otherwise be impossible to access in person, for example, closed workplaces (Salmons 2015).

Digital technology as a communication medium guarantees contextual naturalness (Mann and Stewart 2002). It does so by allowing the conversation to take place in the very setting where the practices under investigation occur (King et al. 2019). In this manner, the interview may occur in work areas, leisure settings, or anywhere in between. Interviews conducted in such settings can be considered an 'observational encounter', as suggested by Czarniawska (2014a). In this study, interviews were conducted with digital nomads located in Boracay, Philippines, or Oaxaca, Mexico, for instance. *Appendix 4* presents an example of an online interview in which the study participant is sitting in the van he uses to live, travel, and work. Therefore, it can be argued that choosing digital technology as a medium for praxiographic interviews allowed the conversation with participants to take place in the same settings from which the research enquiry was born, namely, the *Digital Work-Leisure System*.

All online praxiographic interviews in this study were conducted by embracing the remote video technique, as defined by King et al. (2019). While the remote video technique remains in its infancy, its potential as an interviewing modus is becoming increasingly recognised in qualitative research (King et al. 2019). Interviewing practitioners via the same tool used in their everyday practice gave participants a sense of comfort while contributing to the interview in a familiar physical and online setting (Salmons 2015), ultimately also improving the validity of the study (see *Appendix 4*). Furthermore, conducting the interviews through the remote video technique established a type of engagement between the researcher and practitioners that closely resembles face-to-face interviews. This type of interview allowed for real-time synchronous conversations combined with a visual element (Bryman 2016; King and Brooks 2017). In other words, the remote video technique was of particular value as it not only embodied a natural interaction between the researcher and the practitioner but also permitted the observation of nonverbal communication cues (Salmons 2015).

Although the remote video technique represents an attractive option for conducting online interviews, some researchers have highlighted potential issues of this method, including sampling limitations, practitioners' acceptance of the technological medium, and recording quality problems (Salmons 2015; Bryman 2016; King et al. 2019). Seeing as the sample of this study comprised digital nomads who engage in digitally mediated communication activities on a regular basis, the remote video technique was regarded as a suitable solution. Specifically, the video conferencing tool Zoom was chosen as a well-suited medium for the remote conduction of the praxiographic interviews. Zoom is a widespread digital work tool (Richter 2020; Leonardi 2021) used daily by 300 million practitioners (Reuters 2020) on a wide range of everyday digital devices and operating systems. Besides its audio and video communication features (e.g. through speakers, microphones, and webcams), Zoom also offers scheduling and recording solutions, which were used in this research.

Using an online medium for praxiographic interviewing combined with an observant participation approach based on digital diaries led to the exploration of the *Digital Work-Leisure System* by learning about border management practices with a focus on shared practices across different types of digital nomads.

3.5   SAMPLING CONSIDERATIONS

Before moving on to the collection of data, the sampling approach employed to recruit practitioners for *Research Phase 3* and *Research Phase 4* was evaluated and reflected upon. In qualitative research, sampling considerations revolve around selecting and gaining access to suitable participants who can provide insights into the phenomenon at the base of the research enquiry (Saunders and Townsend 2018). Sampling reflections are required to identify a target population in connection with the purpose of the study. Within the target population, a sample is selected with the scope of collecting information-rich data needed to develop and advance theoretical propositions (Saunders et al. 2019).

Considering the research strategy described above (*Chapter 3.1*), the following sections explain the rationale for the sampling strategy, highlighting the criteria used for sampling as well as the reasoning behind defining the sampling size.

3.5.1 SAMPLING STRATEGY

Within qualitative research, a number of different probability and non-probability sampling approaches can be adopted in order to identify key informants for the investigation of social phenomena (Gray 2020). Bryman (2016) noted that probability sampling finds limited application in qualitative studies as it often stands in conflict with the doings and philosophical underpinnings of qualitative research. Indeed, much qualitative research follows a purposive sampling strategy (Bryman 2016). Purposive sampling seeks to strategically select a range of diverse *"information-rich cases"* (Patton 2015, p.264) from which a phenomenon can be studied in depth. Adopting a purposive sampling strategy therefore helps select participants in alignment with the research query and the collection of relevant information (Bryman 2016; Saunders et al. 2019).

In this study, purposive sampling is particularly appropriate in developing an account of a specific practice in a particular context (Gray 2020). Considering the aim and objectives of this study, a theoretical purposing sampling strategy was adopted; the reason being that theoretical sampling is a sampling technique which can be applied to a diverse range of data collection activities, including observations and interviews (Charmaz 2014), with the aim of developing novel theoretical understandings. This sampling approach has its roots in the seminal writing of Barney G. Glaser and Anselm L. Strauss (1967), who described it as

> *"the process of data collection for generating theory whereby the analyst jointly collects, codes, and analyzes his data and decide[s] what data to collect next and where to find them, in order to develop his theory as it emerges"* (p.45).

In essence, theoretical sampling is theoretically defined (Silverman 2017), and sampling decisions aim to select a theoretically significant sample that satisfies the quest for theory development (Bryman 2016). As noted by Bryman (2016), the goal of theoretical sampling is to achieve theoretical saturation and is flexibly applied by choosing cases and practitioners to build, refine, and assess theoretical constructs and describe their relationships. Thus, theoretical sampling fulfils the needs of this practice research, which aims to develop a theoretical understanding of border management practices in the *Digital Work-Leisure System* and propose a practice-based typology of digital nomads.

3.5.2 SAMPLING SIZE

In qualitative sampling, considerations about the sample size are of great importance when gathering meaningful data. According to Gray (2020), however, the estimation and assessment of the adequacy of the sample size are rarely investigated in qualitative research. In this context, Latour (2005) highlighted several puzzling questions:

> *"Which actor should be chosen? Which one should be followed and for how long? And if each actor is made of another bee's nest swarming in all directions and it goes on indefinitely, then when the hell are we supposed to stop?"* (pp.121-122).

In a frequently cited article, Onwuegbuzie and Collins (2007) argued that to attain data saturation, theoretical saturation, or informational redundancy, it is important to avoid small sample sizes that are too small. Similarly, using samples that are too large can hinder a thorough case-oriented analysis. Onwuegbuzie and Collins' (2007) observation sheds light on the lack of specific guidelines to direct qualitative studies in determining the precise sample size and the existence of diverse criteria to define when to conclude the sampling procedure.

In their landmark article, entitled *'How many interviews are enough?'*, Guest et al. (2006) lament that while qualitative literature suggests determining sample sizes based on the achievement of the saturation milestone, there is a lack of criteria defining when exactly saturation is achieved. Saturation is defined as the stage where no further novel insights are observed for a specific category of data, indicating that the sample size is adequate. This is commonly regarded as the hallmark that determines when sufficient data has been gathered (Hagaman and Wutich 2017).

Nevertheless, a review of qualitative methodologists' work exposes a general discordance between the recommended minima and maxima of sample sizes and the adequate sample size to reach saturation (Guest et al. 2006; Bowen 2008; Francis et al. 2010; Galvin 2015; Hagaman and Wutich 2017). For example, Guest et al. (2006) suggested that 12 interviews within a homogeneously selected sample are sufficient to identify all themes and meta-themes, whereas Galvin (2015) estimated that a minimum of 298 interviews are required to detect all themes shared in a random sample.

According to Stasik and Gendźwiłł (2018), it is the phenomenon under investigation and the specificity of the research aim and objectives, rather than the adopted sampling method, that is of central importance in determining the sample size. Hence, achieving

saturation seems to depend on several factors. These include the use of established theory, the degree of homogeneity or heterogeneity of the study population, the complexity of the collected data, the order of the interviews, and the experience and creativity of the researcher in managing the data collection and analysis processes, to name but a few (Bryman 2016; Malterud et al. 2016; Hagaman and Wutich 2017; Blaikie 2018). Thus, focusing on the achievement of saturation should be preferred over specifying, a priori, the minimum or maximum sample size (Hagaman and Wutich 2017; Sim et al. 2018). According to Bryman (2016, p.417), *"the criterion for sample size is whatever it takes to achieve saturation"*, which is a defining property of the theoretical sampling strategy adopted in this study.

To overcome difficulties in defining an adequate sample size, Guest et al. (2006) recommended defining an indicative sample size before commencing data collection. Similarly, Blaikie (2018) suggested defining a sample size that might be required by drawing upon evidence from previous research. Mason's (2010) review of qualitative PhDs in Great Britain offers valuable suggestions, in this case. The review indicates that studies encompassing interviews and observation as data collection methods adopted sample sizes ranging between one and 95, with a median of 28. In line with this suggestion, the experimental study conducted by Ando and colleagues (2014) concluded that for studies adopting a thematic analysis strategy (see *Chapter 3.7.3.2*), twelve interviews are sufficient to identify all themes, with the following interviews digressively contributing to the refinement of the codebook.

Therefore, to gather an in-depth understanding of digital nomads' border management practices, an indicative sample size consisting of 30 digital nomads was defined. At the same time, this research embraced an adaptative approach grounded in pragmatist thinking and theoretical sampling, implying that the indicated sample size of 30 was considered provisional and subject to theoretical saturation principles. Unlike other saturation concepts, such as data saturation or informational redundancy (Onwuegbuzie and Collins 2007; Bryman 2016; Constantinou et al. 2017), theoretical saturation requires sampling activities to be continued until the full account of conceptual categories and their relationships is realised. Thus, this study embraces Malterud et al.'s (2016) view suggesting that the required sample size *"should be stepwise revisited along the research process and not definitely decided in advance"* (p.1757).

3.5.3 SAMPLING PROCEDURE

The sampling of study participants and data collection took place between May and October 2021. Sampling choices were determined by the phenomenon under examination (Glaser and Strauss 1967) and guided by the sampling criteria (Gray 2020) described below.

First, potential participants were identified within the study population via social network sites, including Facebook, Instagram, and LinkedIn. Specifically, social media users who applied hashtags such as #digitalnomad, #digitalwork, #smartwork, #remotework, #newwork, #workwithdigitaltechnology, #workingfromanywhere, and #laptoplifestyle were targeted. By tracking the use of such hashtags on social media, it was possible to identify participants engaging in various forms of digital work (as defined in *Chapter 2.1.1*) compatible with digital nomadism.

Second, this strategy was pivotal in identifying potential participants who lived in geographical areas where, at the time, the ongoing COVID-19 pandemic was not limiting the regular conduction of work and leisure activities.

Third, the social media profiles of identified candidates were screened to evaluate their current and active involvement in digital forms of knowledge work. This was done to ensure their ability to provide relevant information about the daily work and leisure activities that constitute their border management practices in the course of the data collection activities. These criteria were of particular importance as they guaranteed that the sample is representative and that participants possessed the required first-hand experience to offer valid accounts of the practices, and their implications, under scrutiny (Morse and Niehaus 2016).

Suitable candidates were contacted by providing information about the purpose of the research. A total of 188 candidates fitting the sampling criteria were invited to take part in the study, of which 41 agreed to participate. Of the 41 applicants who initially agreed to participate, 32 participants successfully completed the study. Upon sending the invitation, potential participants also received the *participant information sheet*, depicting all information about the research, and the *participant agreement form*. After obtaining the participants' informed consent, participants were instructed on how to use the observant participation data collection instrument (see *Chapter 3.4.4.1*). At the

same time, participants were asked to suggest an appointment for the praxiographic interview (see *Chapter 3.4.4.2*) that was held after their observant participation self-report diaries had been completed.

Following the suggestion made above by Malterud et al.'s (2016), the final sample size was determined through an integrated approach comprising an iterative sequence of participants' recruitment, data collection, and analysis. In this study, it became clear that theoretical saturation had been reached after the analysis of the data collected from the 29th practitioner, which is in line with the estimated sample size. This was indicated by the repeated occurrence of the same responses with an increasingly scarce number of new insights being obtained. Data from three more digital nomads were further collected to confirm that no more significant findings would emerge.

A closer look at the profile reveals that the names of all participants were anonymised by replacing them with pseudonyms. It can also be observed that 18 females and 14 males participated in the study. Their age ranged from 24 to 51 years, with an average age of 32. A high diversity of participants was obtained in terms of nationalities, with 19 different nationalities and four continents represented within the sample.

Considering that digital nomads are mainly educated knowledge workers, the participants' high education level did not come as a surprise. Only one practitioner has not obtained a university degree, while ten participants hold a bachelor's degree, 19 a master's degree, and two a doctorate. Of further interest is the wide spectrum of occupations represented in the sample. These include educators, architects, marketeers, and consultants, to name but a few. An overview of the main attributes of the participants' socio-demographic profile is given in *Table 3.5*. The full participants' socio-demographic profile is provided in *Appendix 5,* which includes further details on marital, family, and employment status as well as primary and secondary work types.

Table 3.5 Participants' profile

Practitioner	Pseudonym	Age	Gender	Nationality	Education	Primary occupation
DW1	Charles	38	Male	British	Master	iGaming writer
DW2	Jasmine	39	Female	Filipino	Bachelor	Architect
DW3	Paolo	31	Male	Italian	Master	Translator
DW4	Karolina	30	Female	Lithuanian	Bachelor	Social media strategist
DW5	Catherine	30	Female	American	Bachelor	Digital marketeer
DW6	Deepak	25	Male	Indian	Master	Social media manager
DW7	Leanne	31	Female	British	Bachelor	Copywriter
DW8	Lazlo	25	Male	German	Master	Content manager
DW9	Honolulu	26	Female	American	Master	Virtual yoga teacher
DW10	Sofia	26	Female	Bulgarian	Master	Customer service
DW11	Elisabeth	32	Female	Austrian	Doctorate	Professor
DW12	Hailey	40	Female	American	A-Level	Remote work consultant
DW13	Frank	49	Male	German	Master	Mixed reality specialist
DW14	Ante	25	Male	Croatian	Master	Digital marketeer
DW15	Lotte	24	Female	Dutch	Master	Interpreter
DW16	José	38	Male	Venezuelan	Master	Software engineer
DW17	Lee	29	Male	Chinese	Bachelor	Tourism entrepreneur
DW18	Maria	28	Female	Bulgarian	Bachelor	Marketing consultant
DW19	Donna	25	Female	American	Bachelor	Merchandising lead
DW20	Amina	34	Female	Kazakh	Master	Consultant
DW21	Olga	28	Female	Russian	Master	iOS developer
DW22	Patrick	50	Male	Irish	Doctorate	Lecturer
DW23	Paul	26	Male	Austrian	Master	Digital designer
DW24	Adriana	25	Female	Romanian	Master	Project manager
DW25	Malaika	42	Female	American	Bachelor	Real estate agent
DW26	Elena	26	Female	Romanian	Master	Data strategist
DW27	Diva	28	Female	Indian	Bachelor	Product manager
DW28	Ivan	31	Male	Russian	Master	Architect
DW29	Luc	51	Female	French	Master	Language teacher
DW30	Yiannis	40	Male	Greek	Master	Community marketeer
DW31	Oliver	39	Male	American	Master	Software consultant
DW32	Nicholas	37	Male	Greek	Bachelor	Career coach

3.6   ETHICAL CONSIDERATIONS

Ethical considerations are closely related to sample procedures and the collection of data. Therefore, before providing a rationale for the strategies adopted for data collection, the ethical considerations underpinning this research are discussed. As argued by Bryman (2016), ethical considerations constitute a fundamental and critical part of any research. Along these lines, Goodwin et al. (2003) stated that

> *"[e]thics is an ever-present concern for all researchers; it pervades every aspect of the research process from conception and design through to research practice, and continues to require consideration during dissemination of the results"* (p.567).

Ethical questions are particularly important in qualitative research. In fact, qualitative research involves multifarious ethical concerns, often related to its fluid and interactional character (Iphofen and Tolich 2018). This is due to qualitative research usually approaching a research project as a continuous iterative process and requires the researcher to personally enter into a relationship with the practitioner (Carpenter 2018). Therefore, according to Mir and Jain (2018), the ethical standards that qualitative researchers must adhere to are inherently more demanding than those of quantitative researchers because of the human subjects they work with. Participants share personal information in an environment involving trust and openness, which requires a higher level of ethical responsibility.

Given the qualitative nature of this study, several ethical issues were considered throughout the design of this research, and corresponding actions followed ethics and risk assessment guidelines provided by Bournemouth University. To ensure an appropriate ethical reflection, the Bournemouth University *ethics checklist* (*Appendix 6*) and a *risk assessment form* were submitted and approved by the *Bournemouth University Social Sciences & Humanities Research Ethics Panel*. Ethical considerations in this study focused primarily on a) providing participants with sufficient information, b) respecting the rights of participants, c) ensuring privacy, confidentiality, and personal security, and d) managing and protecting personal data. To this end, and in line with widely accepted suggestions for virtuous, ethical conduct (Bryman 2016; Iphofen and Tolich 2018), a *participant information sheet* (*Appendix 7*), a *participant agreement form* (*Appendix 8*), and a *participant withdrawal form*

(*Appendix 9*) were designed to accurately inform participants and obtain informed consent prior to the commencement of any data collection activity.

A wide range of ethical measures were taken to provide extensive information regarding the following: the nature of the study, the estimated extent of participation sought, the right to participate and to withdraw from the study, the procedures to ensure health and safety, and the protection of personal data and the anonymity of the participants. For this study, the personal health and safety of the researcher and all participants was one of the most important considerations. In light of the global health risks related to the COVID-19 pandemic, which was present during the time of data collection (May – October 2021), all data was collected through online digital tools. The adoption of these measures removed the risks associated with personal interactions. It also provided a safe and comfortable environment without risking health and safety hazards for both the researcher and participants alike.

Considering the extensive time involved in the data collection phase, participants were offered a modest incentive of a £10 voucher per day for recording their daily seven-day observations and participating in the interview, making it a £80 voucher. The use of financial incentives to encourage participation in qualitative research has been widely discussed. Research studies suggest that when used appropriately, economic incentives can encourage active and continuous participation in qualitative employing diaries (Jarrahi et al. 2021a). The use of a monetary incentive in this study was discussed in the *research ethics checklist*. This was reviewed and approved by the ethics panel in line with *Bournemouth University's Research Ethics Code of Practice*.

Furthermore, precautions were taken to protect personal data and to comply with data protection guidelines. Personal data were anonymised by replacing disclosive data with pseudonyms or generic descriptors to avoid any personal identification in the data analysis process and the subsequent presentation of the research findings. Measures were also taken for the secure storage and disposal of the collected data. After successful transcription, all data were deleted from any recording device and securely stored on the Bournemouth University network. Encryption procedures were adopted to protect access to data from any unauthorised parties. On that account, considering the aim of the study and the high ethics standards implemented to ensure transparency,

gain acceptance, and minimise ethical and personal risks, all risks could be eliminated and no unexpected issues appeared throughout the study.

3.7   DATA ANALYSIS CONSIDERATIONS

In this study, the selected qualitative methods enabled the collection of data-rich information about border management practices (*Research Phase 3* and *Research Phase 4*), which require an in-depth and thorough analysis strategy (Bryman 2016; Saunders et al. 2019). Understanding the essence of rich data can sometimes be a challenging undertaking (Macia 2015; Jackson and Bazeley 2019). To generate insights into border management practices in the *Digital Work-Leisure System* and develop a practice-based typology of digital nomads, more than one single analysis method is required. In the following sections, the rationale for choosing an integrative analysis design that combines a) a qualitative thematic template analysis with b) a quantitative archetypal analysis is presented first. Second, an overview of the analysis process is discussed in detail, highlighting the procedures employed in the various stages of the analysis and the use of computer-based data analysis software for data analysis.

3.7.1 MIXED METHODS DATA ANALYSIS STRATEGY

To analyse a large, qualitative dataset made of verbal and textual data requires methods of analysis that have the capacity to uncover meanings embedded within open, complex, and rather unstructured narratives (Saunders et al. 2019). In qualitative research, many analytical techniques can be adopted for this purpose, including thematic (Holton 1975), narrative (Riessman 1993), discourse (Brown and Yule 1983), and conversation (Sacks 1992) styles of analysis. Such analytical techniques offer useful strategies for systematically structuring and analysing data and capturing the underlying meanings in the data (Bergin 2018; Saunders et al. 2019). However, while the use of qualitative approaches for data analysis can help categorise, order, and compare salient items into codes and themes, such structure might limit the ability to identify patterns and interrelationships among items, resulting in a fragmented perspective on the entire dataset and a dissociation from the studied cases (Guest and McLellan 2003; Prevett et al. 2020).

In this context, the combination of qualitative and quantitative methods of analysis offers a valuable approach to revealing a broader and more diverse set of findings (Bergin 2018). In particular, quantitative analytical approaches can offer exploratory tools to assist in identifying patterns within qualitative data (Macia 2015). For example, by applying qualitative coding to the collected data and quantifying codes for further quantitative analysis on the same set of data, a mixed analysis methods strategy encourages a deeper level of analysis (Guest and McLellan 2003; Macia 2015; Prevett et al. 2020). The reason for adopting an "*inherently mixed data analysis*" (Teddlie and Tashakkori 2009, p.273)*,* in which qualitative data are transformed into a quantitative structure, is illumination. Qualitative analytical techniques inform subsequent quantitative investigation to expose underlying patterns in the data, enhancing the interpretation and presentation of qualitative data (Bergin 2018).

In this study, an inherently mixed data analysis approach was chosen to provide an answer to the research objectives presented in *Chapter 1.1*. Moreover, this strategy aligns with the epistemological principles provided by pragmatist reasoning and the abductive research approach (*Chapter 3.2*). Specifically, a thematic template analysis was used to engage with *Research Objective 1*, which is concerned with the exploration of the situational elements that influence how border management practices are accomplished, *Research Objective 2,* which is concerned with the examination of the sociomaterial elements that influence how border management practices are performed, and *Research Objective 3,* which is concerned with the identification of border management practices.

At the same time, the thematic template analysis of the 224 self-report digital diaries and the 32 praxiographic interviews then provided a structure of codes to be quantified for the quantitative computation of an archetypal analysis (see *Figure 3.2*). Archetypal analysis was employed to develop a practice-based typology of digital nomads, ultimately addressing *Research Objective 4.*

3.7.2 CHOICE OF DATA ANALYSIS METHODS

In this research, a thematic template analysis approach was chosen to organise, analyse, and interpret the qualitative data obtained from the 224 digital diaries and the 32 praxiographic interviews. Originally conceptualised by Gerald Holton (1975) in his seminal proposition entitled *'On the role of themata in scientific thought'*, thematic

analysis is a widely used approach for qualitative data analysis across the social sciences (Braun and Clarke 2006; Bryman 2016; Terry et al. 2017). It is also increasingly implemented in the discipline of management and organisational research (King and Brooks 2017; King and Brooks 2018; King et al. 2018) to which this study also belongs.

The thematic analysis approach follows the idea of locating, organising, and interpreting themes and meta-themes within a specific set of textual data (Braun and Clarke 2006; Bryman 2016; King and Brooks 2018; Saunders et al. 2019). Thus, thematic analysis constitutes a valuable tool for capturing and analysing the meanings and realities of people (Braun and Clarke 2006). It can therefore be argued that thematic analysis helps to stay focused on the material reality, is useful to reflect on reality, and serves to uncover deeper layers of reality. In other words, a thematic analysis approach provides the opportunity *"to identify 'essences' of phenomena from accounts of experience through a process of condensing or distilling"* (King and Brooks 2017, p.4), which lies at the core of this research.

One of the core values of thematic analysis is that it offers flexibility as well as a methodologically and theoretically sound approach to performing an analysis (Braun and Clarke 2006). As a data analysis approach, it is not bound to one specific research philosophy; rather, it can be applied to constructivist, realist, and pragmatic paradigms as well as to deductive, inductive, or abductive approaches (Aronson 1994; Boyatzis 1998; Braun and Clarke 2006; Saunders et al. 2019; Braun and Clarke 2020). It therefore gives the necessary flexibility to develop analytic strategies while providing structure and procedures that facilitate a detailed and holistic investigation of the nature of situated phenomena (King and Brooks 2018).

Based on its suitability to analyse people's lived realities—which are expressed in practice—thematic analysis was considered the most adequate data analysis strategy for this study. From a novel methodological standpoint, this study suggests combining a praxiographic approach for data collection and a thematic approach for data analysis.

In line with the abductive nature of this research, a template analysis style (King and Brooks 2017) was adopted as a form of a theoretically informed thematic analysis. Initially proposed by Benjamin F. Crabtree and William F. Miller (1992), template

analysis has been embraced in qualitative management and organisational research as a technique for analysing data from interviews, focus groups, practitioner diaries, observational field notes, case studies, visual data, and organisational documents without particular philosophical commitments (King and Brooks 2017; King and Brooks 2018; King et al. 2018; Cassell and Bishop 2019).

Template analysis belongs to a multitude of generic ways of conducting thematic analysis, including matrix analysis (Nadin and Cassell 2004), framework analysis (Ritchie and Spencer 1994), and Braun and Clarke's (2006) style of thematic analysis (see King and Brooks (2018) for a comparison of thematic analysis styles). What distinguishes template analysis from other styles of thematic analysis is its flexibility in the coding structure, the definition of a priori themes, and the adoption of an initial template (King 2012). As a result, template analysis encourages a deeper level of coding than other thematic styles (King and Brooks 2017).

Flexibility is given in determining the number of levels in the coding hierarchy, promoting the development of themes from the richest data without imposing a descriptive or interpretive position on the conceptualisation of themes. Template analysis also allows the researcher to derive themes a priori from the study's theoretical background, which are used tentatively, allowing modifications, refinement, and even removal of themes as data are explored. In this process, themes emerging through the in-vivo coding procedures supplement the initial structure (King and Brooks 2017; King and Brooks 2018; King et al. 2018).

Guided by the research aim and objectives as well as the theoretical framework presented in the literature review (see *Chapter 2.4*), the initial coding process was deliberated with previous knowledge in mind. For instance, a broad thematic category named *digital border management*, depicting the major aspects of border theory, was incorporated in an a priori coding list along with 38 tentative themes (see *Table 3.8*). While Boyatzis (1998) argued that using a priori themes might have a negative influence on the analysis process, Seal (2016) highlighted that the theoretical basis of a study inevitably manifests itself in the design of the research and analysis process. Furthermore, using a priori themes often proves beneficial for expanding upon previous theoretical contributions (Seal 2016). Thus, this thesis treated a priori themes and codes as sensitising concepts. Their pragmatic nature, broad definition, and

tentative use brought forth the identification of emergent themes and a hierarchical structure (King and Brooks 2017).

For this research, template analysis is considered a valuable instrument to deal with the complexity of analysing accounts of lived practices. Moreover, template analysis represents a qualitative analysis approach compatible with the philosophical underpinning of pragmatism and the chosen abductive strategy. King and Brooks (2017) noted that template analysis is free from philosophical and theoretical commitments, which allows for the flexible use of inductive and deductive reasoning. Its suitability for an abductive strategy is also underpinned by Kelliher and Anderson's (2010) study of flexible working practices, in which an inductive-deductive reasoning was adopted.

To support template analysis in identifying, framing, and interpreting the patterns contained within a great volume of qualitative data, an archetypal style of cluster analysis (Seth and Eugster 2016) was chosen. The use of cluster analysis in qualitative studies, which was first introduced by Kathleen M. MacQueen and colleagues (2001), aids in identifying similarities in the dataset and assessing the extent to which such similarities are widespread across participants. As such, clustering analysis methods *"help researchers working with the breadth and wealth of data that qualitative inquiry produces"* (Macia 2015, p.1092). Unlike other statistical types of analysis, cluster analysis approaches aim to structure and order data so as to identify patterns rather than observe generalisable characteristics.

This makes a clustering solution such as archetypal analysis a suitable tool for the analysis of smaller qualitative datasets (Macia 2015; Tessier et al. 2021) and an adequate approach for the analysis of open and unstructured qualitative data (Prevett et al. 2020), for example, data collected through observant participation diaries and semi-structured praxiographic interviews. This was demonstrated in a study conducted by Tessier et al. (2021) in which the range of practices distilled from 37 interviews were successively analysed using archetypal analysis to determine different archetypes. In contrast to similar clustering methods, such as principal component analysis, matrix factorisation, or classical clustering approaches (Bauckhage and Thurau 2009), archetypal analysis also leads to easily interpretable results (Seth and Eugster 2016). For these reasons, to support this study's development of a practice-

based typology of digital nomads, an archetypal style clustering analysis is preferred over other types of cluster analysis.

Archetypal analysis was developed by Adele Cutler and Leo Breiman (1994) as a tool for pattern recognition in multidimensional datasets. Within archetypal analysis, archetypes represent a combination of individuals who share a set of common characteristics in a dataset. The grouping of individuals occurs by identifying concentrations of extreme individuals at the periphery of a multidimensional space (Han et al. 2023) rather than segmenting the dataset by using the average cluster representative as the prototype (Bauckhage and Thurau 2009; Mørup and Hansen 2012; Seth and Eugster 2016).

In this perspective, Seth and Eugster (2016) defined archetypes as the "*ideal example of a type*" (p.88). With this knowledge, it can be argued that archetypal analysis constitutes an appropriate type of analysis to be applied to binary data resulting from the coding procedures of thematic analysis, such as template analysis for the construction of typologies. What is more, a cluster analysis approach, such as archetypal analysis, increases the transparency and trustworthiness of the qualitative data analysis processes (Macia 2015).

Although the efficacy of archetypal analysis (Tessier et al. 2021) and other clustering solutions has already been adequately demonstrated (MacQueen et al. 2001; Guest and McLellan 2003; Macia 2015; Prevett et al. 2020), they remain underused tools for the analysis of qualitative data. As noted by Prevett et al. (2020), considering the large use of qualitative data collection methods in social science, it can be argued that this forms a large methodological gap that extends into management and organisational studies.

3.7.3 DATA ANALYSIS PROCEDURE

Adopting a mixed methods analysis strategy requires several critical reflections on the data analysis procedure. The following sections discuss the use of computer-assisted data analysis tools for the qualitative analysis of the 224 digital diaries and 32 praxiographic interviews before explaining the analytical steps conducted in both the qualitative thematic template analysis and the quantitative archetypal analysis.

3.7.3.1 COMPUTER-ASSISTED QUALITATIVE DATA ANALYSIS

Doing qualitative research requires detailed planning on how to manage and handle a large amount of verbal and textual data throughout the analysis process (Jackson and Bazeley 2019). In recent years, a range of computer-based qualitative data analysis tools has emerged alongside manual techniques of data analysis (Gilbert et al. 2014; Jackson and Bazeley 2019). In fact, computer-assisted analysis has become widely accepted across disciplines, including management and organisation studies (Lewins 2016). Qualitative data analysis software mirrors manual methods by helping the researcher to organise a large number of raw data files (e.g. transcripts, notes, and protocols from interviews), observations, and other data sources (Jackson and Bazeley 2019). The increasing use of software in qualitative research has, nonetheless, given rise to a debate between advocates and critics, who have put forth evidence concerning the advantages and disadvantages of such tools (Paulus et al. 2014; Jackson 2017).

From a practice theory perspective, in this study, computer-assisted data analysis was assessed in terms of the affordances and constraints it carries (Gilbert et al. 2014; Paulus et al. 2014). Qualitative data analysis software affords opportunities for efficient and transparent data coding as well as for iterative examination of the data. In this way, it supports the interpretive process and extends the possibility of further interrogation (Jackson and Bazeley 2019). Such software also creates constraints that may limit researchers' ability to closely familiarise themselves with the data. How data is processed is becoming increasingly standardised and mechanised, often leading to quantified results rather than qualitative interpretations (Jackson et al. 2018).

With the affordances and constraints that qualitative data analysis software presents, it was concluded that a software-based tool for data analysis shall be adopted. NVivo version 12 was selected for its usefulness in managing and interlinking the large amounts of self-report diary and interview data collected in this research. Adopting software, such as NVivo, is also suggested by King and Brooks (2017), who argued that *"the structured and hierarchical nature of Template Analysis works well with most CAQDAS packages"* (p.30).

Nevertheless, Jackson (2017) argued that researchers adopting qualitative data analysis software ought to reflexively evaluate the role of technology in their research endeavours. As Paulus and colleagues (2014) described it, qualitative digital tools for

data analysis *"are neither completely neutral, nor are they overly deterministic"* (p.137), and researchers need to understand the implications that emerge when humans and technology interact during the process and handling of data. In line with the sociomaterial nature of this research, Jackson and Bazeley's (2019) argument is relevant insofar as society influences technology, and technology influences society. Thus, it is necessary to recognise that NVivo influences the research process to some degree.

3.7.3.2 THEMATIC TEMPLATE ANALYSIS

In qualitative research, transcripts and field notes encapsulate *"the undigested complexity of reality"* (Patton 2015, p.553). Unpacking the meaning and concepts embedded in practitioners' accounts requires attaching labels to those portions of the research data that capture the essence of themes depicting social phenomena (Jackson and Bazeley 2019). In the course of the analysis process, the act of looking for themes is represented by coding procedures (Terry et al. 2017). In coding, a code is defined as a *"descriptor of a data segment that assigns meaning"* (Seal 2016, p.452), which *"ha[s] important functions in enabling us rigorously to review what our data are saying"* (Coffey and Atkinson 1996, p.27).

Hence, coding provides the researcher with the fundament to develop an understanding of the data and to advance theoretical propositions based on the interpretation and connection of themes (Bryman 2016; Seal 2016). Themes can be seen as a combination of codes that explain patterns in the data through conceptual constructs in relation to the research aim and objectives (Seal 2016). In the context of template analysis, King and Horrocks (2010) outlined themes as recurring and unique attributes or details shared by practitioners that define their distinct perspectives or experiences and are considered by the researcher as pertinent to the research inquiry.

Coding constitutes the starting point towards developing an understanding of the raw data (Bryman 2016; Seal 2016) and the foundation which the theoretical propositions of this research are based on. Following the principles of template analysis, King and Brookes (2017) suggested that coding and distilling themes are fundamental components of a six-step process which includes: *Step 1)* familiarisation with the data, *Step 2)* preliminary coding, *Step 3)* clustering, *Step 4)* producing the initial template, *Step 5)* developing and applying the template, and *Step 6)* final interpretation.

Table 3.6 Template analysis strategy

Steps	Analysis activities	Procedures employed
Step 1	Familiarisation with data	Listen to interview recordings and read diaries; read and edit interview notes; generate interview transcripts; read and edit interview transcripts; import transcripts and diaries into NVivo 12.
Step 2	Preliminary coding	Examination of the data; preliminary coding on a subset of the data based on a priori themes and subthemes developed from the theoretical framework and exploratory interviews; identification of emerging themes.
Step 3	Clustering	Clustering of a priori and emerging themes; hierarchical organisation of themes.
Step 4	Producing the initial template	Development of the coding template based on the clusters of themes; exploration of conceptual relationships between clusters of themes.
Step 5	Developing and applying the template	Application of the template to further data items; iterative modification and reapplication of the template; coding of the full dataset based on the final template.
Step 6	Final interpretation	Development of theoretical contributions using the final template for the interpretation of the data; presentation of the analysis of the data with the help of the final template.

Hence, a six-step coding and analysis procedure was adopted in line with King and Brookes (2017). *Table 3.6* provides an overview of the analysis activities and procedures employed in each phase of the analysis prior to presenting a detailed account of each phase next.

3.7.3.2.1 *STEP 1 - Familiarisation with data*

The initial familiarisation step began with the preparation of the data for the coding procedures. The actual coding was preceded by repeated note-taking sessions from listening to the interview recordings and reading the digital diary entries. Listening to the interviews and reading the diaries multiple times was an important step in obtaining an accurate overview of the raw data. In template analysis, interview recordings and practitioners' diaries constitute two prominent forms of data from which themes are constructed (King and Brooks 2017). While the digital diary approach directly involved a written account of digital nomads' lived experiences, the interview recordings needed to be transformed into transcripts before further analysis.

Transcription, a process in which spoken language is converted into written words, comprises an initial and essential step in qualitative data analysis (Kowal and O'Connell 2014; King et al. 2019). Literature on transcription first emerged within linguistics through the work of Elinor Ochs (1979), who described transcription as a

"process reflecting theoretical goals and definitions" (p.44). Since Ochs's (1979) pioneering work on transcription, a wide array of transcription systems have advanced in the social sciences (Hawkins 2017; King et al. 2019). Choices on transcription revolve around capturing additional information from various components of vocal behaviour, such as verbal components (e.g. fillers, orthography), prosodic components (e.g. loudness, duration), and paralinguistic components (e.g. audible vocal features), or purposely omitting part of the information obtained in the raw data from the transcript.

The level of necessary accuracy, fine detail, and complexity in transcription largely depends on a study's research purpose and analytical approach (Kowal and O'Connell 2014; Bokhove and Downey 2018). While discourse and conversation analysis approaches require a transcription system that captures every aspect of speech, a simpler form of transcription is adequate for template analysis (King et al. 2019). Template analysis emphasises the importance of developing, applying, revisiting, and reapplying a coding structure to the data, and full interview transcripts are a widespread source of data used for template analysis. Annotations of other components of communication are applied to support the understanding of the meaning of the narrative (King and Brooks 2017).

Any type of transcript is commonly the result of transcribing work performed by one or multiple individuals (Kowal and O'Connell 2014), which often requires multiple rounds of engagement with the original data source (Paulus et al. 2014). In recent years, technological developments have facilitated the rise of technological tools for the generation of automated transcripts running on everyday computing devices. While transcription errors and differences in formatting may affect the accuracy of transcripts, automated transcription software enables saving a substantial amount of time during the research process (Bokhove and Downey 2018; Paulus and Lester 2022).

Thus, considering the principal role of digital technology in this research and the level of detail that transcripts for template analysis require, the automated transcription service offered by Zoom was used to generate a first draft of the 32 interview transcripts. The automated transcription served to produce *"good enough"* drafts of verbatim transcripts (Bokhove and Downey 2018, p.1) for the total 44 hours and 34

minutes of raw audio recordings (see *Table 3.7*). A total of 320610 words were then manually processed for editing and adding annotations.

Table 3.7 Interview and transcription length

Practitioner	Pseudonym	Interview time (h:min)	Transcript word count
DW1	Charles	01:07	12444
DW2	Jasmine	01:02	6336
DW3	Paolo	01:14	9140
DW4	Karolina	01:10	11115
DW5	Catherine	01:34	9463
DW6	Deepak	01:10	10195
DW7	Leanne	00:44	6538
DW8	Lazlo	01:28	11750
DW9	Sarah	01:09	8664
DW10	Sofia	01:11	5511
DW11	Elisabeth	01:57	15332
DW12	Hailey	01:24	11140
DW13	Frank	01:25	10899
DW14	Ante	01:15	8500
DW15	Lotte	01:14	10148
DW16	José	01:15	10036
DW17	Lee	01:08	5818
DW18	Maria	01:26	13255
DW19	Donna	01:19	8213
DW20	Amina	00:57	6916
DW21	Olga	01:34	8158
DW22	Patrick	01:42	11704
DW23	Paul	01:13	7655
DW24	Adriana	02:26	16260
DW25	Malaika	01:49	11751
DW26	Elena	01:10	7398
DW27	Diva	01:44	12716
DW28	Ivan	01:05	5537
DW29	Luc	01:38	11235
DW30	Yiannis	01:16	9776
DW31	Oliver	02:11	15205
DW32	Nicholas	01:37	11802
Total		*44:34*	*320610*
Average		*01:24*	*10019*

While the automated Zoom transcription software produced fast drafts of verbatim transcripts (see *Appendix 10*), the re-listening, manual correction, and addition of behavioural annotations required additional editing time, accumulating to approximately 115 hours in total. All automated transcripts were manually corrected according to the principles of literary transcription (Kowal and O'Connell 2014) to maintain the colloquial flavour of the interview. Contractions (e.g. I'm, I'd, don't), repetitions (e.g. and, and), and other colloquial words (e.g. yeah, wanna, gimme) were transcribed as the speaker said them. Where needed, punctuation was added and adjusted to reflect the nature of oral speech (Powers 2005). Finally, the annotations of various components of vocal behaviour (e.g. emphasis, pauses, or non-verbal sounds) were added to provide depth of meaning to the transcribed language. *Appendix 11* showcases examples of vocal behaviour annotations, while a sample of a fully edited interview transcript is included in *Appendix 12*.

3.7.3.2.2 STEP 2 - Preliminary coding

In template analysis, the second step towards developing the coding template is represented by the preliminary coding stage (King and Brooks 2017). At this stage, entries from the digital diaries and interview transcripts were scrutinised in search of text passages that appeared to help reinforce the research topic and provide an answer to the research objectives defined in *Chapter 1.1*. In this step, a priori theory-driven themes and codes were adopted as sensitising concepts, in accordance with Patton (2015). The use of an a priori coding system provided focus on the central aspects of the phenomenon under investigation (see *Table 3.8*). In this way, the themes and codes produced an efficient coding of textual material and supported the development of the initial coding template (King and Brooks 2017; King and Brooks 2018; King et al. 2018).

In the preliminary coding stage, the a priori themes and codes were used tentatively while bearing in mind that their relevance, usefulness, and meaning might be refined in the course of the analysis procedures (King and Brooks 2017). Starting from this initial coding structure, the analysis of the digital diaries and interview transcripts involved in-vivo line-by-line coding through which existing codes were adapted and additional codes were identified and supplemented with descriptions. This initial coding step was carried out thoroughly to increase the chance of capturing all potential

codes. In addition, with some of NVivo 12's core features, word-frequency queries and keyword searches were performed on single transcripts to identify salient aspects in the data.

Table 3.8 A priori themes and codes

A priori themes	A priori codes	A priori themes description
1. Digital work-leisure system	1. Digital work time 2. Digital work location 3. Digital work tools 4. Digital work social relationships 5. Digital work type 6. Digital work formality 7. Digital work autonomy	References to elements and conditions of the digital work-leisure system.
2. Digital work practice	8. Practice spatio-temporal settings 9. Doings 10. Sayings 11. Teleoaffective structure 12. General understandings 13. Practical understandings 14. Rules 15. Material infrastructure 16. Material devices 17. Material resources 18. Imbrication 19. Affordances 20. Constraints 21. Technological activity 22. Technical activity	References to situational activities that describe practice components and entities within the digital work-leisure system.
3. Digital border management	23. Temporal borders 24. Physical borders 25. Psychological borders 26. Social borders 27. Border flexibility 28. Border permeability 29. Border blending 30. Border strength 31. Border (a)symmetry 32. Domain transition 33. Borderland	References to the border typologies, characteristics, and transitions within the digital work-leisure system.
4. Digital border management practice dimensions	34. Actionability 35. Presence 36. Intentionality 37. Control	References to organising principles related to digital border management practice.
5. Additional	38. Undefined	References to additional emerging themes.

The process of building the preliminary coding structure was supported by the application of NVivo 12, which not only allowed for the effective management and indexing of all the codes but also enabled the development of a project journal and the recording of conceptual annotations and memos. In line with the principles of template analysis (King and Brooks 2017), various segments of transcript excerpts were coded in parallel with multiple distinct codes in the preliminary coding step. An example of how one section of a transcript was coded is provided in *Table 3.9.*

Table 3.9 Example of preliminary coding

Transcript	Preliminary coding
On the beach[1] last week, when I was on holiday[2], I was reading this, this popular science leisure book, but it was having a ton of thoughts about my event that I'm organising next year, and my teaching that I'm starting now[3,4,5]. So, I was actually using my phone[6] and my notes application[7] to already, like, record all the ideas that were flowing because I was in this leisurely setting[8,9,10,11,12,13], and I recorded[14] them to, um, to do them when I'm actually back at work, to have those ideas set and ready because they're not coming back[15].	[1] Beach [2] Holiday [3] Teleoaffective structure [4] Psychological borders [5] Border permeability [6] Mobile phone [7] Notes [8] Work in leisure [9] Active intentionality [10] Disperse presence [11] Asynchronous temporal activity [12] Divergent physical activity [13] Spontaneous transitions [14] Recording [15] Reminder

The use of an a priori coding structure combined with the identification of in-vivo codes was supported by the abductive approach of this research (see *Chapter 3.2.3*). While the initial and tentative use of a priori themes and codes rendered the exploration of the digital nomadism phenomenon possible from a deductive stance, the in-vivo coding process was based on inductive thinking. In line with the logic of abduction, the iterative nature of template analysis enabled an effective back-and-forth movement between existing theoretical propositions and emerging insights (King and Brooks 2017).

In line with King and Brooks (2017), the initial coding structure in the preliminary coding stage was developed based on a subset of the whole dataset. To ensure a cross-sectional representation of the dataset, ten cases with heterogenous characteristics were selected for the initial subset. For the preliminary coding phase, the cases were chosen based on the following criteria: age (age range 25-49), gender (5 male, 5 female), employment status (6 self-employed, 3 employed, 1 employed/self-

employed), and nationality variation (9 nationalities). The decision to include ten cases was not dictated by a preformulated choice but rather based on a *"gut feeling"* (King and Brooks 2017, p.34) or on the perception of having developed a rich and comprehensive—yet not final—representation of the most salient themes in the dataset. In line with the pragmatic nature of this study (see *Chapter 3.2.1*), this approach focused on the aspects that were considered of greatest importance to this research. At the same time, it avoided lengthy and redundant coding while ensuring the efficiency and manageability of the analysis process.

As with most forms of qualitative analysis, there might be an inherent risk of overlooking or neglecting some areas of interest within the data. The iterative nature of the template analysis, however, allows for the inclusion of unidentified or overlooked themes and codes and the modification of the template structure as new data is analysed (King and Brooks 2017; King et al. 2018). Furthermore, to ensure a thorough analysis, quality checks were implemented in the subsequent analysis phase (see *Chapter 3.7.3.2.4*). In other words, taking this specific approach resulted in effective coding without compromising on the ability to code in the necessary breadth and depth needed for exploring the set research questions.

Figure 3.3 shows which participants' data sets were selected and the number of in-vivo codes generated in the coding process. It also illustrates the number of identified codes, code modifications, and code definition modifications performed during the preliminary codebook development.

Figure 3.3 Preliminary codebook development
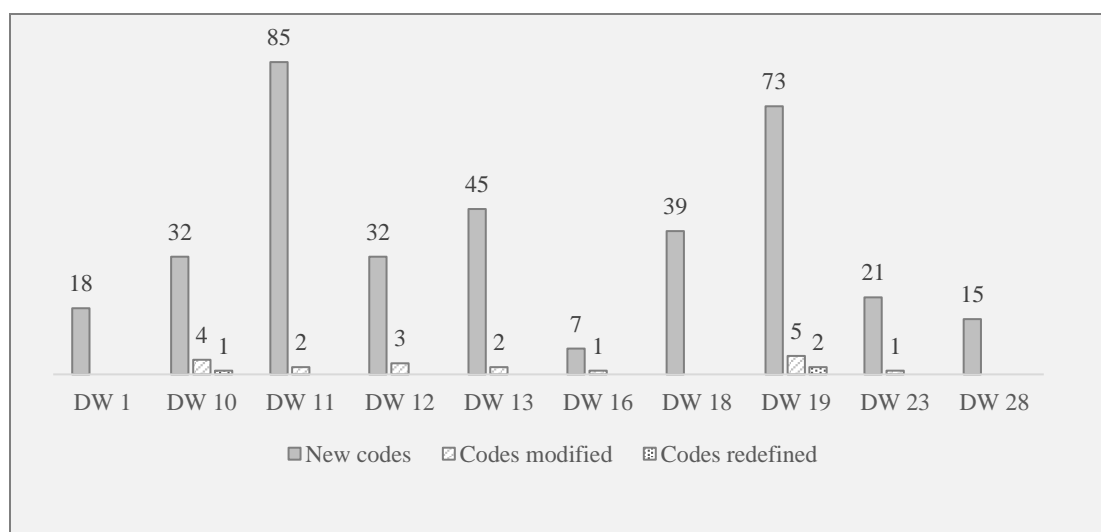
The in-vivo line-by-line coding procedure allowed the identification of 343 new codes which supplemented the initial 38 a priori codes, as shown in *Table 3.8* above. Emerging codes were preliminarily assigned to the five a priori themes. *Table 3.10* summarises the overall themes to which the codes were assigned, the number of sources in which they were represented, and the number of references, meaning how many times they were coded.

Table 3.10 Preliminary coding summary

Themes	Nr Codes	Nr Sources	Nr References
1. Digital work-leisure system	106	10	442
2. Digital work practice	99	10	280
3. Digital border management	101	10	445
4. Digital border management dimensions	58	10	434
5. Additional	28	10	131

3.7.3.2.3 STEP 3 - Clustering

In template analysis, the third step towards the development of a coding template involves the organisation of codes and themes into clusters (King and Brooks 2017). In this stage of review, the salience and consistency of themes and codes were tested. This was done by shifting themes and codes, modifying, merging, and redefining codes, and even identifying missing codes. Patterns and relationships between codes were hereby reflected, bearing in mind the study's research objectives relating to understanding the border management practice in the *Digital Work-Leisure System* (*Chapter 1.1*). The importance of this phase of revision is underlined by Freeman (2017), who argues that the use of classification is inevitable in any research endeavour. This is because the mere act of choosing a research topic, selecting suitable participants, and identifying relevant concepts inherently involves some form of categorisation. The clustering process was repeated after each revision of the initial coding template, as discussed in *Chapter 3.7.3.2.5* below. This is in line with the iterative character that distinguishes template analysis from other methods of analysis.

3.7.3.2.4 STEP 4 - Producing an initial template

In template analysis, the production of an initial template is closely related to the clustering stage explained above (King and Brooks 2017). Following the clustering procedure, themes and codes were organised into an initial structure for the coding template. In this process, particular emphasis was placed on arranging themes and codes in a hierarchical structure that takes different levels of specificity into account. Elaborating on the initial templates, a coding structure composed of main themes and up to four levels of codes was developed. *Table 3.11* depicts an example of the initial coding structure used to organise 461 codes into four main themes.

Table 3.11 Example of initial coding structure

Theme	Level 1 codes	Level 2 codes	Level 3 codes	Level 4 codes
Structural level				
	Structural elements			
		Temporal settings		
			Work time	
				Fixed working hours
				Flexible working hours

The development of the initial template was completed by involving an independent coder, an experienced academic with over 15 years of research experience and a track record of expertise in qualitative analysis, to test the quality of the template. The independent coder was provided with an anonymised transcript of the interview conducted with participant DW15—Lotte. During a research briefing, the independent coder was asked to code the transcript, to assess the clarity of the template, to check how well the template encompassed the data, and to call attention to aspects that were perhaps overlooked or changes that needed to be implemented. The critical feedback received from the independent coder was used to improve the initial template before continuing with further analysis. The rationale for employing an independent coder at this specific stage of the analysis was to ensure the quality of the analysis thus far and to improve the reliability and validity of the analysis process, which is discussed later in detail in *Chapter 3.8.*

3.7.3.2.5 STEP 5 - Developing and applying the template

The initial template served as a basis for the gradual analysis of the remaining praxiographic interviews and the digital diaries produced by the study's participants. This approach is common in template analysis as it enables the effective handling of large datasets (King and Brooks 2017). The initial template was successively advanced by altering phases of textual data analysis with phases of revision. This procedure helped to identify new themes and codes and incorporate these into the initial template, with the aim of creating a comprehensive representation of the data. Working towards this aim, the initial template was progressively modified by adding new themes, subthemes, and codes and by redefining the scope of existing themes, subthemes, and codes. In this process, the criteria of inclusion were altered, and the hierarchical structure was reorganised to reflect emerging insights obtained from the analysis of new data. Three rounds of analysis and revision were performed to create the final version of the template (see *Appendix 13*).

3.7.3.2.6 STEP 6 - Final interpretation

Towards completing the analysis process (Phase 1 to Phase 5), the final step of the template analysis concerned the interpretation of the coded data (see *Appendix 14*). In this stage, the conceptual essence encapsulated in the themes was extracted, bearing in mind the research aim and objectives introduced in *Chapter 1.1*. To this end, analytical memos were used to record thoughts and observations about emerging patterns and relationships between themes. To examine themes in greater depth, a series of data queries, namely, matrix coding, crosstab, and coding queries were run in NVivo 12.

These queries uncovered linkages and hierarchical relationships between themes. Moreover, this additional process of interpretation aided in zooming-in on the details that constitute practices, as suggested by Nicolini (2012). In conclusion, a findings report was created to integrate the insights into explicit and implicit meaning, ideas, and concepts identified in and within the themes. This, in turn, shaped the way in which the results of the analysis are structured and presented in the findings and discussion chapter of this thesis (*Chapter 4*).

3.7.3.3 ARCHETYPAL ANALYSIS

The insights into the *Digital Work-Leisure System* developed through template analysis constituted the basis for the subsequent archetypal analysis. Taking inspiration from the analytical process suggested by Guest and McLellan (2003), Macia (2015), and Tessier et al. (2021), this study adopted a four-step archetypal analysis procedure: *Step 1)* selection of themes, *Step 2)* data preparation, *Step 3)* clustering, and *Step 4)* final interpretation. *Table 3.12* shows the four steps of analysis, accompanied by the corresponding analysis activities and the procedures employed.

Table 3.12 Archetypal analysis strategy

Steps	Analysis activities	Procedures employed
Step 1	Selection of themes	Identify potential cross-case attributes as comparators in the corpus of themes from the template analysis.
Step 2	Data preparation	Transform selected codes into the form of a binary matrix and assign either 1 or 0 values to the original codes, representing the presence or absence of a given attribute.
Step 3	Clustering	Iterative generation of different archetype solutions to find the best possible number of n-archetypes using internal evaluation metrics.
Step 4	Final interpretation	Identify commonly shared practices in each archetype; explore shared themes in interview transcripts and digital diaries utilising archetype membership as a filter; exploration of relationships between clusters; presentation of a typology with the help of the archetypes.

3.7.3.3.1 STEP 1 - Selection of themes

In this initial step, the coding structure provided by the conducted analysis of the qualitative data was explored to determine cross-case attributes fundamentally shaping bordering practices. Within the corpus of the coding structure, the themes representing the 25 bordering practices—configuring the temporal, spatial, human, social, and material structure of the *Digital Work-Leisure System* (see *Chapter 4.3*)—were selected as comparators for the archetypal analysis.

3.7.3.3.2 STEP 2 - Data preparation

Before turning to the quantitative analysis of the selected themes, the digital diaries and the transcripts of the praxiographic interviews were carefully re-examined once again to assess that all excerpts used to form the selected themes truthfully represented the voice of the practitioners. In connection with this procedure, the results of the qualitative analysis were scrutinised by applying the query function provided by

NVivo 12. The aim of this action was to construct a binary matrix depicting the bordering practices followed by the individual digital nomads to manage the borders between their work and leisure life (*Appendix 15*). To finally develop a quantified dataset, the used practices were marked with 1, while the unused or not discussed practices were marked with 0 for each participant. For example, if, in the dataset, a participant had discussed actions relating to a practice, such as the real timing practice, this was then used as a reference point for the presence of that attribute. The used practice was consequently marked with 1 in the quantified dataset.

3.7.3.3.3   STEP 3 - Clustering

After selecting the codes, checking coding accuracy, and developing the quantified dataset, the binary coded practices were ready for quantitative analysis. In order to identify typical behavioural patterns, the observations were analysed using archetypal analysis (Cutler and Breiman 1994). To attain a suitable model, the 25 bordering practices were subjected to an archetypal analysis with different hyperparameters using the Python library 'Archetypes' (https://github.com/aleixalcacer/archetypes), developed by Alcacer Sales (2023).

As a form of unsupervised machine learning, there is no ground truth, i.e., there is only one possible solution for n-archetypes to be selected. However, numerous internal metrics need to be evaluated to assess a potential archetype solution. In an iterative process, a series of individual analyses were carried out for three to ten potential archetypes. The hyperparameters were as follows: n_init=10, max_iter=10_000, and tol=1e-16. The *residual sum of squares* (RSS), *silhouette score* (Ss), *Caliński Harabasz index* (CHI), and *Davies Bouldin index* (DBI) were used as evaluation metrics. The RSS and the DBI should be as low as possible, while the Ss and the CHI should be as high as possible.

Initial scrutiny of the results suggested that the ideal number of archetypes would fall within the range of three to six archetypes. From this perspective, a supplementary analysis of these values was conducted, which indicated that a solution composed of a total of six archetypes is to be favoured (RSS=10.852, Ss=0.161, CHI=6.074, DBI=1.539). *Table 3.13* demonstrates these values, with the values marked in grey representing the best values.

Table 3.13 Archetypes exploration

Nr. Archetype	RSS	Ss	CHI	DBI
3 Archetypes	12.086008837532024	0.10479269014721718	4.263906725023587	2.128700196935697
4 Archetypes	11.601460808153012	0.13612831901538494	6.0459060453140125	1.516604028411422
5 Archetypes	11.170346902987013	0.13829573150297753	5.630433804805137	1.7994969778266636
6 Archetypes	10.852161745632843	0.16101713741657536	6.074640068526997	1.5392708041809906

As a final step of the clustering procedure, digital nomads were assigned to the closest archetype prior to being graphically distributed in a multidimensional space represented by a hexagonal diagram (see *Figure 4.9*).

3.7.3.3.4 STEP 4 - Final interpretation

The fourth and final step of the archetypal analysis concerned the exploration of the six generated archetypes. To support the final interpretation of the different archetypes, radar plot charts were computed to visualise the shared use of the 25 bordering practices across the digital nomads represented in each archetype (see *Chapter 4.4*). Since the observations are in the form of binary data, a ratio was created to show the percentual use of each practice per archetype.

From this base, a series of coding queries were performed in NVivo 12 to explore shared commonalities between the digital nomads represented in each archetype. This procedure led to the comprehension and description of the collective patterns of action that defines the typical architecture of practices for each archetype. In addition, a similarity matrix was created in Python 3 using cosine similarities, which reflects the degree of similarity between individual clusters (Liu et al. 2021), such as archetypes (see *Table 4.2*). This supplementary source of information triggered further exploration of the relations between archetypes through the proximity or distance between one another.

3.8   RELIABILITY AND VALIDITY CONSIDERATIONS

Considerations about reliability and validity are a central part of the research process (Bryman 2016), which are required to ensure reflexivity, rigour, and transparency (Saunders et al. 2019). For studies that adopt a primarily qualitative approach for data analysis, as is the case in this study, validity and reliability are achieved through prolonged engagement with the data, a profound description of the data, and the

contextualisation of the data (Bryman 2016; Denzin and Lincoln 2017; Saunders et al. 2019).

When it comes to reliability in qualitative research, reflections are concerned with how repeatable a study is and, if the study were to be duplicated, how likely it is that the same results would be yielded. In this reflective process, two important concepts, namely, confirmability and credibility, require further attention (Bryman 2016; Denzin and Lincoln 2017). Confirmability relates to the researcher's personal role, values, and belief system and how these may influence the study, while credibility is concerned with the general transparency of a study (Bryman 2016).

In order to obtain confirmability, the researcher's goal was to obtain the highest possible level of objectivity, a commonly shared goal in scientific research (Bryman 2016). However, scholars have also argued that reliability is an unsuitable principle for qualitative research as it focuses on the acquisition of measurable results, which is not reflected in the nature of open and unstructured qualitative data (King and Brooks 2017). In this context, it also needs to be recognised that the author of this research has personal first-hand experience as an individual who practices digital work. This acknowledgement of one's own context is important to avoid researcher bias and to maintain objectivity while interpreting the data. At the same time, it can be considered an advantage as the nature of digital work practices is not an entirely foreign concept to the researcher but is autoethnographically and empathically lived in everyday practice.

In order to ensure a high level of credibility, the research process is thoroughly described and recorded in the data collection and analysis stages (see *Chapter 3.4* and *Chapter 3.7*) in accordance with principles of good practice (Bryman 2016). For example, a transparent template coding scheme was used, grounded in the literature and the theoretical framework, as presented in *Chapter 2.4*. Data were triangulated with multiple sources of evidence, including the observant participation digital diaries and praxiographic interviews.

Furthermore, the involvement of an independent coder during development of the initial template was regarded as an important step to increase the objectivity and reliability of the analysis process (see *Chapter 3.7.3.2.4*). This was further

strengthened by applying a quantitative archetypal analysis approach to develop the practice-based typology of digital nomads (see *Chapter 3.7.3.3*).

In qualitative enquiries, the concept of validity plays an important role in the form of internal, external, and ecological validity (Bryman 2016; Denzin and Lincoln 2017; King and Brooks 2017; Saunders et al. 2019). Internal validity denotes a transparent information and communication process throughout the entire research. For this study, internal validity was ensured a) by documenting and developing the theoretical framework based on the literature, b) by discussing the details of the sampling approach, and c) by showing in great depth, via a step-by-step process, how the collected data were analysed. Finally, a theoretical framework was developed from the analysis of the data, entitled *Digital Nomads' Bordering Practices in the Digital Work-Leisure System* (see *Chapter 4*) that aims to make a valuable theoretical contribution to the understanding of work and leisure border management practices within the digital nomadism phenomenon.

External validity is concerned with the generalisation of the findings with respect to contexts other than the immediate study at hand. While quantitative work aims to generalise findings to the wider population, this qualitative study aims to transfer the new abductively generated theoretical notions to comparable study contexts. Through the adoption of a theoretical sampling approach, it is acknowledged that the findings' generalisability is limited; thus, for this research, external validity is constructed through transferability. In other words, the identified border management practices shall be used to study contexts with the same or similar characteristics to the ones studied in this research.

Finally, ecological validity represents the degree of congruency between the research context and the real-life conditions in which the phenomenon under consideration occurs (King and Brooks 2017). In this study, ecological validity was ensured by the chosen praxiographic methods of data collection, which emphasise the collection of data in the environment in which work and leisure endeavours take place during practice.

3.9   LIMITATIONS OF THE RESEARCH METHODOLOGY

Reflecting upon the limitations of a study is a vital component of any research project. Although this research project was meticulously planned and executed, it still has several limitations that shall be critically reflected upon regarding a) the sampling, b) data collection, and c) data analysis strategies. These are discussed in the following sections of this chapter.

3.9.1 LIMITATIONS OF THE SAMPLING STRATEGY

The sampling strategy adopted in this study was based on the online recruitment of participants. Considering that participants were recruited while the COVID-19 global pandemic was at its peak (May-October 2021), this strategy allowed the researcher to globally sample participants in a safe manner and in line with the *ethics and risk assessment guidelines* of Bournemouth University. However, this approach limited the recruitment of participants to those participants active on the chosen social media platforms at the time of recruitment. This may have influenced the demographic composition of the sample.

Furthermore, potential participants were identified by using selected hashtags on selected social media. This strategy may have also influenced the sampled portion of the population. Sampled participants were selected in countries where the pandemic did not impose restrictions on social life at the time of data collection, also potentially influencing the sample's composition. Previous experiences with the pandemic may have influenced how individuals organise their work and leisure doings in social contexts. Additionally, the different pandemic conditions across diverse countries may have influenced the regular mobility of some participants and, thus, their practices.

3.9.2 LIMITATIONS OF THE DATA COLLECTION STRATEGY

The self-report digital diaries and the online praxiographic interviews constituted two innovative and valuable methods of data collection to gather information about border management practices in the *Digital Work-Leisure System.* Despite their advantages illustrated in *Chapter 3.4,* some limitations emerged in the course of this research. These include the length of the data collection and the use of digital tools for data collection.

The digital diaries were organised to collect information about the relevant aspects based on the literature review and the *Digital Work-Leisure System* theoretical framework. This approach enabled the collection of rich data and established a view of the practitioners' actions and the related situational factors in a user-friendly manner. Despite the one-week period of longitudinal data collection being in line with previous work using similar approaches (Nelson et al. 2017; Whiting et al. 2018; Jarrahi et al. 2021a), a more extended period of data collection could have given rise to the occasion of exploring the alternation of digital nomads' cycles in which sets of practices vary between favouring work over leisure or vice versa. This, for instance, could have generated deeper insights into seasonal and holiday practices of work and leisure doings.

An additional limitation is represented by using remote digital research methods for the data collection. Digital diaries and online interviews offered insights into actions transpiring in situations otherwise inaccessible to the researcher, rendering it a great advantage of the methods employed. However, an on-site data collection phase may have enabled additional researcher immersion into the situatedness from which actions emerge as practices in a way that indirect observations do not allow. Such an approach may have permitted perceiving and detecting some aspects that the digital nomad participants overlooked or failed to give importance to in their observations and diary reflections. This is because participants may be unable to perceive or willing to explain the actions taken in enacting a practice. Moreover, reporting and describing them in both the digital diary and praxiographic interview situation are subject to the practitioner's ability to understand the questions given by the researcher, with a chance that those questions may be misunderstood or misinterpreted.

3.9.3 LIMITATIONS OF THE DATA ANALYSIS STRATEGY

In this qualitative study, an archetypal analysis data analytics method was applied to support the development of a practice-based typology of digital nomads. This approach is novel and innovative, yet, not without limitations. Archetypal analysis is an unsupervised data analysis method that relies on mathematical algorithms to identify patterns in data. As such, it requires the user's judgement to assess whether the identified patterns are relevant to answer the related research question. In this study, however, this is not perceived as a limitation since the notion of what *"works*

best" (Johnson and Onwuegbuzie 2004, p.17), which characterises the pragmatism paradigm, does not exclude the qualitative interpretation of quantitively processed data. To achieve the results presented in this study, the archetypal analysis method was employed iteratively until valuable insights were obtained.

The sample size may also be perceived as a limitation. While the sample size (32 participants) is appropriate to propose a qualitatively based typology (e.g. Fan et al. 2019; Tessier et al. 2021; Rainoldi et al. 2022; Bonneau et al. 2023), its application in quantitative analysis may appear problematic. A larger sample size would have undoubtedly strengthened the explanatory power of some of the obtained archetypes. Regardless, emerging research has demonstrated that clustering tools, such as hierarchical cluster analysis and archetypal analysis, are well suited for the analysis of data obtained from smaller datasets (e.g. Prevett et al. 2020; Tessier et al. 2021). This is due to the fact that when dealing with highly complex and multidimensional datasets, these methods may be affected by great noise and variability, making it difficult to extract meaningful results. On the contrary, their application to small datasets for further qualitative interpretation helps to increase the transparency and trustworthiness of the data analysis process. While this is beneficial in reducing potential researchers' biases in the building of categories, their interpretation remains based on subjective judgement and interpretation—as is typical in any qualitative research endeavour.

3.10 SUMMARY OF THE METHODOLOGY

This methodology chapter has offered a comprehensive view of the methodological approach adopted in this study. Pragmatism as a philosophy of practice was used as a research paradigm underpinning the overarching abductive research strategy employed in sampling, data collection, and data analysis. In order to address the aim and objectives of this study, participants were recruited by targeting a series of hashtags on selected social media. Through this technique, a global reach could be met during the recruitment process and participants living in those countries not affected by COVID-19 restrictions at the time of recruitment and data collection could be selected.

A qualitative multimethod consisting of observant participation and praxiographic interviewing was chosen for this study. The combined use of these methods of data collection not only induced the collection of a rich and interlinked pool of data but also addressed a major methodological gap in the literature, which has called for the adoption of multiple data collection techniques to gather both longitudinal and situational data in practice studies (e.g. Leonardi 2015; Gherardi 2019b) and template analysis studies (King and Brooks 2017).

To this end, novel praxiographic techniques, such as digital diaries based on the day reconstruction method and remote video interviews, were selected to study border management practices, which facilitate data collection in situ and enhance the study's ecological validity. To analyse the data, a mixed method approach was opted for, consisting of a qualitative thematic template analysis and a quantitative archetypal analysis. The chosen archetypal analysis represents a novel and valuable—but underused—method for organising and clustering data obtained from the qualitative dataset in an easily interpretable manner. In conclusion, the adopted methodological choices allowed not only for the development of novel theoretical knowledge regarding the *Digital Work-Leisure System* but also for a practically relevant and holistic exploration of its implications through the eyes and words of participants experiencing the everyday dynamics at the crossroads between work, leisure, and digital technology.

Findings and Discussion

Just to insist that nothing that can be imagined is impossible,
so we should look for the most unlikely things that we can think of and incorporate
their existence, or the possibility of their existence, into our thinking.

-   Howard S. Becker

This study aimed to investigate the *Digital Work-Leisure System* to identify border management practices and to uncover a practice-based typology of digital nomads so as to ultimately advance the current state of knowledge regarding the digital nomadism phenomenon through the theoretical foundations of practice theory and border theory. In this research, a praxiographic-style qualitative methodology was adopted to gather insights through the self-observations (224 self-report diaries) and the voice of digital nomads (32 semi-structured praxiographic interviews), whose actions bring practice to life (*Research Phase 3* and *Research Phase 4*). In this empirical context, this thesis explored the elements that shape the actions that constitute the border management practices of work and leisure, which are collectively termed here as bordering practices. From this new knowledge base, a typology of digital nomads could finally be proposed.

This chapter begins by offering an overview of the findings summarised in the final theoretical model, entitled *Digital Nomads' Bordering Practices in the Digital Work-Leisure System* (*Figure 4.1*). This original model offers a representation of the single components of the system and how these are interconnected as links on a chain, which lead to the formation of practical patterns engrained in the nature of the single archetypes. The model suggests that bordering practices rely on an infrastructure of interlinked levels, portraying the width and depth of mechanisms that constitute bordering practices. It demonstrates that the situational elements that construct the ambience in which bordering practices are lived influence the sociomaterial system composed of the practitioners' set of practical principles and the practical affordances and constraints provided by digital technology. Digital nomads and digital technology are seen as constituting actors of a nexus of relations that materialise in a complex structure of temporal, spatial, social, material, and human phenomena through which bordering practices emerge. As such, the model functions as a *switchboard*, which digital nomads use to regulate the relationship between work and leisure in their lives. In turn, the combined use of different sets of bordering practices promotes the formation of archetypes representing different groups of digital nomads.

Following this structure, the findings chapter is divided into four main sub-chapters. It first provides an overview of the situational elements of the work-leisure system by highlighting their influence on the actions leading to bordering practices. In this context, external and internal situational elements are differentiated. The chapter then explains the sociomaterial relationship between practitioners' practical principles and the practical affordances and constraints presented by digital technology. This second section of the chapter contributes to understanding the meaning of the actions that form practices. The third section of this chapter turns to the essence of this research by revealing 25 distinct *bordering practices* that emerge from the configuration of the temporal, spatial, material, social, and human structure. After having explored how bordering practices come to be, the fourth section of this chapter concludes by presenting six archetypes that form the practice-based typology of digital nomads, which emerged from the combination of different sets of bordering practices in the *Digital Work-Leisure System*. In the following sections of this chapter, the components of this switchboard are introduced and discussed in detail, providing juxtapositions with the theoretical notions reviewed in *Chapter 2* and on which this study was built.

Figure 4.1 Digital nomads' bordering practices in the digital work-leisure system
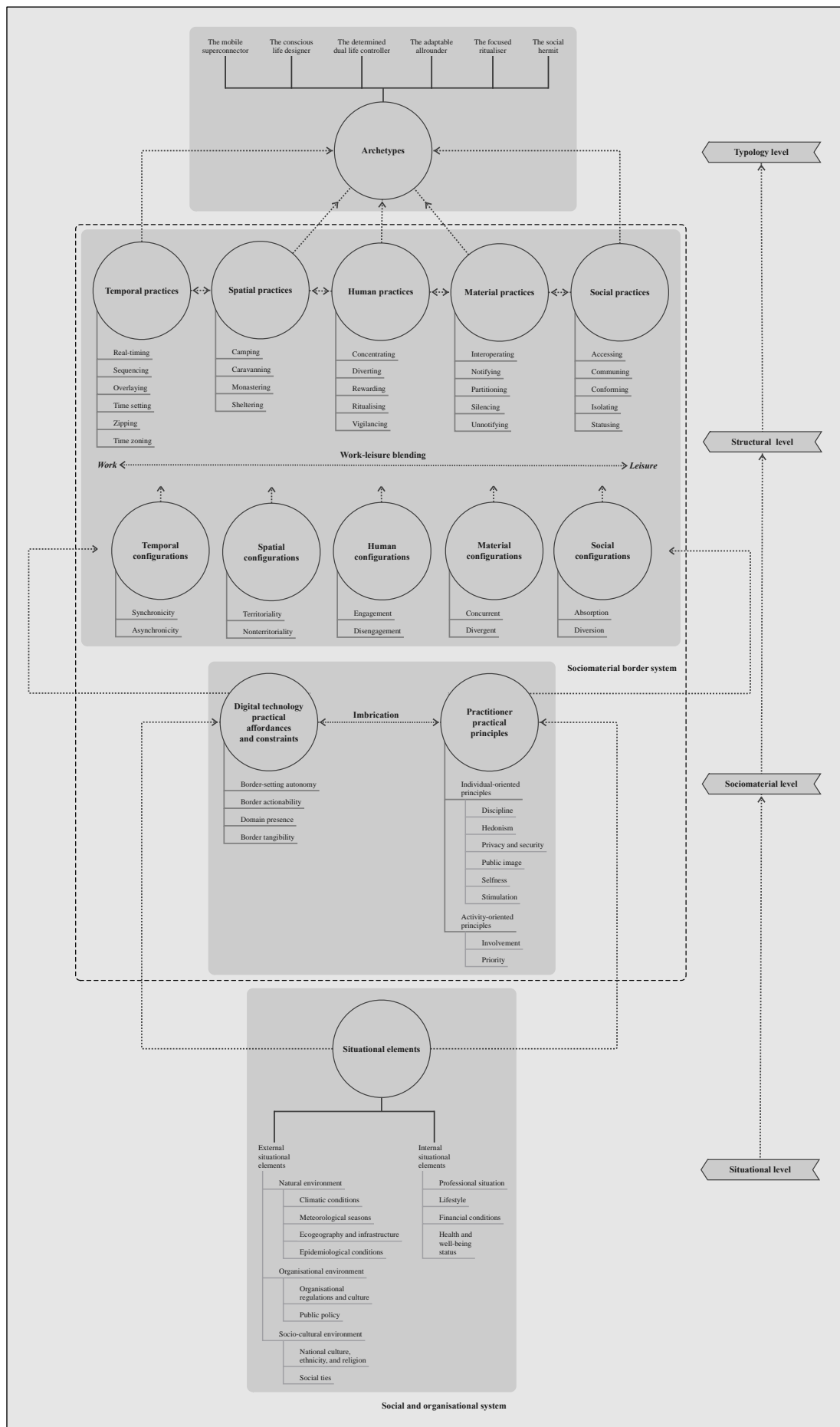
4.1 SITUATIONAL ELEMENTS OF BORDER MANAGEMENT IN THE DIGITAL WORK-LEISURE SYSTEM

Bearing in mind that this research aims to develop an understanding of bordering practices to uncover digital nomad types, it was crucial to create an overview of the *Digital Work-Leisure System*. In the *Digital Work-Leisure System*, situational elements define the context in which practices come into play. Shedding light on the situational elements of the *Digital Work-Leisure System* contributes to the missing awareness of the forces that constitute the fundamental playground in which practices are performed. This is particularly important as *"an action responds to a previous action or to a state of the world for which a previous action is responsible"* (Schatzki 2022, p.31). This section's purpose is, thus, to close this gap by addressing *Research Objective 1*.

Research Objective 1

*To explore the situational elements that influence
how border management practices are performed
in the digital work-leisure system*

The insights obtained from the digital diaries (*Research Phase 3*) and the praxiographic interviews (*Research Phase 4*) revealed the existence of *external* and *internal* situational elements. These factors, individually and combined, infuse practices with the contextuality inherent to action. Above all, these factors influence the way in which social and material actors become entangled in the making of practice.

External situational elements represent the contextual conditions of the *Digital Work-Leisure System* that provide a scope for practices; they represent the conditions of the environment, which lie outside the direct control of the practitioner. Differently, the internal situational elements refer to individual conditions that give identity to practices. Internal situational elements are directly controlled by the practitioner, which can modify their status of affairs. *Figure 4.2* offers an overview of the *external* and *internal* situational elements of the *Digital Work-Leisure System*, which are presented next.

Figure 4.2 Situational elements of the digital work-leisure system
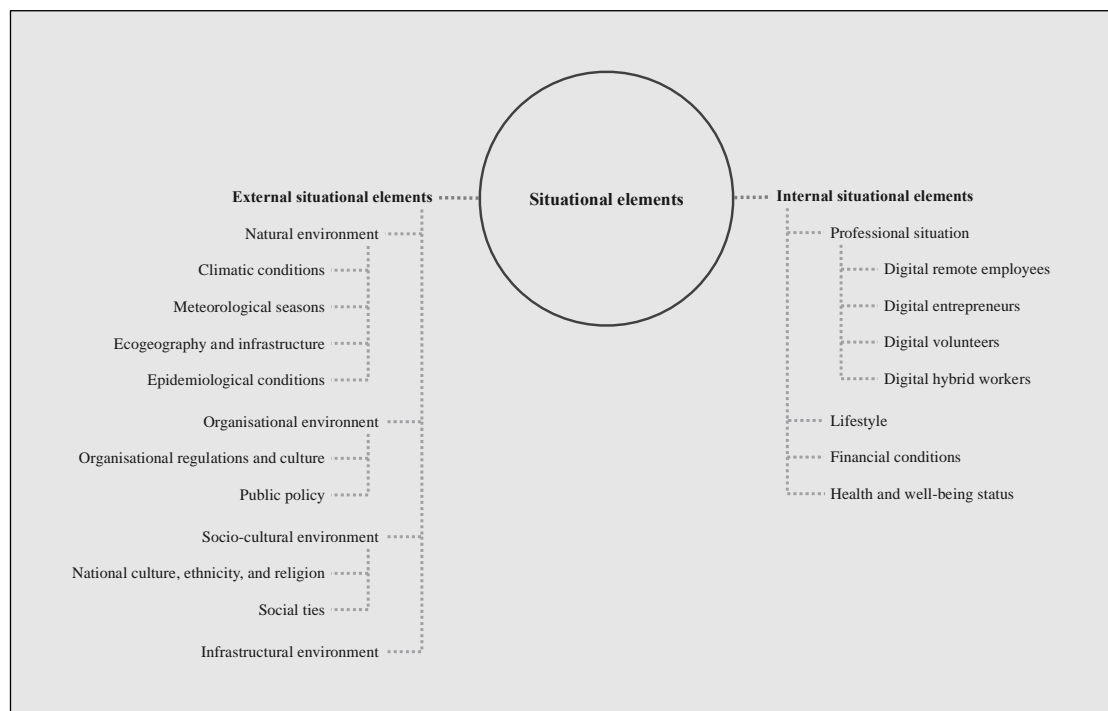
4.1.1 EXTERNAL SITUATIONAL ELEMENTS

External situational elements emerged in this study as contextual conditions that shape the management of work and leisure borders. These refer to a variety of conditions relating to three main factors, including a) the natural environment, b) the organisational environment, and c) the socio-cultural environment. Combined, these situational elements represent the ambience in which bordering practices are created and enacted. The following sections introduce the identified external situational elements and discuss their relevance for bordering practices by emphasising the central aspects highlighted by the digital nomads that participated in this study. This is achieved through the use of quotes taken from both the digital diaries and the interview transcripts.

4.1.1.1 NATURAL ENVIRONMENT

The natural environment was discovered to pose a range of conditions that can situationally influence the practitioner's choices connected to the management of work and leisure borders. Four main conditions were found, namely, a) climatic conditions, b) meteorological seasons, c) ecogeographical and infrastructural settings, and d) epidemiological conditions. These elements of the natural environment are explained in detail in the following sections.

4.1.1.1.1   Climatic conditions

Climatic conditions are a major external element related to the natural environment that influences the way in which bordering practices occur. First, it was found that the climatic conditions prevailing in situ determine the creation or dissolution of the borders between work and leisure. Digital technology is a facilitating tool for determining the possibility of spontaneous adjustment of work and leisure borders based on the climatic conditions on site. Digital diaries have provided evidence that conditions such as good or bad weather influence work and leisure choices (e.g. Charles, *digital diary, day 5;* Hailey, *digital diary, day 1;* Luc, *digital diary, day 6*), especially since leisure activities are often weather-contingent and require the ability to define or adapt work and leisure plans. Digital nomads described the influence of climatic conditions on the temporal structure of work and leisure activities as follows:

> *The things that I like to do for fun are very weather dependent, […] if it rains on a Saturday, or on a Sunday and I have nothing else to do, I will work because I can because it makes sense for me to do this in this time. […]. If it is a sunny day outside and I, and I look at my calendar, and I don't see any other commitments, I, I will go mountain biking, for example, during the week for two hours, or I will go to the, you know, to do a bit of surfing.*
>
> *Frank, forty-nine-year-old, male, digital entrepreneur*
> *Interview*

> *In terms of leisure, I suppose I'm going to be using things, like, the BBC weather app, um, to see what, you know, the conditions of the day look like for either, um, certainty for golf or for any kind of activities that I'm going to be outside for a while. I would also use, um, if I'm interested in, in the surf, I'll use an app called Magic Seaweed, and I'll be able to find out the tide times, um, the predicted wind direction, and that helps me, maybe to plan ahead to think if there's a better time and day to go and enjoy a surf.*
>
> *Patrick, fifty-year-old, male, digital remote employee*
> *Interview*

> *Um, yeah, sometimes I (p) really like it when it's raining (laugh) because then I know, 'Okay, you don't miss out on anything, you can't do anything, so it's time for work'.*
>
> *Paul, twenty-six-year-old, male, digital freelancer*
> *Interview*

Besides influencing the time in which work and leisure activities are performed, climatic conditions were described to have an influence on the place in which work and leisure activities are conducted. Digital technology enables the mobilisation of work and leisure doings according to the practitioner's preferences in response to

current climatic conditions. These conditions thus also influence the configuration of the spatial structure of work and leisure. For instance, spaces can be configured to allow the blending of work and leisure or to reinforce their separation, depending on the given climatic conditions. Good climatic conditions (e.g. warm weather) are often seen as an opportunity to work in an outdoor environment with a leisurely character.

> *The reason why I go work to park (to work), for example, is because if the weather is good, I don't want to sit at home. In the, um, if I know that I have to call some people, and if it, and it will be about half an hour or one hour, I will walk and speak.*
>
> *Ivan, thirty-one-year-old, male, digital entrepreneur*
> *Interview*

> *A leisurely setting means, for me, I'm sitting in my, on my terrace, or in my hammock, which relaxes my body more, relaxes my mind more because sun is shining on my face. And I can still sit with my laptop on my lap or on my knees here and work.*
>
> *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

Climatic conditions also appear to have an influence on a digital nomad's state of mind, which has implications for setting borders between work and leisure. Digital technology is integrated to assist the choice of the place and time that best supports the sought mental and emotional conditions needed for performing work or leisure. In this way, climatic conditions can be used by digital nomads to facilitate a focused presence in a particular domain. One practitioner emphasised the role of climatic conditions in her separation between work and leisure:

> *During summer when it's very hot in the afternoon hours, and it's very hard to concentrate, um, I think that the climate also really influences on, like my division between work and leisure, so, yeah, that's, that's maybe how I do it, it's right to do as much work as possible in the morning.*
>
> *Lotte, twenty-four-year-old, female, digital freelancer*
> *Interview*

Furthermore, climatic conditions were described to have an influence on the social structure of bordering practices by influencing how inclined one is to conduct activities in socially rich environments rather than in isolation, as suggested by Sarah below.

> *Most of my work definitely just happens in coffee shops, like everything that I do on my laptop, like the Zoom meetings, or my car, the front seat of my car. I don't usually do a lot of work from here (the car) but like meetings like this, or*

> *if it's raining and I don't want to go into the coffee shop where they have [...]*
> *social distancing and you have to sit outside, I'll do it in my car.*
>
> <div align="right">

Sarah, twenty-six-year-old, female, digital entrepreneur
> Interview
> </div>

4.1.1.1.2   Meteorological seasons

A second situational element linked to the natural environment is constituted by the meteorological seasons. Meteorological seasons were illustrated as being a direct influence on the choices that led to defining work and leisure borders. In particular, the summer season, a period commonly associated with a great number of leisurely activities, was reported to have an impact on digital nomads' working hours and their distribution throughout the day. Digital nomads reported seasonally adapting their lifestyle to take advantage of seasonal opportunities for leisure activities—such as travel and outdoor sports—as described, for example, by Paolo (*digital diary, day 7)* and Lazlo (*digital diary, day 1).* The winter season, which is characterised by shorter daylight hours, was portrayed as a time in which work is prioritised over leisure.

> *Yeah, it depends, actually, on the season, like during the winter and autumn, I*
> *would say I definitely work 40 hours a week. Sometimes [...] even a little more,*
> *and now during summer, um, I really try to enjoy my summer and vacation as*
> *well, so I will say during summer, maybe the half of it, about 20 hours a week.*
>
> <div align="right">

Lotte, twenty-four-year-old, female, digital freelancer
> Interview
> </div>

> *In the last two months, I started to switch to start working earlier so that I can*
> *have a whole five-hour block, for instance, from lunch until later in the*
> *afternoon, where I can do activities or something that I enjoy and then go back*
> *to work. So, it's based on the season.*
>
> <div align="right">

Adriana, twenty-five-year-old, female, digital freelancer and volunteer
> Interview
> </div>

The summer season was often mentioned as a period of increased personal activity, in accordance with general conventions. However, several digital nomads described, contrarily, the summer season as a time frame dedicated to work. Such non-conforming behaviour was explained by the wish to enjoy major leisure activities, such as vacations, in a period other than popular holiday times.

> *Oh, like for the camping it was easy, it was easy, it was a set date, [...] the most*
> *suitable where there are no public holidays.*
>
> <div align="right">

Olga, twenty-eight-year-old, female, digital remote employee
> Interview
> </div>

In her diary (*digital diary, day 5*), Elisabeth also mentioned taking advantage of the summer as a breathing space to focus on her more important work tasks, which require long stretches of undisturbed attention—something she finds difficult to do during the year.

4.1.1.1.3   Ecogeography and infrastructure

Ecogeography and infrastructure refer to the environmental effects on the distribution of work and leisure activities. In this context, digital nomads attributed influential value to their geographical location. Several geographical variables, such as the availability of opportunities, conveniences, amenities, cultural activities, and community, seemed to shape the organisation of work and leisure as well as bordering practices. For instance, Adriana mentioned the availability of coworking spaces, historical sites, alternative arts and crafts spaces, live concerts, beach tennis courts, and speciality coffee shops as determinant aspects shaping her distribution of work and leisure activities throughout the day (*digital diary, day 1-7*). Other digital nomads underlined the fact that they specifically choose locations that encourage a good balance between work productivity and leisure endeavours.

> *I choose some locations because I know I'll get it done (work), and then I'll just go enjoy the day there.*
>
> > Donna, twenty-five-year-old, female, digital remote employee
> > Interview

> *I guess a good combination of work and time for myself and time to explore the nice locations where I am.*
>
> > Maria, twenty-eight-year-old, female, digital freelancer
> > Interview

This, however, did not seem to be the case for geographical locations that are remote or lack the geographical variables that promise to enrich digital nomads' lifestyles. For example, ecogeographical conditions may trigger bordering practices that favour the immersion in one domain rather than another, causing an unbalance between work and leisure. The following experiential narratives are examples of this perception:

> *This is also depending on the day and the things that I decided to do, and the place. For example, here [...] it is an isolated place. Actually, I don't have a car, so I usually just stay home and work.*
>
> > Nicholas, thirty-seven-year-old, male, digital entrepreneur and freelancer
> > Interview

> *I'm a total beach girl. I love the water. And where I am currently, it's landlocked. There's no water, there's no water here. And when I stay somewhere for too long without being able to go and play in the water, I can feel I get out of balance.*

<div align="right">

Hailey, forty-year-old, female, digital entrepreneur
Interview

</div>

The nature of the geographical location seemed to be a further factor affecting bordering practices. For example, the large-scale availability of leisure activities in tourist destinations, based on peak times, was described to have an impact on the temporal configuration of work and leisure times, as demonstrated by the following narrative:

> *It depends on the country. For example, in some countries, tours are available only on weekends if they don't have much tourists, and if it's a country where they have a lot of tourists, it means they have tours every day. And we can choose weekday because on weekdays the buses are […] more free, so it's not fully packed, and it's better for taking pictures, um, when there are not so many people, so it really depends on the destination.*

<div align="right">

Amina, thirty-four-year-old, female, digital freelancer
Interview

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On the contrary, in rural and less touristic locations, where opportunities for organised leisure activities are lacking, the natural environment may offer a valuable alternative for the conduction of recreative endeavours. For example, spending time in nature was often described as a positive way to disconnect from work spatially, temporally, and psychologically. Luc offered the following statement, which highlights this aspect:

> *And here in the Caucasus, it's a small city, so the lifestyle is a bit slower, and so there are less, um, there are less leisure possibilities […] to go to theatre, to opera, this kind of things, but it's near the nature, and this is also an advantage because after being in the forest for three hours you are a totally, totally new person too.*

<div align="right">

Luc, fifty-one-year-old, male, digital freelancer and entrepreneur
Interview

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4.1.1.1.4 Epidemiological conditions

The epidemiological conditions, and in particular the COVID-19 pandemic, influenced the organisation of work and leisure activities on a global scale. As a result, digital nomads were forced to develop new strategies to adapt their work-anywhere lifestyle. In fact, the COVID-19 pandemic has had a notable impact on the intersection

of work and leisure by affecting digital nomads' general mobility. For instance, digital nomads explained that COVID-19 imposed major restrictions on their travel habits.

> *Before COVID, I was hopping around. So, I lived in 12 countries for, um, so I moved every month.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

> *With all this COVID situation, it's difficult to plan right now, so you cannot go in advance to say, 'Okay, I will plan to leave in, in August or, or December', we don't know if everything was going, it's going to be under lockdown or if the flights will be cancelled or something like this.*
>
> *Charles, thirty-eight-year-old, male, digital freelancer and entrepreneur*
> *Interview*

The conditions produced by the COVID-19 pandemic restricted mobility, on the one hand, but also acted as a driver for travel, on the other hand. In response to government-related restrictions, digital nomads reported having travelled to COVID-19-free countries in order to maintain their mobile lifestyle. The following statement underlines this concept:

> *(Digital technology) gave me the freedom during the lockdown. There was a lockdown in France because I was like super stressed of the idea of not being able to go out, and I said to my husband, 'You know what, let's go! I cannot stay here anymore'. So, we took a flight to Mexico, and we spent four months in Mexico during the time that it was a lockdown in, here in France.*
>
> *José, thirty-eight-year-old, male, digital remote employee*
> *Interview*

Other digital nomads stated having profited from the transformations brought about by the COVID-19 pandemic. For some digital nomads, COVID-19 has even increased the ability to work from anywhere as the pandemic has triggered the transfer of many commercial activities from offline to online. In fast-tracking the broad adoption of information, communication, and collaborative digital technologies, COVID-19 has generally intensified the possibility of working digitally and the number of people commissioning and conducting work online. Working remotely was reported by digital nomads to have increased the opportunity for autonomous organisation of work and leisure switches.

> *I mean, look at it like when I travel so much, I need a lot of digital people.*
>
> *Karolina, thirty-year-old, female, digital entrepreneur and freelancer*
> *Interview*

> *I was switching a lot between work and leisure because of […] COVID.*
>
> <div align="right">

Yiannis, forty-year-old, male, digital freelancer
Interview
> </div>

4.1.1.2 ORGANISATIONAL ENVIRONMENT

Within the context of bordering practices, the organisational environment was revealed to be a further important external situational element. Two main factors were found, including a) organisational regulations and culture as well as b) public policy, which appeared to contribute to how the borders between work and leisure are set and managed in practice. Subsequently, the central aspects of organisational regulations and culture along with public policy are introduced, highlighting their relevance in the management of bordering practices.

4.1.1.2.1 Organisational regulations and culture

Concerning the topic of organisational environment, organisational regulations and culture may play an important role in shaping bordering practices. In this research, digital nomads indicated several organisational restrictions to their ability to autonomously determine the borders between work and leisure and the way in which transitions between them take place. Organisational regulations were reported to affect the temporal, spatial, and social aspects of working life. For instance, organisations may impose fixed working hours, mobility limitations, and rules of social exchange on their *'corporate'* digital nomads. Such restrictions may also extend to digital nomads working as freelancers and entrepreneurs, as mentioned, for example, by Paolo in his interview. These regulations were found to influence the practitioner's ability to freely organise their transitions across temporal, spatial, and social settings of work and leisure, which, in turn, has an impact on their mental and emotional state. Organisational regulations can, however, also be a facilitator of an autonomous design of work and leisure borders and transitions. This is certainly true for many organisations that employ digital nomads.

> *I'm full-time employed, but we have the ability to be flexible in our working hours, so we are not really restricted, or we are not in a boundary from when to when we can work, we are able to choose it on ourselves. BUT still, I have to absolve my 38 hours a week.*
>
> <div align="right">

Lazlo, twenty-five-year-old, male, digital remote employee
Interview
> </div>

Policies following the *'work at any time and from anywhere'* philosophy were described as an enabler leading to individual and situated organisation of work and leisure borders. The possibility to engage in travel and other leisurely activities was often said to be positively influenced by such regulations, as illustrated below.

> *I'm lucky to work for a company that has unlimited vacation, so, um, I take it very liberally (laugh). I take, I'll take a lot of three-day weekends and probably like four weeklong chunks throughout the year (p), and I just put the request in to my boss. As long as no one else on our team is also out at that time, I just take it.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

Organisational regulations were also noted as having an impact on the material aspects of digital work. In this context, digital technology was often mentioned as an important factor. For example, digital nomads reported that organisations may impose the use of designated work devices and restrict the use of private devices during working hours. The use of devices provided by the organisation may, in fact, require the connection to a company's virtual private network or the use of an authenticator application. During work time, such devices may also impede the use of non-work applications or restrict access to non-work websites. At the same time, the use of company-provided devices may also restrain outside working hours, which in turn affect digital nomads' bordering practices. For instance, security reasons were mentioned as another organisational factor that constricts the use of private devices during work time. Sofia, a digital nomad employed as a digital remote worker for a large multinational corporation, highlighted this aspect in detail. The following narrative portrays this facet of organisational regulations:

> *Mobile phones are even forbidden at the office, like you're not supposed to keep your phone on your hand while you are in the office, um, mostly for security reasons, because they're really cautious about, um, security breaches, information breaches.*
>
> *Sofia, twenty-six-year-old, female, digital remote employee*
> *Interview*

4.1.1.2.2 Public policy

Within the organisational context, public policy was found to influence digital nomads' ability to autonomously organise their distribution of work and leisure during the day, across the week, and throughout the year. While flexible work arrangements

enable digital nomads' spatial and temporal self-determination, legislations, such as legal working hours and holiday entitlement, may restrict their freedom to practice it in total liberty. As Leanne explained it:

> *Um, for me, it's just more, I guess, freedom to explore. Obviously, there's been so many rules here and everything, so (p).*
>
> *Leanne, thirty-one-year-old, female, digital freelancer*
> *Interview*

The shaping influence of public policy is directly connected to the ability of digital remote workers to independently construct their work and leisure borders. However, it is also indirectly responsible for the organisation of work and leisure of digital freelancers and entrepreneurs. This is because their operations in the wider work context may require collaboration with companies, clients, and co-workers, who may be subject to restrictions caused by public policy. Interestingly, digital nomads reported circumventing such regulations, for example, by registering worked hours in a different time frame from the one in which they actually worked or by taking leisure time in prescribed work time. While such behaviour restores the digital nomads' ability to autonomously organise work and leisure life according to their personal needs, it poses questions about the effectivity of imposed public policy legislation, as noted by Donna:

> *There are a lot of regulations about work and how work should be done and, um, how many working hours you're supposed to work and how much time should you spend off work and all of these things, but they do not apply to remote work.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

4.1.1.3 SOCIO-CULTURAL ENVIRONMENT

In the context of digital nomadism, the socio-cultural environment was identified as a central external situational element. Bordering practices were found to be shaped by two main socio-cultural manifestations, including a) national culture, ethnicity, and religion and b) social ties. Discussing the elements of the socio-cultural environment is important to understand how bordering practices are enacted in the management of work and leisure borders. These inherent implications are outlined next.

4.1.1.3.1 National culture, ethnicity, and religion

Within the socio-cultural environment, national culture, ethnicity, and religion constitute important elements shaping the relationship between work and leisure and, thus, their borders. In the context of digital nomads, these elements are particularly influential as the national culture, ethnicity, and religion of organisational members, clients, locals, service providers, and travellers have a modelling effect on the actions of the practitioner. The resulting melting pot of values and beliefs was described as playing an instrumental role in shaping the time, the place, the relationship with people, and the mental and emotional state that constitute action in both work and leisure. The results highlight how a practitioner's background infusing situational conditions may affect personal attitudes, preferences, and a digital nomad's motivation to use digital technology in managing work and leisure borders. For example, the work culture that prevails in some countries may have an impact on how a practitioner sets borders between work and leisure. Similarly, ethnical and religious differences may influence the perception of when and how work and leisure are conducted. The following narratives by Deepak, Elisabeth, and Karolina highlight different aspects of how national culture, ethnicity, and religion influence their actions:

> *I feel like the work culture in India is still not the way it is abroad. Um, um, we, we in India, I think, don't set our boundaries very clear about what is working time and when are we not working.*
>
> *Deepak, twenty-five-year-old, male, digital remote worker*
> *Interview*

> *My collaborators are all around the world, this means they are in all different time zones, meaning I don't even have people working on the same operational hours from 8 to 6 pm, but emails are flooding in 24/7 because they are in different time zones from Australia to the US and my friends and collaborators they [...] all have different ethnicities and different religions, which means they're not even observing the same religious holidays.*
>
> *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

> *I think we all feel like, maybe I should, you know, make more money, or work more hours, or talk to more people, [...] it's something that we all have like ingrained into us, work hard, play hard.*
>
> *Karolina, thirty-year-old, female, digital entrepreneur and freelancer*
> *Interview*

4.1.1.3.2 Social ties

Within bordering practices, social ties were found to influence situational elements. This is not surprising in the context of digital nomadism, given that digital nomads' flexible and mobile lifestyle is intimately tied to the social structure needed for the conduction of work and leisure doings. This is because work and leisure endeavours are largely conducted with several other individuals belonging to social groups affiliated with work and leisure life. This includes employers, employees, co-workers, clients, business partners, service providers, travellers, locals, and, finally, significant others. In these rich social settings, digital nomads are called to manoeuvre a series of requests and demands coming from different domains of life that require them to assume different roles.

The influence that different groups of people exercise is manifested in the form of conventions, expectations, and obligations. Their degree of influence on the practitioner is, however, contingent on the situational strength of the social ties. The results suggest that strong social ties result in a strong level of influence. For example, digital nomads underlined being highly influenced by employers or clients in times of high work demand or when immanent deadlines await. Similarly, family members, friends, or co-travellers were reported to affect leisure choices, such as when, where, and how to take work breaks, days off, or annual leave. Moreover, the situational presence or absence of other individuals and social groups affiliated with the domain currently inhabited by the practitioner may also increase or diminish the degree of influence on the conduction of work and leisure activities. The following statements illustrate the impact of social ties on the choices that govern the organisation of work and leisure:

> *Sometimes when I work from home or somewhere else, the people that I know and just get engaged in conversation too much (laugh), so that's why I try to go somewhere where I'm alone if I can.*
>
> <div align="right">

Maria, twenty-eight-year-old, female, digital freelancer
Interview
</div>

> *The working time is more intense because there is another person who just does the same […] and when there's work time, and you look at him, and he is also working you're more motivated to work, and you also have those feeling of not missing out because the person you are travelling with is also working.*
>
> <div align="right">

Paul, twenty-six-year-old, male, digital freelancer
Interview
</div>

Digital nomads also highlighted that the implicit and explicit social expectations and obligations projected on them by their social environment influence their bordering practice. In other words, the perception of social expectations and obligations affects the practitioner's mental and emotional state. This, in consequence, influences the choices that are made in managing borders between work and leisure and how digital technology is enacted to integrate and separate activities. The following excerpts from the interviews conducted with Patrick and Lotte illustrate the influence of social expectations and obligations in defining the scope of work and leisure domains and where their borders lie:

> *So, it depends on whether that work is [...] a result of my choice (laugh) or if it's a result of [...] someone, you know, some other choices that have impacted me. Um, I would probably more, more likely resent the latter, you know, because I don't resent having to do work that I choose to do to develop my role and, and improve, you know, my career opportunities, if you like, um, during weekends.*
>
> *Patrick, fifty-year-old, male, digital remote employee*
> *Interview*

> *The other day, I was, like, I don't want to have my phone with me, but it's just an obligation today because you do have to be available, and people expected it from you as well.*
>
> *Lotte, twenty-four-year-old, female, digital freelancer*
> *Interview*

Social ties are, therefore, an important situational element. They trigger behavioural responses that shape both work and leisure domains and the related border management practices. Digital technology is used to moderate the influence of social ties on the management of work and leisure borders by either allowing closeness or creating distance between digital nomads and their social contacts.

4.1.2 INTERNAL SITUATIONAL ELEMENTS

Beyond several external situational factors that shape the environment in which practices are produced and enacted, the findings further revealed the existence of situational elements that are exclusively related to the persona of the practitioner. In the context of digital nomadism, the internal situational elements refer to those contextual elements of bordering practices, which lie within the practitioner's domain of control. Specifically, the findings indicate the existence of four prominent internal situational elements, namely, a) professional situation, b) lifestyle, c) financial

conditions, and d) health status. These four internal situational elements represent distinctive characteristics of the individual nature of each digital nomad, which act as a social actor in the making of bordering practices.

4.1.2.1 PROFESSIONAL SITUATION

The professional situation of digital nomads was found to be one of the primary internal situational elements of bordering practices represented by a diverse range of work modalities, which contribute to shaping the management of work and leisure borders. Digital nomads' diaries and interviews highlighted the existence of five main professional subgroups: a) digital remote employees, b) digital entrepreneurs, c) digital freelancers, d) digital volunteers, and f) digital hybrid workers. Each of these subgroups is characterised by distinctive work modalities that have an influence on the structure and configuration of bordering practices.

Digital remote employees are employees who are regularly employed by an organisation. The terms of their employment are commonly contractually regulated, and they engage in a form of remote work that is not dependent on a fixed location. The temporal conduction of work activities may vary depending on implicit or explicit contractual agreements. Digital nomads engaging in this form of employment illustrated a diverse range of temporal limits imposed on them by their employing organisations. These range from strict schedules to a set number of working hours a week or from fixed days off and breaks to an unlimited number of annual leave days. In digital remote work settings, organisations may also govern the work relationships with clients and co-workers and determine the devices, applications, and tools used for work. José, a software engineer and user experience designer working remotely for a French company, described his work situation as follows:

> *Actually, I love it. I love this company because they are giving me a lot of freedom, so I have a contract with them […] for a set of days per year. And I'm not basically under this timetable that people usually are. They just gave me a task to do, and my goal is to fulfil that before a deadline. […] I mean, there is a set of hours that I have to respect because sometimes there are meetings that I have to attend, but I'm not restricted on the number of hours that I need to work in a day […]. Sometimes you can see me working on weekends or holidays, but then the rest of the week, maybe I'm not. I'm not really that present and just I'm on the, on the meetings.*
>
> *José, thirty-eight-year-old, male, digital remote employee*
> *Interview*

Digital entrepreneurs are independent workers who manage a company providing digital services to clients under contractual terms. Digital entrepreneurs define their work hours, space, and collaborators as well as work devices, applications, and tools based on their own needs and clients' demands and requirements. For example, Hailey explained her experience as a digital entrepreneur in the following words:

> *Having my own business is, is a bit different than before when I was an employed remote worker. It was, it was much easier to shut it down and, and that was it. But with having my own business, it is, I have to be even more intentional to keep that separate because I'm doing something that I enjoy, and so, I can't just like turn my brain off from doing, you know, thinking about something that I enjoy doing.*
>
> *Hailey, forty-year-old, female, digital entrepreneur*
> *Interview*

Digital freelancers are workers who offer their services online and take on short-term work engagements by using specialised online platforms and agencies. Similar to digital entrepreneurs, digital freelancers are highly autonomous in defining their work hours, space, and collaborators as well as work devices, applications, and tools. What differs is the temporal extent and the depth of engagement in the relationship with clients. Digital freelancers compete in a market in which the ability to promptly respond to clients' requests on a given work platform ultimately determines whether they secure commissioned work. The statement below provided by Paolo, a digital freelancer offering translation services, portrays the effects of freelancing—which possess precarious working conditions—on the organisation of work and leisure life.

> *My friends, my girlfriend, my family, they all know that when, um, they organise something with me on a day off or something, I can never be 100% sure that I will be there because it may be that before we meet, I say 'Oh I'm sorry, tomorrow I cannot be there because I have to work'. And that's the stressful part of my freelancing activity, [...] there is always a question mark in the end because I can never be 100% sure, okay.*
>
> *Paolo, thirty-one-year-old, male, digital freelancer*
> *Interview*

Digital volunteers are workers who engage in voluntary work without monetary compensation. They may collaborate with non-profit organisations and provide services in a project-based manner. As an unpaid work activity, digital volunteering commonly complements one of the above-mentioned work modalities, which this research describes as digital hybrid work.

Digital hybrid workers are workers whose professional lives stretch over two or more digital work subgroups. The findings revealed that the professional life of the digital hybrid worker is subdivided into a primary and a secondary work role. In this study, seven digital nomads indicated engaging in more than one of the illustrated work modalities. This is of particular interest as it underlines the complexity of the contemporary *Digital Work-Leisure System.*

In fact, while these five subgroups provide valuable insights into the shaping effect that an individual's professional situation has on the management of work and leisure borders, these categories also tend to oversimplify the situational nature of practice and the complexity of the reality in which bordering practices are accomplished. To grasp this complexity, there is a need for a more detailed form of analysis, which in this research is provided through the archetypal analysis presented in *Chapter 4.4*. These findings, however, offer a straightforward categorisation of digital nomads, which is useful for the discussion of bordering practices in the ensuing sections of this chapter. *Table 4.1* summarises the five professional subgroups and presents some examples of professional activities in which the digital nomads of this research engage.

Table 4.1 Professional situation of digital nomads

Professional situation	Description	Examples
Digital remote employees	Digital workers who are regularly employed by an organisation.	Social media manager, content manager, customer service representative, software engineer, sales manager, software developer.
Digital entrepreneurs	Digital workers who manage a company providing digital services to clients under contractual terms.	Founder or co-founder of start-ups, agencies, online companies.
Digital freelancers	Digital workers who offer their services online and take on short-term work engagements by using specialised online platforms and agencies.	Translator, interpreter, copywriter, digital designer, marketing consultant, teacher.
Digital volunteers	Digital workers who engage in voluntary work without monetary compensation.	Volunteer for an NGO.
Digital hybrid workers	Digital workers whose professional lives stretch over two or more digital work subgroups.	Digital marketer and language teacher, lecturer and consultant, real estate agent and singer, project manager and customer support agent.

Besides highlighting the existence of different work modalities of digital work within digital nomadism, the findings further indicate that the practitioner's level of experience with these professional situations may influence their bordering practices. In fact, a personal level of experience in the doings of digital work was considered an influencing factor in bordering practices. On the other hand, less experienced digital nomads reported having difficulties in finding a balance between their work and leisure activities. Finding the right configuration of the elements that constitute bordering practices seems to require a period of adaptation. Indeed, more experienced digital nomads explained having developed a series of effective strategies to properly respond to the situational conditions in situ. The following statements are exemplary of this perception:

> *I've only been doing, I'm like working while travelling for, like the last, I guess, since last year, so it's definitely something that I'm getting used to and trying to find the boundaries (laugh).*
>
> *Sarah, thirty-six-year-old, female, digital entrepreneur*
> *Interview*

> *I've been doing this now for, yeah, like two and a half years, so I've, I've gotten a lot better at separating. Maybe that's why this is like, not see, I don't muddy the waters that much anymore.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

Different work modalities, thus, have a distinctive impact on the situational conditions in which work and leisure borders are managed and ultimately influence how bordering practices are produced and performed.

4.1.2.2 LIFESTYLE

Within the digital nomadism context, lifestyle choices were found to have an influential effect on digital nomads' bordering practices between work and leisure. Lifestyle represents the intrinsic preferences that shape the digital nomads' mode of living and the organisation of their work and leisure doings. The practitioner's lifestyle choices were demonstrated to influence how work and leisure time are organised, from where work and leisure activities are conducted, the number and type of people involved, and which digital technologies are implicated in it. For instance, some digital nomads described their choice to work remotely as a way of living a more balanced

life by living in a desired location, while for others, living as a nomad gives them a life in which travel is a central element of their lifestyle.

> *I live in a very nice area for leisure and recreation by the sea, near a golf course, close to nice walks, near a harbour, you know, for water sports activities and all within walking distance.*
>
> <div align="right">

Patrick, fifty-year-old, male, digital remote employee
Interview
</div>

> *I like being a little nomadic, it, it just adds more value and more purpose to my life being a little nomadic. I can't be too static, um. So, I'm quite, I'm more than happy actually to work out of different places.*
>
> <div align="right">

Deepak, twenty-five-year-old, male, digital remote worker
Interview
</div>

> *For me, it's just the lifestyle. I, I love to travel and like if I need money for travelling, so, I do it at the same time (laugh).*
>
> <div align="right">

Olga, twenty-eight-year-old, female, digital remote employee
Interview
</div>

Lifestyle choices not only appear to have an influence on the location in which work and leisure are conducted. They also relate to the time in which they happen. For example, personal lifestyle choices may be made to escape the traditional distribution of work and leisure hours, as discussed in detail by Elisabeth:

> *I'm pretty much no longer envisioning me going back to that traditional working format […]. Working five days a week from an office where I'm sitting there when I'm productive or not, but I have to be forced to, to sit there.*
>
> <div align="right">

Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer
Interview
</div>

These results suggest that work and leisure borders are situationally managed to promote the ideal combination of work and leisure activities, including travel, sports, and hobbies of various nature. Lifestyle choices confer priority to one domain or another according to situational necessities. In this context, digital technology functions as a supporting instrument, as stated by Karolina:

> *Technology […] helped me to have the lifestyle I always wanted.*
>
> <div align="right">

Karolina, thirty-year-old, female, digital entrepreneur and freelancer
Interview
</div>

4.1.2.3 FINANCIAL CONDITIONS

Digital nomads' financial conditions were found to be an additional central situational element influencing bordering practices. Through their narratives, digital nomads

explained that financial aspects are associated with a range of considerations regarding work and leisure life and the management of their borders. Indeed, choices that regard the time, the place, and the social contours of work and leisure are indeed highly influenced by a practitioner's financial position. Financial concerns were found to be particularly influential on the organisation of work and leisure endeavours. For example, Malaika explained in her diary that her financial situation has an impact on the social aspect of her leisure life.

> *I was irritated. I was not out making money performing and was there talking.*
>
> *Malaika, forty-two-year-old, female, digital remote employee and freelancer*
> *Digital diary, day 6*

Other digital nomads reported being under constant pressure to balance the earnings obtained through work activities and the spending related to their leisure life.

> *I just always try to put work first to make sure I have a paycheck that I can fund my travels.*
>
> *Diva, twenty-eight-year-old, female, digital remote employee*
> *Interview*

> *I need to earn my freedom by working, and I also need to enjoy my work by having adventures and trips, so, yeah, that's, that's what balance is for me.*
>
> *Maria, twenty-eight-year-old, female, digital freelancer*
> *Interview*

> *I'm trying to work. I'm trying to stay busy the whole time because I'm driven by (laugh) economic necessity.*
>
> *Oliver, thirty-nine-year-old, male, digital freelancer and entrepreneur*
> *Interview*

For some digital nomads, this financial balance is obtained by reducing the costs of living or by generating passive income. In this perspective, digital nomads reported living in countries with a low cost of living while working remotely for organisations or clients from countries paying high wages as a strategy to finance their leisurely way of living. For instance, living in countries characterised by cheaper living conditions enables digital nomads to work fewer hours, which in turn creates more room for leisure activities (e.g. Malaika). Another reported strategy used to ensure financial stability is represented by the generation of passive income. Digital nomads explained that in order to generate passive income, they offer their expertise in the form of recorded tutorials, lessons, and seminars on their own website or on platforms, such as YouTube (e.g. Sarah).

The situational financial conditions in which digital nomads operate influence how the relationship between work and leisure is structured and how their borders are determined. This means that the necessity to piece together a living wage may result in conditions in which leisure borders are weakened and digital nomads take advantage of work opportunities as they arise. This is particularly important for digital entrepreneurs and digital freelancers, such as Oliver, who, in his diary, reported that working on multiple projects in parallel is a necessity in today's economy (*digital diary, day 4*). On the contrary, stable financial conditions may promote the establishment of stronger work and leisure borders.

4.1.2.4 HEALTH AND WELL-BEING STATUS

The health and well-being status of the individual practitioner was another discovered internal situational element of bordering practices. Besides the professional situation, lifestyle choices, and financial conditions, digital nomads described physical, mental, and emotional health as well as personal well-being to be a powerful factor in managing their work and leisure borders. Considerations about health and well-being are taken when deciding where, when, with whom, and how to arrange work and leisure doings. These arrangements are, in fact, influenced by individual and situational health and well-being needs, which appear to range from recharging mental and physical energy to engaging in social recreation and recovering from health issues. The following narratives highlight the impact of a digital nomad's health and well-being status on bordering practices:

> *My me-time and, and my balance has become very sacred to me because I know what it's like NOT having balance and NOT having boundaries, and [...] it causes a lot of health issues.*
>
> *Hailey, forty-year-old, female, digital entrepreneur*
> *Interview*

> *I definitely make sure that I, I do some physical activity [...] on regular basis [...] that's something that I can recognize [...] has a benefit for me long term, um, it's just as important as making money is being healthy physically.*
>
> *Nicholas, thirty-seven-year-old, male, digital entrepreneur and freelancer*
> *Interview*

Digital technology also plays a role in the context of individual health and well-being. Some digital nomads expressed the need to detach from digital technology, for example, to safeguard eye health or to reduce stress. From a wider perspective, digital

technology was also portrayed as a tool that contributes to individual health and well-being as it supports the organisations of work and leisure activities in accordance with situational needs.

> *Technology has allowed me to do that. It has allowed me to work in a place where I can be home with the people that I need to be with and get to the care that I need.*

> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

The health and well-being status is an important internal situational element that influences the structure of work and leisure domains and their borders. Thus, it provides an extra lens to zoom in on the complexity of the dynamics that constitute bordering practices in the context of digital nomadism.

4.1.3 DISCUSSING SITUATIONAL ELEMENTS IN THE DIGITAL WORK-LEISURE SYSTEM

The situational level constitutes the basis of the process through which practices are enacted within the wider social and organisational system. The elements that compose the situational level infuse practices with contextuality. In this study of digital nomadism, two distinct types of situational contextuality emerged. External situational elements reflect the circumstances that shape the ambience in which practices are enacted, whereas internal situational elements enclose the personal situation of the digital nomad. These findings are in line with previous research (e.g. Buhalis and Foerste 2015) discussing the contextuality of actions under mobility conditions. The findings of this thesis broaden the knowledge regarding the situated character of the digital nomads' actions that, combined, result in practices.

Previous theorisations on practice have argued that situational conditions shape how practices are accomplished (e.g. Reckwitz 2017; Gherardi 2019a; Schatzki 2019). In digital nomadism research, the situational character of digital nomads' actions has been discussed to a limited extent and mainly represented by time and space aspects linked to the concept of mobility (e.g. Reichenberger 2018). While time and space do represent important factors in every type of action, their explanatory power is limited if not directly connected with the factors that provide deeper meaning to what happens in practice. For research on digital nomadism, it means adopting a view that puts a wide range of underlying situational factors that influence not only the temporal and

spatial conditions of mobility under scrutiny. However, the recognition of immobility as a characteristic of digital nomadism, especially in popular tourist destinations characterised by warm climatic conditions and recreational resources (Birtchnell 2019), highlights the necessity of creating a comprehensive understanding of this phenomenon. This calls for a holistic exploration of the situational elements that shape digital nomads' practices and that surpasses the existing limitations and biases present in current digital nomadism research. The external and internal situational elements, newly identified in this research, provide evidence that a wide range of factors have a shaping effect on digital nomads' actions.

External situational elements reflect the availability of resources in the environment, the economic structure, the state of policies, and the societal values in which practices are performed. This study has, for example, demonstrated how natural phenomena, such as the weather, influence how borders between work and leisure are determined (*Chapter 4.1.1.1.1*). For instance, certain meteorological conditions may, at times, have a stimulating effect on the practitioner and encourage taking part in leisure activities over work activities. In such cases, the external environment becomes a determining factor that shapes how digital work is conducted. Understanding how such external factors influence digital nomads' actions and, ultimately, their practices is of great importance for service providers that host digital nomads and cater for their needs while they are on the move. The findings of this research can help them to develop services to support productivity and provide relief from the demands of work life (Ye and Xu 2020). Furthermore, these findings add to the literature on digital nomadism, which has recently begun to conceptualise the effects of contextual factors on the community of digital nomads in destinations such as Bali, Indonesia (Woldoff and Litchfield 2021; Green 2023), Chiang Mai, Thailand (Green 2020), Madeira, Portugal (Almeida and Belezas 2022), or Gran Canaria, Spain (Almeida and Belezas 2022; Hannonen et al. 2023).

Organisational and socio-cultural elements offered further insights into the system of rules as well as cultural and societal values that influence the way in which work and leisure doings are organised. This notion is in line with previous theorisations, which argued that the practitioner's understanding of organisational and societal rules and beliefs transpire in actions (e.g. Leonardi 2017; Gherardi 2019a). This study has shown the influence that these elements have on border management practices in the context

of digital nomadism. Digital nomads may encounter certain organisational regulations or ethical standards, which could trigger specific responses and a particular usage of digital technologies, leading to an array of doings that shape the overall enactment of practices. This is particularly important for those organisations driving the professionalisation and corporatisation of the figure of the digital nomad (Aroles et al. 2020; Marx et al. 2023), for whom exposure to other cultures is regarded as a constituent of their lifestyle (Reichenberger 2018; Borges et al. 2022).

Internal situational elements constitute a novel component within the model, seeing that it has not been previously introduced in conceptualisations of practices and border management, as recognised by De Alwis et al. (2022). Internal situational elements represent the personal context in which border management practices are lived. Therefore, considering the elements that emerged in this study is of pivotal importance for developing a comprehensive view of how the management of borders is performed by individuals in the *Digital Work-Leisure System*. This study brought to the fore the existence of freelancing, entrepreneurial, corporate, voluntary, and hybrid modalities of work among digital nomads, which has extended previous conceptualisations, for example, by Cook (2023), where hybrid professional activity and volunteering activity remained unnoticed. Recognising volunteering as a form of digital nomadism also contributes to the body of literature that is known as invisible work (Aroles et al. 2022).

These insights are valuable as the identified internal situational elements have an influence on which digital nomads' practical principles are triggered and how the affordances and constraints posed by digital technology are used in their border management actions. As an example, a digital nomad's professional situation might be precarious in nature (Ens et al. 2018; Petriglieri et al. 2019; Thompson 2019; Green 2023), which influences the perception of priority. In turn, it could encourage border management actions that favour work over leisure activities. At the same time, such internal situational elements were found to influence the manipulation of digital technology to enable the dispersed domain presence necessary to react promptly to external triggers. Therefore, the notion of internal situational elements not only adds to the body of literature on digital nomadism but also contributes to practice theory, where attention is placed on how individuals and materials produce practices but often overlooks the shaping effect of a range of underlining factors (e.g. Ciolfi and Lockley 2018).

4.2   SOCIOMATERIAL ELEMENTS OF BORDER MANAGEMENT IN THE DIGITAL WORK-LEISURE SYSTEM

The sociomaterial elements of bordering practices represent a situated framework through which the situational elements are perceived and processed by the practitioner. The perception of the situational context informs the individual set of principles, which, conjointly with the affordances and constraints that digital technology exhibits, trigger the configuration of the structure through the execution of bordering practices. Thus, the examination of this framework is pivotal in gaining an understanding of how bordering practices shape the *Digital Work-Leisure System*. This section, accordingly, aims to close this gap by addressing *Research Objective 2*.

Research Objective 2

To examine the sociomaterial elements that influence how border management practices are performed in the digital work-leisure system

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With respect to this aim, the findings revealed the existence of two main factors, which involve a) practical principles and b) practical affordances and constraints that relate to how practices are enacted within the *Digital Work-Leisure System* (*Figure 4.3*).

Figure 4.3 Sociomaterial elements of the digital work-leisure system
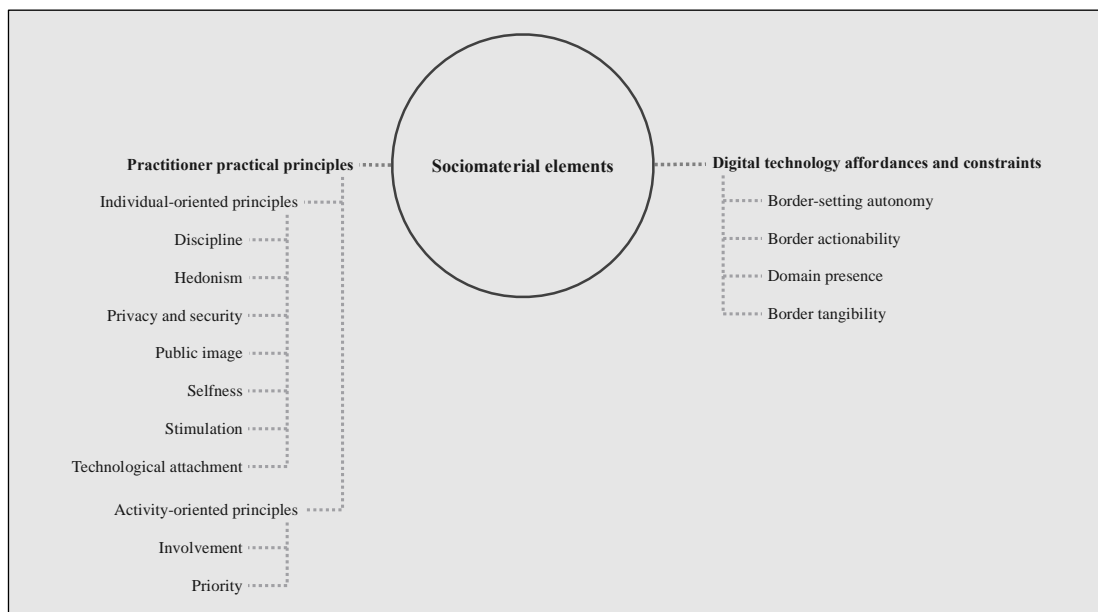
4.2.1 PRACTITIONER PRACTICAL PRINCIPLES

Practical principles were distinguished to guide digital nomads' actions that constitute bordering practices in relationship with the affordances and constraints posed by digital technology. The findings indicated that digital nomads' perception of the external and internal situational elements of practice is processed by human agency, which infuses it with practical meaning and knowledge. Exploring these principles in detail is particularly relevant as it provides the starting point to understanding the actions that constitute bordering practices in digital nomadism. Within these bordering practices, practical principles can be classified into two distinct dimensions, namely, a) individual-oriented principles and b) activity-oriented principles, introduced next.

4.2.1.1 INDIVIDUAL-ORIENTED PRINCIPLES

Individual-oriented principles infuse bordering practices with the meaning that resides within the practitioner's actions. It describes how the meaning is situationally manifested in the process of enactment and will later determine the scope of the integration of digital technologies. Seven main categories were identified in the dataset, including a) discipline, b) hedonism, c) privacy and security, d) public image, e) selfness, f) stimulation, and g) technology attachment. These will be discussed in the sections below in order to develop a holistic understanding of bordering practices in the *Digital Work-Leisure System.*

4.2.1.1.1 Discipline

The first individual-oriented principle identified refers to the sense of discipline that infuses digital nomads' actions. Digital nomads described discipline as a mixture of commitment, ethics, and morale that conjointly determine the contour of their engagement in work and leisure in close association with the situational setting. This is reflected in practice through a sense of duty, responsibility, and accountability for the conduction of tasks and the achievement of targets. For example, while reflecting upon their work and leisure life, digital nomads often concluded that the freedom associated with digital nomadism is a benefit that needs to be earned. The following narrative illustrates this aspect well:

> *If you really want to have this freedom, you have to also give back, you know, like, okay, they gave you the freedom to organise your day, but you really need to produce what they're expecting from you.*
>
> *José, thirty-eight-year-old, male, digital remote employee*
> *Interview*

Thus, discipline as a principle clearly appears to have obvious implications for managing work and leisure borders. This often manifests in the temporal, spatial, and social doings at the base of bordering practices. The impact of discipline on time and the place in which work and leisure activities occur has been highlighted by several digital nomads who engage in different forms of digital work, including remote and freelancing work. The statements offered by Catherine and José show how self-discipline has an influence on managing work and leisure borders:

> *I think the biggest difficulty I've had with this remote freelance lifestyle is, like, it's just constantly meshed together with my leisure lifestyle, like I need all these little breaks and, yeah, it's just great to have the freedom, but again, it requires a lot of self-discipline.*
>
> *Catherine, thirty-year-old, female, digital freelancer*
> *Interview*

> *It's not like I'm going to be in a pool like programming or something that. I, I could do it, but I prefer to, like, really concentrate to take my, my space to produce what I'm supposed to do and then, once I finished with that okay, I can go and take advantage of my day.*
>
> *José, thirty-eight-year-old, male, digital remote employee*
> *Interview*

The discipline principle, therefore, appears to moderate how the structure of bordering practices is configured within the *Digital Work-Leisure System*. These findings also show how discipline is closely connected with situational conditions, such as a digital nomad's lifestyle choices, illustrated earlier in *Chapter 4.1.2.2.*

4.2.1.1.2 Hedonism

Hedonism was detected as an individual-oriented principle that refers to the enjoyment of work and leisure activities. In the *Digital Work-Leisure System*, the hedonistic approach to work and leisure that digital nomads embody influences the relationship between work and leisure and how their borders are structured in practice. Feelings, such as joy, excitement, and pleasure that digital nomads derive from work or leisure activities, appeared to affect the flexibility, permeability, and strength of borders. For example, digital nomads explained enforcing a strong separation between work and

leisure to immerse and indulge in leisure activities. In an opposite scenario, digital nomads explained the weakening of borders between work and leisure to make space for exciting work engagements. The following narratives are representative of these aspects:

> *When I went down to the coast this last one, I knew the Internet was not good, so I didn't even expect to work much. I did like the bare minimum, just to kind of keep the business going and, and then would, you know, put my laptop away and go and enjoy.*
>
> *Hailey, forty-year-old, female, digital entrepreneur*
> *Interview*

> *The work that I do at the moment I also really enjoy it. So, sometimes I actually am excited to do it, and then, when I see a message from one of my employers, I'm actually first excited to even just chat with them and see what's new.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

When related to the work domain, hedonism seemed to redefine the concept of work as an extrinsically driven economic activity, as stated by Malaika:

> *When you do what you love, you never work a day in your life.*
>
> *Malaika, forty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

These findings suggested that hedonism favours either a connection or disconnection between the doings of work and leisure, depending on the contextual situation. In this context, hedonism not only shapes when, where, and with whom work and leisure activities are conducted and enjoyed but also how digital technologies are used in their doings. For instance, some digital nomads said that detaching from digital devices enables them to get full pleasure from their activities. The practitioner's hedonism, therefore, plays a clear role in the configuration of the structure of bordering practices.

4.2.1.1.3 *Privacy and security*

The third individual-oriented principle that was uncovered is privacy and security. Privacy and security refer to considerations made concerning the mental, emotional, and physical safety of the practitioner. These considerations were recognised as affecting the doings of work and leisure, as exemplified in digital nomads' narratives depicting aspects such as avoiding sharing private contact details with co-workers and clients, working in public spaces, or using different devices to avoid data breaches. In

line with these narratives, a good illustration of the role of privacy and security in determining the borders between work and leisure were provided by Donna and Paul:

> *My personal stuff doesn't go to my work account and, and, because everything that is on my work email is monitored and tracked.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

> *When I'm in those (public) places it's most of the time very uncomfortable (p) because I'm leaving my safe place because my van is more or less a safe place and the only place with privacy for me.*
>
> *Paul, twenty-six-year-old, male, digital freelancer*
> *Interview*

The cases reported above showcase that privacy and security principles are closely related to and activated in response to situational elements, such as organisational regulations (*Chapter 4.1.1.2.1*). They also have a shaping effect on borders between work and leisure as they influence how the structure of bordering practices is manipulated to achieve the desired, or indeed required, state of privacy and security.

4.2.1.1.4 Public image

Public image was found to be a further individual-oriented principle. Public image, in the context of digital nomadism, refers to the projected representation of a practitioner in the social setting that constitutes the work and leisure environment in which a digital nomad performs. This general impression influences how situational elements are perceived and how the structure at the base of bordering practices is configured. Digital nomads often portrayed public image as the reputation one has in their social setting. In her diary, Diva explained that working abroad made her work harder, knowing she was getting judged more harshly for it (*digital diary, day 5*). In the subsequent interview, she further explained that:

> *I have the feeling that I need to prove that I'm always working just to look good to, um, my team.*
>
> *Diva, twenty-eight-year-old, female, digital remote employee*
> *Interview*

Digital nomads also stated that their reputations prevent them from taking particular actions, such as working in leisurely settings or drinking coffee while working. This is because these actions may make them look unprofessional when engaging with co-workers or clients. Another practitioner also explained that maintaining a good online

reputation on work platforms is a central aspect of his work success. This, however, requires constant engagement with clients, even in times dedicated to leisure activities. Another representative example was provided by Yiannis:

> *And you feel like, you have like a bit more freedom, I mean, you can actually sit and drink your coffee, for example, while in your office, you can also do that but might not feel very professional, especially if you are actually meeting people or like different kinds of clients come in, and, you know, [they] can actually see you like just drinking your coffee, like that and relaxing while in the coffee place, I can actually do that.*
>
> *Yiannis, forty-year-old, male, digital freelancer*
> *Interview*

These examples demonstrate how the perceived public image principle influences digital nomads' management of work and leisure borders and, consequently, bordering practices.

4.2.1.1.5 Selfness

Selfness represents the source of meaning that is expressed by personally oriented conventions aimed at sustaining the self-determination of individual goals. Self-awareness lies at the base of the selfness principle, through which self-development and self-realisation are pursued. In bordering practices, digital nomads appear to embrace selfness in order to trigger the appropriate course of action towards achieving their ideal organisation of work and leisure required to satisfy their individual needs. For example, digital nomads explained that they consider their long-term ambitions, such as future career achievements, when choosing how they manage borders between work and leisure. The following statements offered by Hailey and Catherine exemplify this aspect of the selfness principle:

> *Being very aware in the moment of how this affects the long-term game, right, like there's present Hailey, and there's future Hailey, and I get to decide, you know, in that moment which one am I going to sacrifice and it's totally okay.*
>
> *Hailey, forty-year-old, female, digital entrepreneur*
> *Interview*

> *What makes me feel balanced is, um, getting some form of exercise and doing a couple hours at least a freelance work and doing something on my website to make me feel like I'm working towards my long-term goal.*
>
> *Catherine, thirty-year-old, female, digital freelancer*
> *Interview*

Additionally, digital nomads explained often being confronted with choices that require prioritising either work or leisure activities. In this context, the selfness principle is often activated for determining what actions are the most beneficial to their current and future state of being. This aspect was often associated with the individual quest for self-fulfilment, as discussed by Karolina and Jasmine:

> *I don't enjoy just being on holiday too much, I like the fulfilling work, it's not only about money, more about just a feeling of doing something fulfilling.*
>
> *Karolina, thirty-year-old, female, digital entrepreneur and freelancer*
> *Interview*

> *It makes me feel more fulfilled if I know I already cared for myself before I do anything else.*
>
> *Jasmine, thirty-nine-year-old, female, digital entrepreneur*
> *Interview*

The statement provided by Jasmine indicates how self-care was found to represent a further aspect of the selfness principle. Digital nomads, in fact, explained that self-care considerations play an important role in structuring the organisation of work and leisure activities and the borders between them. Self-care includes, for instance, reflections on the impact that time, the place, the social environment, and the material artefacts have on the individual's present and future well-being. One practitioner explained combining work calls with a walk in the park to include physical activity in his daily life. These findings demonstrate that the selfness principle is closely related to several situational elements explained in various sections of *Chapter 4.1*, such as the professional situation and the health and well-being status.

4.2.1.1.6 Stimulation

Stimulation was exposed as an individual-oriented principle that stands in close connection with considerations that arise in response to stimuli, which may be purposefully designed or may occur spontaneously. These may trigger reactions that manifest in the practitioner's mood, inspiration, curiosity, and spontaneity. According to the digital nomads' accounts, stimulation has an important role in managing work and leisure borders. This is due to stimulating conditions having the power to influence the taken course of action. To exemplify, digital nomads explained consciously designing places and times as well as physical and digital objects to provide stimuli that trigger either the attachment to or detachment from work or leisure. This aspect

of the stimulation principle is well portrayed in the narratives presented by Adriana and Frank, below:

> *I live very close to two very nice cafes and more people go and work from there, so sometimes when I have to do more creative work [...] then it's easier for me to be there because I do, I feel more inspired, and when I have to do more administrative work I kind of prefer to be in my room with my, like, four walls.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

> *All of my best thoughts and ideas happen when I'm NOT sitting here, but when I'm somewhere else, you know, in a relaxed environment [...] because it requires more creativity, and it requires a bit more out-of-the-box thinking [...]. When I'm on my mountain bike, and this doesn't happen in the first five minutes, but it happens, usually after half an hour or so.*
>
> *Frank, forty-nine-year-old, male, digital entrepreneur*
> *Interview*

Differently, spontaneous stimulation was also found to occur in an unsystematic manner and may be prompted by the situational setting. Digital nomads stated that this kind of stimulation is sustained by curiosity and requires adaptability to a variety of naturally emerging situations. These could be represented by physical or digital encounters, a social media post, or an article spotted on a website, to mention but a few. In her interview, Elisabeth offered an interesting description of this facet of the stimulation principle:

> *On the beach last week, when I was on holiday, I was reading this popular science leisure book, but I was having a ton of thoughts about my work [...] I was super in this creative flow, and it would have been super pity to say, 'This is work, and I'm not engaging with it' and, and letting the thoughts slide.*
>
> *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

These findings demonstrate that the reaction to prompted or unprompted stimuli has a clear shaping effect on work and leisure borders and how these are enacted in practice. The stimulation principle can, in fact, trigger the reinforcement or the dismantlement of borders and the moderation of domain transitions in practice.

4.2.1.1.7 Technological attachment

Technology attachment is the final of the individual-oriented principles identified in the *Digital Work-Leisure System*. Similarly to the technological dependence described by Kossek (2016), technology attachment represents the extent to which digital

nomads are connected to their digital devices in their work and leisure doings. While digital technology is a central element of any type of digital work, digital nomads discussed different forms of technological attachment—ranging from constant attachment to selective attachment. These cases are demonstrated through narratives provided by Elisabeth, Amina, and Jasmine as digital nomads who either consider digital technology as an integrative element of all their doings or regard them as an instrument to be integrated into only some spheres of life:

> *For me, technology is never an issue. My phone is always with me. My phone is literally, unless I'm sleeping, it's on me.*
>
> *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

> *My leisure activities they are not related with technology. So, my phone is just in the wardrobe, in the locker or somewhere […] because when you do offline activities, your mind is fresh, and you are more focused on your goal.*
>
> *Amina, thirty-four-year-old, female, digital freelancer*
> *Interview*

> *My leisure time is spent walking on the beach, my leisure time is spent a lot of writing in a journal, or my leisure time is spent having meals and conversations with friends. None of those would need any technology.*
>
> *Jasmine, thirty-nine-year-old, female, digital entrepreneur*
> *Interview*

These statements suggest a close linkage between the degree of technological attachment and the way how work and leisure borders are managed in the *Digital Work-Leisure System*. In particular, it seems that technological attachment has an impact on the mental, emotional, and social structure of bordering practices as well as on the configuration of the physical and digital properties of any involved type of digital technology. As a principle, technology attachment is also clearly connected to many situational elements discussed earlier (see *Chapter 4.1*). For example, it may facilitate the conduction of a particular lifestyle choice, a response to climatic conditions, or compliance with organisational regulations.

4.2.1.2 ACTIVITY-ORIENTED PRINCIPLES

Having discussed the individual-oriented principles of the sociomaterial level of the *Digital Work-Leisure System*, this chapter now discusses the activity-oriented principles of bordering practices. From the analysis of the dataset, two major activity-oriented principles emerged: a) involvement and b) priority. These two principles

summarise several aspects that contribute to shaping bordering practices by infusing them with meaning.

4.2.1.2.1 Involvement

Within the activity-oriented principles, involvement was discovered as an important factor, encapsulating aspects, including complexity, formality, and the intensity of an activity, that shape a digital nomad's presence in work and leisure. The degree of complexity, formality, and intensity was, in fact, described to encourage either a state of attention or a state of in-betweenness, which correspondingly hinders or favours transitions between borders. As an example, digital nomads referred to low complexity, formality, and intensity activities, such as sunbathing or passively participating in online meetings, as activities that require little focus and which may be interrupted from or complemented by domain-alien actions. Charles explained how low-involvement leisure activities may be complemented by other low-involvement work activities:

> *If I'm kind of bored on the beach doing nothing and I'm sunbathing and having my phone [...] I can still browse and find some clients.*
>
> *Charles, thirty-eight-year-old, male, digital freelancer and entrepreneur*
> *Interview*

Similarly, Elena described engaging in low-involvement leisure activities while performing low intensity work activities:

> *So normally, I actually normally LISTEN to the videos on YouTube [...] I will listen to it, and if there is anything that catches my attention, I will also watch the video [...] because my work is quite repetitive, like I don't have to do very complicated stuff. So, I can also listen to something while working.*
>
> *Elena, twenty-six-year-old, female, digital remote employee*
> *Interview*

On the contrary, digital nomads highlighted that high complexity, formality, and intensity activities typically result in a clearer separation between work and leisure. This is because these activities require high cognitive involvement and little distraction. The following narratives provided by Elisabeth and Karolina emphasise this contrasting aspect of involvement as an activity-oriented principle:

> *Usually, I work, um, in my home office, where I do all the formal calls and meetings, because there I have got the door locked or the door closed and [...] I'm very much in work mode.*

> *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

> *Let's say, if I have a lot of meetings in a day, I get tired of sitting at home [...], and I want to change scenery, so, then I go to a café [...]. I do more like learning, training for myself, something that I still have to do workwise, but it's not as serious as, um, like one-on-one calls.*

> *Karolina, thirty-year-old, female, digital entrepreneur and freelancer*
> *Interview*

In summary, these results suggest that involvement has an influence on how situational conditions are perceived and how the structure of bordering practices is, in turn, manipulated to obtain the desired integration between or separation from work and leisure.

4.2.1.2.2 Priority

Priority emerged as a second activity-oriented principle and refers to the importance and urgency that digital nomads attribute to the doings that constitute work and leisure activities. While importance determines the significance of an activity, urgency regulates the order of precedence that these activities have, as described by Amina:

> *I had to interrupt my day off for a couple of urgent emails and calls scheduled for next week.*

> *Amina, thirty-four-year-old, female, digital freelancer*
> *Digital diary, day 3*

Combined importance and urgency help to govern the distribution of activities across the work and leisure domains and the definition of their borders. This happens through the perception of the situational context and the configuration of the border's structure. Priority was found to be a particularly salient theme in digital nomads' narratives. For example, some digital nomads explained that determining priority may encourage the establishment of clear and strong borders between work and leisure. On the contrary, other digital nomads illustrated that priority may also have the opposite effect and, indeed, give rise to blurred and weak borders. In this context, digital technology was portrayed as a medium through which priorities are perceived, assessed, and ranked in the processes that define work and leisure borders. The following narratives highlight the role of the priority principle in bordering practices:

> *There's a mist that surrounds you when, when, when you're attached to your device, you know, when it's in your pocket, it, um, it definitely has the potential of changing the urgency of aspects of your day.*
>
> *Patrick, fifty-year-old, male, digital remote employee*
> *Interview*

> *If it's something that I don't feel urgent, just like a general message from someone or something that, I would be more willing to leave until the end of my working day, whereas I think work is more likely to enter my leisure.*
>
> *Leanne, thirty-one-year-old, female, digital freelancer*
> *Interview*

4.2.2 DIGITAL TECHNOLOGY PRACTICAL AFFORDANCES AND CONSTRAINTS

Affordances and constraints manifest as a perception of utility that emerges from the imbrications between the practitioner and digital technology. This relates to how the properties of digital technology are recognised to afford or limit the ability to perform work and leisure activities. The findings of this research revealed that digital technology affords or constrains the practices of border management by enabling or restraining digital nomads' ability to set, modify, manifest, maintain, and cross borders. These are represented by four distinct types of affordances and constraints, namely, a) border-setting autonomy, b) border actionability, c) domain presence, and d) border tangibility, which are presented in the following sections of this chapter. Interestingly, these types of affordances and constraints already emerged in the exploratory study (*Research Phase 2*), where they were labelled as *digital border management practice dimensions* and served as a priori codes in the initial phase of the conducted template analysis (see *Table 3.8*).

4.2.2.1 BORDER-SETTING AUTONOMY

Autonomy reflects the potential freedom for digital nomads to set work and leisure borders, which digital technology may afford or constrain. In fact, digital technology enables digital nomads to freely decide when, where, with whom, how, and to what extent they mentally and emotionally engage in work or leisure activities. Statements offered by both José and Deepak underline this aspect:

> *It gives me the freedom to choose what to do.*
>
> *José, thirty-eight-year-old, male, digital remote employee*
> *Interview*

It empowers me. I get to choose what I want to do [...], it's very empowering to, to, to decide for yourself and do it the way you want to do it.

Deepak, twenty-five-year-old, male, digital remote worker
Interview

The degree of afforded or constrained autonomy may, however, depend on a series of factors, including the properties and capabilities of the involved technologies and their ownership. For example, technical characteristics, such as battery life, screen sizes, or processing power, have an influence on how bordering practices are carried out. Consequently, the properties and capabilities of the involved technologies may support digital nomads in setting work and leisure borders.

My laptop, I usually use it when I am only in the coffee shop because I don't really have a space in my car to, like, open it up all the way. I mean, I guess I could, but it's not very comfortable (laugh).

Sarah, thirty-six-year-old, female, digital entrepreneur
Interview

I don't want to carry two phones [...] I decided against it because of the convenience of, um, one phone is so much higher that the downsides of having one phone and having both things (work and leisure) happening on the same device.

Frank, forty-nine-year-old, male, digital entrepreneur
Interview

Privately owned and administered digital technologies, as explained above, were found to afford a range of border setting options. This autonomy may, nonetheless, be constrained if the used digital technologies are owned or administered by an employing organisation since organisations may impose certain usage restrictions, which ultimately reduce the practitioner's ability to set work and leisure borders according to their own needs. For instance, Sofia explained that the digital devices provided by her company constrict her ability to freely organise her work and leisure endeavours as these impose temporal limits on her actions, as described below:

In general, yeah, after I log off from my work, I can just, um, remove the USB that I'm that I used to connect to work, and I can easily work with my laptop, but if I'm working, there's absolutely no way I can use my laptop for my own needs.

Sofia, twenty-six-year-old, female, digital remote employee
Interview

To summarise, digital technology can be used as a carrier of external rules, understandings, and obligations which impose certain patterns of activity on the

practitioner and thus influence the individual's choices in setting work and leisure borders.

4.2.2.2 BORDER ACTIONABILITY

The constituents of digital technology were found to afford and constrain digital nomads' ability to manipulate set borders, which, in this research, are conceptualised in terms of actionability. In this context, the selection and use of digital devices, software, tools, and platforms were revealed to afford a diverse range of possibilities for border modification—to be acted upon according to specific situational circumstances. These primarily depend on the purpose individuals are trying to achieve and their ability to perceive affordances and constraints. For example, digital devices, such as mobile phones, may be used to promote cross-domain activity and fluid transitions between work and leisure in response to changing situational conditions.

> *I went out for an errand, and something really urgent came up that I was in charge of, and I couldn't. I could log into the VPN on my phone as well, but it was not going to be sufficient to, like, do the tasks that I needed to, so I just, um, told, like verbatim what needed to be done to a co-worker who is online, and they did it.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

> *Yeah, 100% because the, the one thing that enables me [...] like 100% is cloud working, because I can go on my private computer, click one button, and I have all the information from a work computer on my private computer.*
>
> *Lazlo, twenty-five-year-old, male, digital remote employee*
> *Interview*

Furthermore, the findings indicate that the perception of border actionability differs depending on the domain of adoption. To elaborate, digital devices were portrayed as being used differently in the work and leisure domain and, for example, mobile phones, were shown to provide access to both work and leisure information and knowledge. However, the processing of it seems to be more difficult when it concerns work. Digital nomads indicated using smartphones to screen work information and requests while leaving the handling of them to other devices, such as laptops (e.g. Sarah). On the contrary, in the leisure domain, smartphones are perceived to afford better information processing capabilities and are often used to screen, book, and review leisure activities (e.g. Paul). Other factors, such as capabilities and

functionalities of digital devices and applications (e.g. Patrick, Oliver, Karolina), Wi-Fi quality (e.g. Elisabeth), and data plans (e.g. Diva), have been described as factors influencing a digital nomad's ability to manipulate work-leisure borders. This has implications for the capacity of digital nomads to transition from one domain to another.

4.2.2.3 DOMAIN PRESENCE

Presence, in this research, refers to the individual state of perceived immersion in the settings constituting a domain of human activity. In this context, digital technology can afford or constrain the degree of presence in both work and leisure activities. Presence can be *focused* or *dispersed*. Focused presence complies with the rules and the structure of a particular domain of human activity and precludes intrusions from other domains. On the contrary, dispersed presence is based on a state of in-betweenness, in which the succession of doings and sayings is fluid and transient, thus enabling the simultaneous co-existence of multiple domains of human activity. The following narrative offered by Adriana summarises the essence of focused presence:

> *Presence in anything I do, I guess, so it is like to kind of be there as much as possible in my work and in my leisure time with my thoughts.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

Following this reasoning, it was found that digital technology affords presence when its properties are configured to protect the focus on the activities taking place in one domain or another by limiting intrusions. This can be achieved by giving full attention to temporal, spatial, social, material, mental, or emotional zones in the currently inhabited setting. For example, actions, such as connection or disconnection, may support digital nomads in their attempt to focus on the setting in situ or to avoid it (e.g. José, Paul). In this way, digital technology affords digital nomads the ability to maintain or cross borders between domains. The following narrative offers a representation of the role of digital technology in favouring a focused or dispersed presence:

> *Leaving the technology behind […] means that there's, there's zero chance of my, my work or my coaching roles or other duties or any of those things interrupting that period of time.*
>
> *Patrick, fifty-year-old, male, digital remote employee*
> *Interview*

> *I don't allow all apps, you know, to notify me, only the ones that I choose.*
>
> *Frank, forty-nine-year-old, male, digital entrepreneur*
> *Interview*

> *I also use every day, an app called Focus which is installed in my, into my web, so, like if I turn on Google Chrome, the first thing I will see is, like, a window which says, 'What is your focus for today'.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

The proposed arguments suggest that presence represents the potential for digital nomads to maintain or cross borders between domains by engaging with their digital technologies.

4.2.2.4 BORDER TANGIBILITY

Digital technology was also found to support digital nomads' ability to make work and leisure borders tangible. Borders can be tangibly or intangibly manifested in practice. Tangible border manifestations are represented by digital nomads' behaviours in which the physical and digital properties of digital technology are used to make the borders that separate work and leisure domains visible. Tangible borders are also observable by a third person. For example, the use of physical digital devices, such as earphones or laptop stands, can be used to communicate one's own indisposition to socially engage in a context that differs from the one currently inhabited. The use of out-of-office messages, autoreplies, or shared calendars also constitute techniques to manifest work and leisure borders otherwise not detectable to others. These tactics were mentioned by several digital nomads, including Adriana, Elisabeth, and Donna, who offered the following narratives:

> *If people see you wearing headphones, they kind of think, 'Okay, maybe you're expecting a call, or you're listening to something, and I shouldn't disturb you', so it's kind of a way to say I don't have ears for you right now.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

> *With the out of office, I have a very clear communication line in place that says to them, 'Look, Elisabeth is out of office, and she's definitely not responding'.*
>
> *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

> *Yeah, so I have Google Calendar, and so anytime that I'm out of the office, I'll just put, like, a block (p) that says so, so people know, and it […] status updates to our Slack platform.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

Along the same lines, digital technology can be used by digital nomads to establish tangible borders, which, however, cannot be perceived by an external observer. For example, the use of personal schedules or different communication channels can be employed to tangibly separate work and leisure doings or social contacts.

> *I think one of the main, most important things you learn is the importance of technology that lets you schedule things in advance because then you can rest. You don't have to be always available.*
>
> *Maria, twenty-eight-year-old, female, digital freelancer*
> *Interview*

> *The only social media app that I use for work-related purposes is LinkedIn.*
>
> *Lotte, twenty-four-year-old, female, digital freelancer*
> *Interview*

In summary, border tangibility and the other affordances and constraints posed by digital technology connected with practical practitioner principles constitute a filter through which situational elements are perceived and pose the basis for the creation and enactment of border management practices. These are discussed in the sections that follow.

4.2.3 DISCUSSING THE SOCIOMATERIAL ELEMENTS OF BORDER MANAGEMENT IN THE DIGITAL WORK-LEISURE SYSTEM

Based on the theoretical foundations of sociomateriality (e.g. Orlikowski 2007; Orlikowski and Scott 2008; Orlikowski 2010b; Leonardi 2012, 2013), this study has explored how digital nomads, as practitioners carrying social agency, and digital technology, carrying material agency, interact in the constitutive imbrication process from which the actions at the core of bordering practices emerge.

Through this exploration, the findings have provided evidence—for the first time—that a multiplicity of practical principles put in relationship with situational elements have a joint influence on how practices emerge. These findings have not only led to the recognition of two novel types of practical principles (individual-oriented and activity-oriented) but have also advanced the understanding of sociomaterial

entanglement within the framework of practice-based studies (e.g. De Alwis et al. 2022). As a result, these insights have empirically demonstrated how competence and meaning (Shove 2017) or practical understandings (Schatzki 2019) are manifestations of the social agency carried by digital nomads through which situational social norms and culture transpire.

This understanding brings together and gives structure to otherwise unconnected conceptualisations of what constitutes practices. Thus, it can be argued that the social agency that is exercised in the actions that constitute practices reflects a combination of practical principles supported by the practitioner's purposeful knowledge, which is shaped by situational settings. Several practical principles, including discipline, hedonism, privacy and security, public image, selfness, stimulation, technology attachment, and involvement and priority, were identified. These constitute a novel theoretical base to recognise social agency in studies of practice, thus significantly building upon the status quo of digital nomadism literature, where the explorations of practices mostly lack theoretical grounding (e.g. Hall and Richter 1988; Nikolaeva and Kotliar 2019; Prester et al. 2019; Aroles et al. 2020; Cook 2020; Bergan et al. 2021; Périssé et al. 2021).

The findings also provided evidence of a range of practical affordances and constraints related to digital technology. While the literature on digital nomadism has recognised that digital technologies carry affordances and constraints, which are integral to digital nomads' actions (e.g. Ens et al. 2018; Cook 2020; Nash et al. 2020), research focusing on these central aspects is lacking. Previous studies of office-based, home-based, and mobile knowledge workers have started examining a few affordances and constraints related to the use of digital technology for the management of borders (e.g. Cousins and Robey 2015; Nelson et al. 2017), but their results lack specificity. More specifically, they exposed only those affordances and constraints of digital mobile devices, such as mobility or connectivity, that are of general applicability to a wide range of studies involving technology.

Although such studies provided valuable insights into the role of digital technology in the management of diverse life domains, they failed to explain how digital technology specifically affords or constrains the manipulation of borders and border transitions. This study has contributed to overcoming said gaps in the literature by uncovering

specific affordances and constraints and by illuminating the complex mechanisms at play that govern border management actions. The conceptualisation of border-setting autonomy, border actionability, border tangibility, and domain presence are practical affordances and constraints that constitute a novel starting point in the appreciation of how bordering practices emerge from sociomaterial imbrications in the context of digital nomadism.

Taken together, practical principles and affordances and constraints can be pictured as a filter through which the perceptions of the situational conditions are processed. In this second step of the model, a response is formulated by triggering the imbrication of practical principles and affordances and constraints. The combination of social and material agency exercised by the practitioner and digital technology consequently regulates the actions through which the structure of practice is configured in the making and remaking of practices. To exemplify, a situated financial condition and organisational regulation may induce a higher degree of discipline, which, combined with border-setting autonomy, could result in a bordering practice that favours work-leisure blending. Considering these results, the digital nomadism literature and the sociomateriality literature are advanced in that this study theorises the border management practices of digital nomads as a series of concatenated operations to attune a *switchboard* (*Figure 4.1*) that connects the different elements of the *Digital Work-Leisure System.*

4.3 BORDER MANAGEMENT PRACTICES IN THE DIGITAL WORK-LEISURE SYSTEM

After having discussed the situational and sociomaterial elements of the digital work system, this chapter now focuses on the core of this thesis, particularly, the temporal, spatial, human, material, and social structures, which—together—constitute the backbone of the *Digital Work-Leisure System.* The findings revealed the existence of 25 distinct bordering practices, each linked to one of the five structures. The findings suggested that the five structures are shaped by dyadic configurations that mold the architecture of practices that define how work and leisure borders are managed in the context of digital nomadism. These findings link real-life practices to the habitat in which digital nomads entangle with digital technology. This section thus addresses an important gap in the literature and answers *Research Objective 3*.

Research Objective 3

To identify border management practices
in the digital work-leisure system

The following sections introduce a) the temporal structure, b) the spatial structure, c) the human structure, d) the material structure, and e) the social structure of the *Digital Work-Leisure System* and discuss their configurations and associated bordering practices.

4.3.1 PRACTICES AND CONFIGURATIONS OF THE TEMPORAL STRUCTURE

The temporal structure helps to explain when the doings of work and leisure occur and how they are arranged. It is through the temporal structure that the duration and rhythm of open or closed temporal frames in both work and leisure are manifested. The digital diaries put forth evidence of the existence of a variety of styles that digital nomads apply when organising work and leisure. For instance, while some digital nomads adopt a style that favours separated blocks of time (e.g. Sofia, *digital diary, day 1-7;* Sarah, *digital diary, day 1-7*), for others, their daily work is fragmented in short chucks separated by leisurely activities throughout the day (e.g. Charles, *digital diary, day 1-7;* Catherine, *digital diary, day 1-7*).

Regarding the management of borders, temporal configurations of human activity were found to be distinguished in terms of temporal *synchronicity* or temporal *asynchronicity* with the conditions in situ. The degree of synchronicity or asynchronicity determines the arrangement and traits of temporal frames, providing shape and scope to different temporal configurations. For instance, highly synchronous temporal configurations seemed to support the establishment and defence of borders between domains. In contrast, highly asynchronous temporal configurations seemed to encourage the crossing of domain borders and the creation of time frames open to domain overlaps.

Different temporal configurations are enacted according to given situational conditions, practical principles, and practical affordances and constraints (*Chapter 4.2.1* and *Chapter 4.2.2*), therefore contributing to shaping the overall borders of work

and leisure domains. The identified synchronicity-asynchronicity continuum is thus helpful in illustrating the role that different temporal configurations play in determining bordering practices. To configure the temporal structure, the materiality of digital technology can be enacted to define temporal frames. These can either be open to overlaps or enforce temporal spaces of closed and focused domain experiences. Through the manipulation of digital technology, digital nomads can define when and if open or closed temporal frames take place. In this context, the digital diaries have been pivotal to understanding the distribution of work and leisure times throughout the day, while the following interviews have provided further information about the meaning of such distribution. Digital nomads were found to manipulate the temporal organisation of work and leisure through six distinct practices, as detailed below (*Figure 4.4*). These bordering practices were named a) real timing, b) sequencing, c) overlaying, d) time setting, e) zipping, and f) time zoning.

Figure 4.4 Practices and configurations of the temporal structure
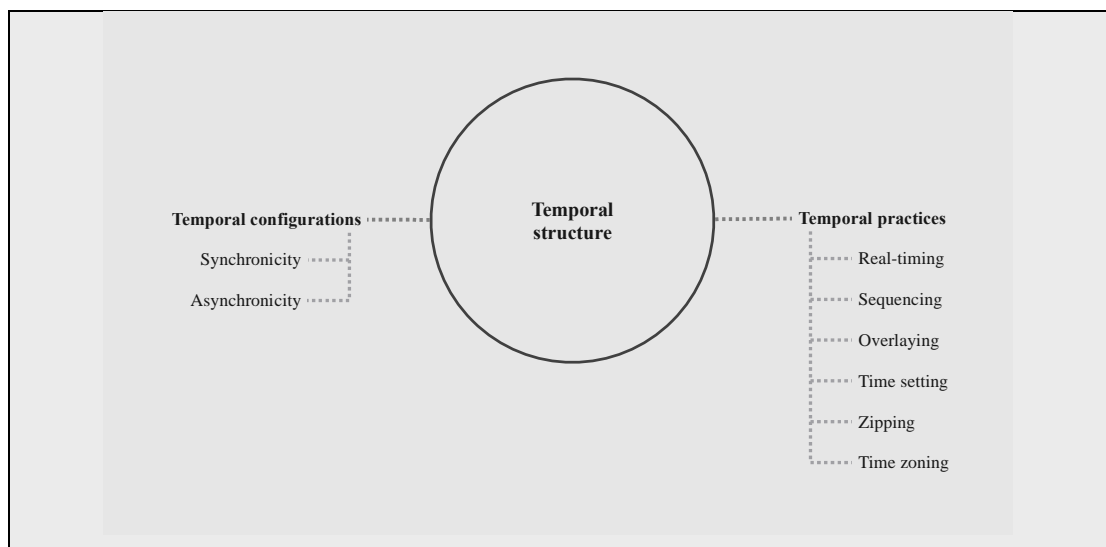
4.3.1.1 REAL-TIMING

The first practice that shapes the temporal structure is real-timing. Real-timing consists of rapid and spontaneously arranged transitions between work and leisure. Such transitions take place in response to triggers that originate outside the current domain. In real timing, the borders between work and leisure are weak, highly flexible, and highly permeable. For example, a transition from leisure to work may be triggered by a notification about a client's request during a hike or while at the gym. In this practice, digital nomads are always-on and on alert, ready to answer any serendipitous stimuli arising from another domain. Work and leisure endeavours are accomplished in quick

succession, thus creating multiple, short segments of time in which one's attention is dedicated to one domain or another. Catherine defined this behaviour as the *'yo-yo effect'*, as portrayed in the following narrative:

> *In one hour, I could yo-yo between work and leisure activities up to 10 times, depending on what I'm doing.*
>
> <div align="right">Catherine, thirty-year-old, female, digital freelancer
Interview</div>

In real-timing practices, digital devices and applications are carried around to ensure the prompt processing of information. For instance, digital nomads described having their notifications always on to be able to provide a quick and appropriate response to every manifesting stimulus. Thus, in real-timing practices, digital technology functions as a facilitator to transition between work and leisure in the here and now.

> *I need to be like fast. I need to respond fast. So, in my, my, like, free time, I always get my notification on here (mobile phone), and I always check my email, definitely because I know most of the people they're always in a hurry. They always need something fast.*
>
> <div align="right">Ante, twenty-five-year-old, male, digital freelancer
Interview</div>

> *Today, that, it is very easy to switch from working to leisure or the other way around because it's, um, basically just turn on or turn off one of those devices. And that's what makes it very easy, like, if you have to get something done very quickly, you can just turn on your laptop. If you get good Internet connection, you're just ready to go.*
>
> <div align="right">Lotte, twenty-four-year-old, female, digital freelancer
Interview</div>

The real-timing practice shapes the temporal structure by configuring a temporally flexible spread of work and leisure throughout the day. Work and leisure activities are spontaneously organised without creating clear time blocks to dedicate to one domain or another. Their arrangement favours an efficient use of time in accordance with the conditions in situ rather than carefully scheduled or consciously designed time frames. In this context, some digital nomads also reported working seven days a week to maintain their intense work and leisure life. Luc and Oliver, for example, provided interesting insights into their practice of real-timing:

> *Saturday, Sunday, there's no real separation. Sometimes it depends on since I work for myself, I don't make this distinction.*
>
> <div align="right">Luc, fifty-one-year-old, male, digital freelancer and entrepreneur
Interview</div>

> *If someone is saying, 'Hey Oliver, I want to talk to you at 7 pm or 8 pm', I'm used to 'Oh, I'm going to do something in the middle of the day', so, at 11 am. I'm going to go play basketball, and I'm going to spend some time outside, enjoy the weather, um, from 11 am to 2 pm, and then I'm going to work for the rest of the day and then work might push out into the evening.*
>
> <div align="right">Oliver, thirty-nine-year-old, male, digital freelancer and entrepreneur
Interview</div>

Real-timing was also reported as being a useful time configuration to deal with availability and urgencies. In this context, real-timing emerged as an important aspect of managing the temporal structure often adopted by digital freelancers, entrepreneurs, and remote employees carrying staff or client responsibilities.

> *For my development team, I have to be available. So, if they needed, I've, I've had calls at five in the morning before. For an emergency situation, I have to be available for my development team.*
>
> <div align="right">Diva, twenty-eight-year-old, female, digital remote employee
Interview</div>

Contrarily, the constant availability rooted in the real-timing practice also contributes to negative repercussions on the part of a digital nomad's quality of life. While open borders enable the necessary flexibility to accommodate spontaneous requests arising in both work and leisure time, real timing was also found to reduce digital nomads' ability to relax and induce a sensation of losing control over their own bordering practices. The following narratives offered by Paolo and Yiannis highlight the conflicting characteristics of the real-time practice:

> *Because it comes with more stress, of course, because you're doing something else, all of a sudden, you need to switch, and you're doing it on the same platform. You're not really thinking about just enjoying your free time because you are on your WhatsApp when you email, and you know that anytime you may receive a message that is urgent and you need to reply to that first, even if you are having a great conversation with a friend or family member, um, you just need to interrupt it all of a sudden, because you know the client wants to receive a reply soon as possible and sometimes that means that, um, you're always kind of ready to fight instead of relaxing, if you know what I mean. And that's not a pleasant feeling when you have it every day.*
>
> <div align="right">Paolo, thirty-one-year-old, male, digital freelancer
Interview</div>

Because of technology, we can't actually have, like, boundaries, and we can't actually relax because people can actually send us a message, a lot, so it's like instead of actually working as we work more so we have, like, the illusion of freedom because they are actually can actually do everything from their mobile or, you know, not being in an office, but on the same time, we actually have to be online, like, 24/7 because of the technology available.

Yiannis, forty-year-old, male, digital freelancer
Interview

In real-timing, borders are open to constant domain intrusions, thus creating a blurred situation in which it is difficult to distinguish where the temporal borders of work and leisure start and finish. Digital technology, in this way, supports the asynchronous conduction of actions, influencing the human, social, spatial, and material configuration of borders.

4.3.1.2 SEQUENCING

Sequencing represents a second prevalent practice shaping the temporal structure. It stands for a fluctuating set of activities in which digital nomads switch back and forth between defined blocks of time devoted to either work or leisure. For example, Elisabeth illustrated her sequencing practice as moving between clear blocks of dedicated time for each area (*digital diary, day 1*). In this sequencing practice, digital nomads configure their temporal structure to focus on one domain more than the other at different times of the day, week, month, or year. Work may be concentrated in a block of a few weeks at a time, which is then followed by a block of a few days off dedicated to leisure pursuits. During these periods, digital nomads reported an extended separation between work and leisure. Separating work and leisure activities in blocks of time enables the synchronous organisation of temporal borders, which limits intrusive domain overlaps.

Digital nomads' reports revealed different sequencing styles depending on their contextual situation. Sequencing activities are often prompted by professional factors, such as peak work times. Social ties, such as customers, clients, family members, or significant others, may also have an influence on the creation of the work-leisure cycles. The following narratives outline the nature and implications of the sequencing practice on the individuals' configurations of the temporal structure:

It depends, I think, very much on the busyness of my year [...], I have certain high peak times and downtime for work.

Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer
Interview

When I spend, like, five, six weeks (working), I get too tired, and I will be like, 'Okay, time for a long break' (laugh).

Sarah, thirty-six-year-old, female, digital entrepreneur
Interview

If I'm clever with the way I do [...] things in like batch, for example, do only social media, like, a month ahead in one go [...], then I have more free time.

Maria, twenty-eight-year-old, female, digital freelancer
Interview

In sequencing, the alternation between uninterrupted work time and uninterrupted leisure time is established by concentrating on work and leisure activities. This is created by what might be called *upstream* or *downstream* activities that are extraneous to the situated conditions and that may create temporal interruptions. For example, digital nomads reported creating uninterrupted leisure periods by working in advance or by deferring work activities. Work and leisure activities oftentimes become highly concentrated, thus creating peak times. To sustain this type of temporal structure, digital nomads described working long hours prior to or after blocks of time dedicated to leisure. In this way, digital nomads are able to keep up with work demands arising from their organisation, colleagues, or clients. The following narratives by Lee and Amina describe this aspect of the sequencing practice:

I can choose to switch, time out from leisure, and work to make up for what was lost or gained within the days.

Lee, twenty-nine-year-old, male, digital entrepreneur
Interview

I want to take advantage of my surrounding area [...] the day before (yesterday), I went on a boat trip to an island nearby and then yesterday I met some friends in the city centre, went for cocktails so that happens, I, I'll just say yes, and then I'll just compensate for, like working longer hours in the morning or evening, just to enjoy these opportunities when they happen.

Maria, twenty-eight-year-old, female, digital freelancer
Interview

If I want to go hiking somewhere in higher mountains, I will be off, but then obviously, my workload will be also more before and after.

Amina, thirty-four-year-old, female, digital freelancer
Interview

In sequencing, actions are conducted with the goal in mind to maintain domain synchronicity and constitute strong temporal borders. In this configuration, digital technologies support appropriate connection and disconnection levels according to the actual phase of the sequencing cycle. Temporal border transitions are intentional, clearly demarcated, and often consciously planned and designed in advance.

4.3.1.3 OVERLAYING

Overlaying emerged as a third distinct practice within the temporal structure of the *Digital Work-Leisure System*. Overlaying refers to temporal overlaps between the work and leisure domains. In other words, digital nomads are present in both domains simultaneously. This aspect renders overlaying a unique practice in configuring the temporal structure because, in this practice, borders are intentionally permeable and weak, generating a state of overlapping conditions. These conditions might resemble the real-timing and zipping practices, where flexible, permeable, and weak borders enable work and leisure to occur in rapid cycles of succession. What makes overlaying stands out as a distinct practice is that work and leisure doings occur in parallel.

Digital nomads described embracing this practice in situations where actions for one or both domains require limited cognitive engagement. In these situations, the focus is actively placed on one action while simultaneously giving a passive level of attention to the other. The following statement demonstrates how active and passive focus is enacted in overlaying:

> *If I'm kind of bored on the beach doing nothing and I'm sunbathing and having my phone or whatever, […] I can still browse and find some client […] so I can kill two birds with one stone by having a bit of, you know, relax time but I can still find a new client.*
>
> *Charles, thirty-eight-year-old, male, digital freelancer and entrepreneur*
> *Interview*

The simultaneity of doings, characterising the time overlaying practice, was labelled by several digital nomads as multitasking. Multitasking, in this case, is different from the microtasks illustrated in the zipping practice (see *Chapter 4.3.1.5*), which require switching from one domain to another. To support multiple overlaying activities, digital technology functions as an enabler affording digital nomads the ability to modulate the usage of time according to their situational conditions. For instance, digital nomads explained how employing the overlaying practice helps them make

better use of their time by carrying out several domain-overlapping activities at once, such as doing market research while scrolling social media for fun (Sarah, *digital diary, day 2*) or doing physical exercise while being in a live chat and doing some work (Oliver, *digital diary, day 4*). Luc and Elisabeth referred to how time overlaying contributes to creating efficient time overlaps in their interviews:

> *I can multitask really well […] if a webinar is on the way. I know it will take 5 to 10 minutes to the presentation, so for me, it's totally loss of time. So, in that case, I am still in the webinar and at the same time […] I can do something else. I'm able to being present in the webinar, but I at the same time […] I am checking the news or some other entertaining websites.*
>
> <div align="right">

Luc, fifty-one-year-old, male, digital freelancer and entrepreneur
Interview
</div>

> *When I'm doing Zoom meetings where I'm not the one moderating or speaking, and I'm more of a passive practitioner, just to be there for my information, then, of course, I'm writing and responding to emails, I'm checking my social media, I maybe look at the newspaper or get other administrative tasks done that […] don't require too much cognitive, you know, processing and I can still listen with one ear to a meeting.*
>
> <div align="right">

Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer
Interview
</div>

In overlaying, combining work and leisure doings may involve the usage of multiple forms of digital technologies at the same time. This behaviour is interesting as the simultaneous use of different digital technologies for either work or leisure creates temporal anchoring to one domain or the other. One digital technology is used for work (e.g. Zoom call, email), while at the very same time, another digital technology is used for leisure (e.g. news websites, social media, Netflix, YouTube), as written in several digital diaries (e.g. Elena, *digital diary, day 1;* Elisabeth, *digital diary, day 7;* Luc, *digital diary, day 4*). The following statements are examples of this juxtaposition:

> *I usually listen to podcasts or other YouTube videos while working because I use two screens, and I can watch something on the laptop while working on the second screen.*
>
> <div align="right">

Elena, twenty-six-year-old, female, digital remote employee
Digital diary, day 1
</div>

> *In the evening, I was working because I still felt very productive and in a good writing flow, probably due to the caffeine, so I was continuing working on my laptop, while passively watching Netflix at the same time.*
>
> <div align="right">

Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer
Digital diary, day 1
</div>

In summary, these results of the time overlaying practice show that the use of digital technologies gives form to asynchronous doings, which, taken together, result in a temporal overlap between work and leisure domains. This particular condition, which in this thesis is called *double-asynchronicity*, generates a new temporal state of simultaneity. In this context, the opening of a new temporal time frame is intentionally triggered without closing the already existing one. Thus, the domain transition taking place in the time overlaying practice enables domain interconnection rather than the passage from one domain to another.

4.3.1.4 TIME SETTING

Time setting emerged as the fourth practice of the temporal structure aiming at delimiting work and leisure domains by configuring domain transitions at a precise point in time. In time setting activities, digital nomads use digital applications, such as alarms, reminders, and timers embedded in mobile devices, to delimit the borders of work and leisure domains and to consciously trigger domain transitions.

> *Um, I would say sometimes, sometimes, like, in the laptop or I have this Pomodoro, and it helps me to distinct pretty much [...] between work and leisure.*
>
> *Olga, twenty-eight-year-old, female, digital remote employee*
> *Interview*

Digital nomads reported using alarms to circumscribe working hours and trigger a disconnection from the work domain. For instance, in his diary, José mentioned having some alarms to remind him to take a break or stop working (*digital diary, day 1-2*). In this way, the time setting practice allows for the creation and enforcement of clear and strong borders. The formation of borders and domain transitions enables digital nomads to create a safe time frame to dedicate to activities in another domain. By prompting domain transition at a set time, digital nomads personally ensure a satisfactory distribution of time between work and leisure. This is particularly valuable when digital nomads are working while travelling.

> *I have some alarms that remind me more or less how many hours I've been working, so with this, I try to disconnect from work [...] and I go out to take advantage of the place where, where I am.*
>
> *José, thirty-eight-year-old, male, digital remote employee*
> *Interview*

Timers are also used to measure specific time intervals, most often counting down to a specified time, delimiting the temporal borders between work and leisure. The adoption of timers in the time setting practice most notably supports focused attention on the actions taking place in the now while also assuring their temporal conclusion. The following narrative by Lazlo exemplifies the value of time setting activities in demarcating the temporal limits of leisure:

> *The switch was rather difficult today as I was in my free-time environment. You start working in a space where you usually relax, which reduces the clear cut between spare time and work. However, I set myself a limit so that I don't get lost in work [...]. This happened by using a timer on my phone.*
>
> *Lazlo, twenty-five-year-old, male, digital remote employee*
> *Interview*

Besides alarms and timers, time setting activities can be supported by music playlists. The use of selected and domain-specific music playlists was portrayed as a means of providing focused attention on the present domain while delimiting its duration. For example, the use of concentration music was reported as being used during working hours to increase productivity. The length of the selected playlist determines the time dedicated to the work activity and supports the transition to the other domain. The use of music playlists within time setting is often adopted when digital nomads aim to create determinate time frames free of interruptions. As José stated,

> *I put on that playlist, and I know that during that time that there's a sound I need to work. Once the playlist is done, then okay, it's time to stop.*
>
> *José, thirty-eight-year-old, male, digital remote employee*
> *Interview*

A further instrument adopted in the time setting practice is represented by reminders. Reminders are saved to notify digital nomads about their personally set time limits of their work and leisure activities and to ensure the planned switches or domain transitions.

> *I use reminders to do it, it gives me reminders of the things I'm supposed to do 30 minutes in advance, and I can decide if I'm going to do them or not, or I decide if I'm going to reschedule them.*
>
> *Malaika, forty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

These results suggest that time setting practice supports the definition of temporal borders and clear transitions between work and leisure. Transitions are highly

organised and planned, and digital technology assures a synchronous use of time in accordance with the temporal conditions in situ.

4.3.1.5 ZIPPING

Within the temporal structure, zipping arose as a commonly adopted practice, referring to quick actions that occur for filling or killing time in periods of in-betweenness when digital nomads are not fully engaged in the domain that they are currently inhabiting. These may include temporal gaps, downtime periods, and breaks, such as when travelling between places, while waiting for a call, or before beginning the next task. The zipping practice enables short transitions from one domain to another and often only extends over a few minutes. Digital nomads described this specific configuration of the temporal structure as a way to use in-between times in a valuable and effective manner. For instance, digital nomads reported adopting time zipping to convert dead time into a personally fruitful or enriching time. In discussing her actions during breaks, Sofia explained:

> *If I'm in my break […] I have to find something else to do because otherwise, it's a waste of time.*
>
> *Sofia, twenty-six-year-old, female, digital remote employee*
> *Interview*

This example emphasises the value of time zipping as a practice, which digital nomads may use to fill unproductive time gaps. Such actions often take place spontaneously in response to unexpected time frames opening. Adopting a practice of zipping affords digital nomads an opportunity in which downtimes are transformed into a resource. Zipping-related activities were depicted as short domain digressions that may take place during both work or leisure time. To exemplify how zipping may be lived in practice in either domain, Patrick and Oliver shared the following explanations:

> *There are other kinds of instances where maybe you're literally out playing golf with your child […], and you're very able to shoot off a quick email to a colleague or a person who's really stuck on something, and it allows them to progress, and, you know, you've delivered very high value to them at a very key point, and you've still been just in the moment, done in a moment, when your kid has kicked the ball over the fence, and they have to go and get anyway […]. Those, to me, would be like optimal sort of dynamic work-leisure collisions.*
>
> *Patrick, fifty-year-old, male, digital remote employee*
> *Interview*

Sometimes I try to squeeze in a little bit of leisure between work in a way that, you know, maybe isn't as efficient, and, I mean, like just trying to, 'Okay, I just finished this call, I have another call a little bit later nothing's on fire, let me go into my phone and let me try to find something that makes me happy'.

Oliver, thirty-nine-year-old, male, digital freelancer and entrepreneur
Interview

Within the zipping practice, digital technologies support a dynamic enactment of work and leisure borders by enabling asynchronous temporal intervals. Despite their asynchronous nature, zipping activities were explicitly described to convey a positive sense of accomplishment or achievement rather than creating conflictual conditions in the temporal structure.

Anything I do in my holiday time or leisure downtime for work, it makes me feel like, 'Yeah, I made some progress, some extra'.

Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer
Interview

The actions constituting the zipping practice can be defined, in other words, as *microtasks*. These microtasks are short, low intensity, opportunistically accomplished tasks that require minimal effort. Microtasks take advantage of weak boundaries and are characterised by interluded transitions. For example, digital nomads explained using digital technology to complete short tasks or capture unexpected ideas. Lazlo, Nicholas, and Maria offered examples of zipping in which a microtask is accomplished:

If I'm out exploring, I know that […] there are certain times of the day that are good marketing times, I'll, you know, post on my stories or something, but I'll have like my posts already planned, […] but it's like five seconds, so it doesn't feel like it's overlapping because you're just open your phone posting something and then go back to whatever you were doing.

Lazlo, twenty-five-year-old, male, digital remote employee
Interview

If I have a nice idea to do something in my business or personal stuff, I use my smartphone to keep the notes, to keep a note, to remember my idea. So, this is the moments during the day. I have an idea in my shower or on the beach or somewhere, and then I keep the note to remember this idea, and the idea could be related to both business or leisure reasons.

Nicholas, thirty-seven-year-old, male, digital entrepreneur and freelancer
Interview

I was running, then posting stories, then running again.

Maria, twenty-eight-year-old, female, digital freelancer
Digital diary, day 7

To summarise, with the zipping practice, the temporal structure is configured to allow for spontaneous domain-flexible transitions characterised by short interludes that primarily occur with otherwise perceived downtimes. Digital technologies are enacted to seamlessly support fast intervals of zipping into microtasks that may occur in both ways—as an interlude in work or leisure.

4.3.1.6 TIME ZONING

The time zoning practice is based on the principle of working and doing leisure activities in different time zones. Time zoning allows digital nomads to configure the temporal structure to live in synchrony with the reality in situ while working in asynchrony. For example, leisure activities take place during the day to take advantage of the possibilities given in a location, whereas work endeavours are constricted to peripheral times, such as early mornings or late evenings. The following narratives by Charles and Olga are exemplary of this practice:

> *A lot of my clients are going to be in Europe and North America, and I'm aware that I'm stuck out in a completely different time zone, which is, which is, I see that as a good thing, because I'm not a morning person anyway, I don't want to be up at 5 am. I'm quite happy to go to bed at 10 or 11 o'clock.*
>
> *Charles, thirty-eight-year-old, male, digital freelancer and entrepreneur*
> *Interview*

> *Right now, my company is an American company, and the time difference is really huge, so I can work at night, and it will be fine.*
>
> *Olga, twenty-eight-year-old, female, digital remote employee*
> *Interview*

Adopting the practice of time zoning appears to have several advantages, such as a clear distinction between work and leisure times that privileges the latter without damaging the former. In the words of Diva, time zoning enables her to see countries from early in the morning to late into the night, providing unique experiences (*digital diary, day 5*). However, digital nomads also reported several issues relating to the timezoning practice that appears to affect their management of work and leisure boundaries. For instance, digital nomads explained being affected by planning difficulties, impositions, and the need to be constantly available. These issues primarily impact digital nomads who are working with teams or clients globally distributed in multiple locations, as exemplified by the narratives below:

> *I make planning the same day because, on that day, I get emails mostly from other time zones. This is the issue that, so I can't really plan anything.*
>
> Ante, thirty-five-year-old, male, digital freelancer
> Interview

> *Especially because we work on various time zones, and sometimes the colleagues from Leanne or from Malaika start having a discussion on some topics that are not urgent at all, but it would notify me as well that they are talking, and it, like that sound is a bit annoying.*
>
> Elena, twenty-six-year-old, female, digital remote employee
> Interview

In the time zoning practice, digital technology plays an essential role. Digital technology affords digital nomads to establish temporal borders that favour a leisurely lifestyle. Still, it also functions as a disruptor of temporal borders by creating temporal bridges to time zones extraneous to the conditions in situ. In time zoning, collaboration tools, such as Slack or Signal, may be used, which support communication with colleagues and clients as well as the distribution of information in real time. Time zoning, as part of the temporal structure, may thus also lead, under certain circumstances, to a degree of real-timing, as explained in *Chapter 4.3.1.1.* Charles and Diva, for example, explained how the constant availability intrinsically embedded in time zoning practice would develop into real-timing actions:

> *Um, so yes, the phone buzzing at midnight, is, it is affecting the way I work for sure.*
>
> Charles, thirty-eight-year-old, male, digital freelancer and entrepreneur
> Interview

> *Our India team, since they work India hours, um, they ping us throughout the night and then into early in the morning into their evening. Um, so if they need to get on a call for something I've sent in the previous day, I have to be available for them because they end up going to bed around 11 our time.*
>
> Diva, twenty-eight-year-old, female, digital remote employee
> Interview

Overall, time zoning as a temporal practice is based on borders with a high degree of flexibility and permeability to enable rapid transitions between work and leisure. While digital technology may offer interesting configurations to maximise one's personal work and leisure endeavours in peak and peripheral times, it may also create intrusions in managing the borders of the temporal structure when demands from other time zones force the practitioner into real-timing practices.

4.3.2 PRACTICES AND CONFIGURATIONS OF THE SPATIAL STRUCTURE

Spaces play a major role in the bordering practices of digital nomads. This aspect was confirmed by digital nomads' diaries indicating a wide range of spaces where they conduct their work and leisure activities. These include, for example, formal work structures such as offices (e.g. Frank, *digital diary, day 1*) and coworking spaces (e.g. Luc, *digital diary, day 7*), residential and hospitality structures such as rented cabins (e.g. Diva, *digital diary, day 6*), Airbnbs (e.g. Nicholas, *digital diary, day 1-7*), hostels (e.g. Adriana, *digital diary, day 7*), hotels (e.g. Malaika, *digital diary, day 2*), yoga retreats (e.g. Maria, *digital diary, day 3*), and cafés (e.g. Karolina, *digital diary, day 4*), as well as places in nature, such as beaches (e.g. Ante, *digital diary, day 3*), parks, (e.g. Ivan, *digital diary, day 7*), and mountains (e.g. Amina, *digital diary, day 3*), to mention but a few.

Within the spatial structure, spatial configurations refer to the arrangement and use of the elements constituting the territory where work and leisure activities occur. In organising their territory of action, digital nomads may embrace the physical and digital attributes of the digital technologies at their disposal to act as either an enabler or obstructor of domain transitions, thereby affecting the depth of immersion in either the work or the leisure context. As a result, digital technology enables the configuration of work and leisure spaces to align or misalign with the nature of the domain the practitioner is currently inhabiting.

With respect to the management of borders, the spaces constituting the work and leisure fields of action can be categorised into a *territorial* or *nonterritorial* style relating to the conditions in situ. Territorial spatial configurations support creating, sustaining, or protecting borders between work and leisure. As such, the domain-conform enactment of digital technology that characterises territorial configurations may lead to a territorial arrangement of actions in order to focus the practitioner's involvement in the inhabited space.

On the contrary, nonterritorial configurations favour the hybridisation of work and leisure spaces and, thus, the dissolution of domain borders. In these configurations, the entanglements between the practitioner and digital technology materialise into a nonterritorial arrangement of actions that lead to extraneous domain activities. Four distinct types of spatial practices were identified within the spatial structure, as

depicted in *Figure 4.5* below. These practices, named a) camping, b) caravanning, c) monastering, and d) sheltering, are subsequently presented in detail.

Figure 4.5 Practices and configurations of the spatial structure
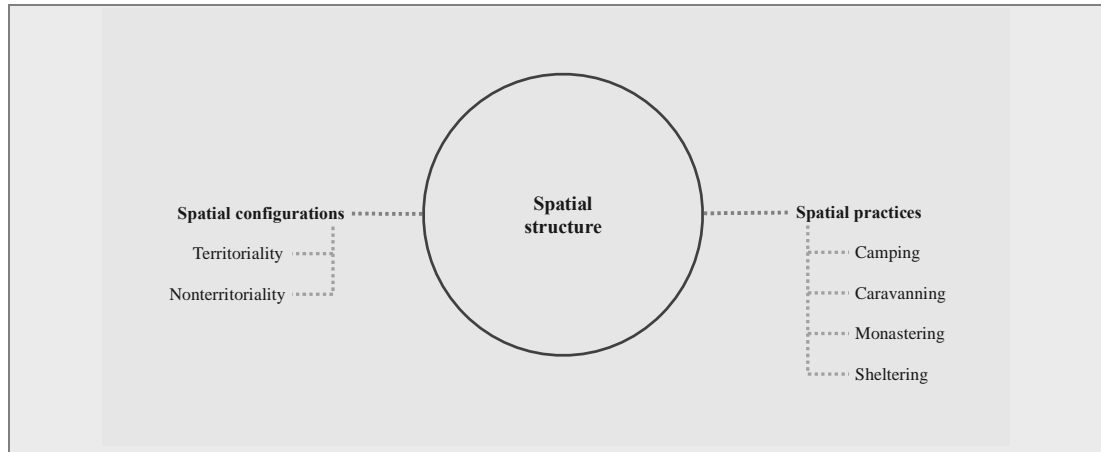
4.3.2.1 CAMPING

In camping, the physical elements constituting the spatial environment of a location are customised to creating a type of hybrid work and leisure area. Camping refers to personal work areas created by digital nomads in public or semi-public spaces. By bringing digital devices to the location of their choosing, digital nomads set up a temporary office. In this way, digital technology can be used to transform a leisure environment into a temporary office. This is done by arranging infrastructural material properties and resources provided by the situational environment together with the affordances emerging from the use of mobile devices and their integrated software, tools, available platforms, and communication networks (e.g. access-shared documents on the cloud through a tablet and with Wi-Fi connection). Sarah and Jasmine captured the essence of the camping configuration by offering the following statements:

> *I'm able to work from wherever I am and make anything my office.*
>
> <div align="right">

Sarah, twenty-six-year-old, female, digital entrepreneur
Interview
</div>

> *I love that I have the freedom to work outside, to be location independent to continue what I'm working, I'm working on, even if I am in a coffee shop or in a restaurant, so I just got the freedom.*
>
> <div align="right">

Jasmine, thirty-nine-year-old, female, digital entrepreneur
Interview
</div>

Digital nomads' narratives indicate that the camping practice is a configuration of the spatial structure that enables the possibility to immerse for some time in an attractive place outside the home or office environment. The most widespread spaces used for camping practices are cafés, restaurants, and hotels, as stated by many digital nomads in their digital diaries (e.g. Charles, *digital diary, day 6;* Jasmine, *digital diary, day 1-4 and 6-7;* Karolina, *digital diary, day 1, 4, and 7*). What makes these locations desirable is the leisurely ambience that they provide. The leisurely nature of camping locations offers both a stimulating and relaxing atmosphere that is needed in many forms of digital work. Lotte and Adriana observed that cafés provide a pleasurable environment which stimulates their capacity for creative thinking:

> *We went to the lake and there's a lot of cafés there and […] one whole afternoon we just work there outside, it was very quiet and there were not a lot of people and we just both brought our laptops and yeah, I felt that was very creative out there and I got lots of ideas.*
>
> *Lotte, twenty-four-year-old, female, digital freelancer*
> *Interview*

> *I live very close to two very nice cafés and more people go and work from there. So, sometimes when I have to do more creative work and, like, for instance with the copyrighting or creating concepts, like storytelling concepts, then it's easier for me to be there because I do, I feel more inspired.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

The choice to camp out and work in a leisurely location is determined by a series of factors, including distance from home, choice of food and beverage, available infrastructure and resources (e.g. tables, electricity, and Wi-Fi), and social atmosphere. Digital nomads' camping locations are thus intentionally selected based on the match between the practitioner's intended actions and the characteristics of the camping space, according to the contextual situation. This ideal camping space structure is described by Malaika and Nicholas:

> *It has really cheap food […] and it's only a two minute walk from my house and it's shaded, it has nice tables, the staff is really nice very friendly but it's cheap and I can see the sun, I can see the waves, but not be in the sun and, it has a nice breeze, and it is a very comfortable place for me […] the only thing that this place doesn't have is electricity.*
>
> *Malaika, forty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

> *The ideal workspace has to be quiet, with music, music but not very loud. So, I can have a call if I need it and with […] high speed Wi-Fi, with plants, and my laptop can last, like six hours, but just in case, I would like to have a plug somewhere so I can charge my laptop or smartphone anytime and I also like to have, you know, ergonomic chairs and tables, so I can work from a place that […] it is okay I can stay some hours […] And of course, I will order some food […] I prefer a place where other people are working so maybe if I want to meet somebody I could.*
>
> *Nicholas, thirty-seven-year-old, male, digital entrepreneur and freelancer*
> *Interview*

Besides places of hospitality, public outdoor areas, such as public parks, beaches, and mountains were also often described as spaces to work from. Digital nomads explained that working outdoors in recreational places enables them to relax the body and mind and get a sense of gratification and enjoyment for work doings. Panoramic views, the sound of nature, the breeze, and the sunlight were portrayed as central elements contributing to improving digital nomads' emotional and mental status, which in turn sustains productivity. Hailey's narrative outlines this view:

> *I will say that when working from the beach that, that, for me, has been the most inspirational, like my energy is high, I'm super productive, I'm very focused, like just all around it's a feel good place for me, […] just having that view and the sound and the smell just puts me in a really good place, like mentally I guess, and it's a place of inspiration for me.*
>
> *Hailey, forty-year-old, female, digital entrepreneur*

Within the camping practice, mobile and digital devices are an essential vehicle of spatial freedom. Based on the mobility and connectivity that digital technologies afford, digital nomads can accomplish the doings of work within places primarily designated to leisure. However, the intersection between work and leisure is a characteristic of the camping practice and can create a range of nonterritorial actions, which may challenge one's productivity. In fact, Catherine and Elena offered their explanatory picture of the benefits and challenges linked with the camping practice:

> *I worked in a coffee shop, and I had the whole view of the ocean and, like this whole little nook of the coffee shop to myself, and I was there all day, and it was just the most peaceful thing in the world. So, um, it feels empowering to have that level of freedom, but sometimes it can be overwhelming almost like you have too many options, and, you know, if I want to walk outside take a break from work and then go on a hike I can do that, which is great, but then I just still have to make sure I'm getting my work done.*
>
> *Catherine, thirty-year-old, female, digital freelancer*
> *Interview*

> *I spent some days in a camping, so, I worked from the table area of the camping and also from the car because if I can do a hotspot from my mobile phone and I have my laptop then I can work basically from anywhere. I don't need very many things. I feel more motivated not to procrastinate or I feel, like, I'm a bit more efficient because um, my focus is to try and finish and proceed to some other activities, like go and visit something.*
>
> *Elena, twenty-six-year-old, female, digital remote employee*
> *Interview*

Taken together, these results suggest that the camping practice is fundamentally sustained by the enactment of digital technologies. In this specific configuration of the spatial structure, fluid borders bond work and leisure in one single space. Immersed in these camping settings, digital nomads appear to seamlessly blend work and leisure doings and, by doing so, gain benefits in terms of satisfaction and productivity, which constitute interesting implications for both organisations and leisure service providers.

4.3.2.2 CARAVANNING

Caravanning is a typical practice that occurs within the configuration of the spatial structure. In caravanning, public and semi-public areas are selected and organised on the go. In this spatial configuration, the features of a location are arranged to enable rapid domain transitions to an external territory detached from the physical location. Differently from the camping practice, in caravanning, locations are spontaneously selected in the moment as digital nomads dynamically move from one place to another. This could be a resting area in nature, park benches, a seat on a car, a taxi, a train, or a parking lot. These and other places are impulsively selected in the spur-of-the-moment to accomplish work or leisure tasks. In caravanning, in-between places are transformed into a spontaneous territory of action. The following narratives explain this concept:

> *I travelled by car, and I was not the driver. So, I had some free time in which I could do work while travelling from one point to the other.*
>
> *Elena, twenty-six-year-old, female, digital remote employee*
> *Interview*

> *If I have some calls and I need to go somewhere, I may have calls during, um, over a taxi ride because, like, we have pretty good Internet and, um, this is time I still have. So, I work from these situations.*
>
> *Olga, twenty-eight-year-old, female, digital remote employee*
> *Interview*

> *I had to do some work so, then the train seemed like a good place because, um, they had the socket and they had a table, so it was a good place to get some things done.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

When it comes to caravanning, mobile digital devices, such as mobile phones and laptops, are particularly useful instruments. In her diary, Diva described working from her laptop and phone and engaging with clients and co-workers while her boyfriend was driving their van (*digital diary, day 7*). Digital technologies thereby have the main purpose of supporting the formation of a customised experience that is linked to the situational needs of the practitioner rather than a specific location, as exemplified by Adriana:

> *I was on my phone already taking pictures and send, like, um, putting something on my stories, and then I saw, like, the messages coming in, so I kind of clicked on it instinctively, and then I saw there were some questions which I feel like um, are better to be answered right there and I just there was a place like a bench where I could sit, so I just sat down and started to chat.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

In the creation of a situationally tailored and customised configuration of the spatial structure, connectivity plays a central role. Digital nomads often rely on connectivity capabilities to switch from one domain to another while being on the move. As shown in the examples above, digital nomads who employ caravanning use digital technologies to conduct nonterritorial actions, such as connecting, communicating, and exchanging information with their social network. In the accomplishment of their caravanning practice, connectivity is an essential resource that digital nomads require while traversing. To that end, the lack of connectivity was observed to create a sense of unease for caravanning digital nomads. In her diary, Diva captured working on her phone while hiking to a beautiful waterfall with limited service restraining her ability to access what she needed (*digital diary, day 6*). Fast food restaurants, supermarkets, and other facilities that offer free Wi-Fi are thus important locations in the caravanning practice. In such places, digital nomads use their devices' connectivity to escape their current territory. Diva and Catherine offered examples of their caravanning behaviour and the importance of connectivity in their bordering practices:

> *Typically, what I do is I get up in the mornings, I work from, like, a Walmart parking lot, and then, after work, I drive for four or five hours, try and make it to my next destination, sleep, do it again at the next location.*
>
> <div align="right">Diva, twenty-eight-year-old, female, digital remote employee
Interview</div>

> *I even sit in McDonald's parking lots sometimes, just getting free Wi-Fi that way, um, sitting outside of my van just, you know, in a campaign chair.*
>
> <div align="right">Catherine, thirty-year-old, female, digital freelancer
Interview</div>

To summarise the results of the caravanning practice, digital technology and connectivity were deemed as critical resources that afford spontaneous engagements that may turn any current territory or place in between into a spontaneous space of action for work and leisure interludes.

4.3.2.3 MONASTERING

In camping and caravanning, digital nomads make use of digital technology as a gateway to escape the physical limitations of the spatial environment they are currently inhabiting. In contrast, in the monastering practice, individuals aim to deeply immerse themselves into the situational spatial settings surrounding them. In this practice, a sense of territoriality is achieved by acting on the physical and digital attributes of digital technology. For example, domain-alien devices (e.g. work smartphones and laptops) can be purposefully left in the office or home office during non-work times in order to avoid intrusions passing into the leisure domain. Similarly, applications, tools, and platforms can be digitally configured to safeguard one's immersion in the current settings by, for example, disabling notifications. Thus, the spatial detachment from digital devices or their purposeful configuration enables digital nomads to create a safe space where they can hide from extraneous domain demands. The following statements made by Olga, Hailey, and Amina offer insights into this spatial practice:

> *There are two options. First, to just leave my phone on the table and don't take it until the end of the event, and the second one is just turn off all notifications related to work, like, I did during my vacations.*
>
> <div align="right">Olga, twenty-eight-year-old, female, digital remote employee
Interview</div>

> *Unless I'm going to, like, co-work somewhere or whatever, it has a stand, it stays in that stand, stays on my desk, and, you know I, I RARELY take it to another room with me, so that when I'm done, and I walk away, like I close the laptop, and I walk away and that's, you know, kind of a physical disconnect for me.*

> *Hailey, forty-year-old, female, digital entrepreneur*
> *Interview*

> *My leisure activities they are not related with technology, so my phone is just in the wardrobe, in the locker or somewhere.*

> *Amina, thirty-four-year-old, female, digital freelancer*
> *Interview*

Another strategy adopted in monastering is to immerse into spatial settings, where the lack of connectivity enables one to fully focus on the intended domain. Digital nomads reported creating a temporary sanctuary for focused presence in work or leisure by selecting remote locations without Internet access.

> *Yeah, when it's time for work I, so I also mentioned in the diary when I open my MacBook it's work because there I just add my photos and I do the work. This is yes, so my working machine so every time I open it, it's just work, and because also most of the time I have no Internet, I can, I have no distraction what's also the main point when I was living at home and where I have all the time Wi-Fi on my, my MacBook.*

> *Paul, twenty-six-year-old, male, digital freelancer*
> *Interview*

> *Um, sometimes I want to go to […] places or to activities which can't involve a laptop or even cell phone, like we don't have Internet or something or it's a camping, or it's um deep inside mountains, and I love this stuff, type of activities.*

> *Olga, twenty-eight-year-old, female, digital remote employee*
> *Interview*

In the spatial practice of monastering, digital nomads ensure their territoriality of action, create clear and strong borders that prevent spontaneous domain transitions and intrusions, and avoid establishing areas of domain overlap.

4.3.2.4 SHELTERING

Sheltering is the fourth and final identified practice relating to the configuration of the spatial structure. Shelters provide a temporary, safe, and comfortable environment for digital nomads to concentrate in solitude, even within public and social spaces. In sheltering, digital nomads assume control over the infrastructure of the situational location and temporarily configure it in the best alignment with their personal needs.

In sheltering, personal digital devices and applications are enacted to momentarily create, what might be called, *private micro-spaces* within their physical surroundings. Sheltering spaces are designed to provide a unique combination of privacy and security in a welcoming environment. Paul and Frank confirm this configuration:

> *I also just tried to park next to the McDonald's. I don't have to leave my van because the Wi-Fi was strong enough. But when I'm in those places, it's most of the time very uncomfortable (p) because I'm leaving my safe place because my van is more or less a safe place and the only place with privacy for me. So, everything outside is different (p). So, I can do the best work here because everything is similar, is similar to me. So, yeah, I try to work most of the time here because, yeah, I feel safe.*
>
> *Paul, twenty-six-year-old, male, digital freelancer*
> *Interview*

> *I booked a coworking space where I had, um, you know, I basically booked a room where I could go in and do the workshop, even though I was on vacation [...] the value that for me was, I have a, um, I have a quiet room, I have solid Wi-Fi, and I have a, you know, a dedicated room where I can make sure that I don't get any disturbance.*
>
> *Frank, forty-nine-year-old, male, digital entrepreneur*
> *Interview*

Contadictory to the monastering practice, the use of digital technologies is not restrained but actively embraced. It was found that digital nomads carry digital devices that enable them to create a 'protective shield' from their surroundings and other present individuals, forming a personal zone within their spatial environment. Digital nomads also described using digital technology as a protective physical barrier on its own. In this case, screens, headphones, and earphones were employed to construct a fence to protect their private micro-space within a public and social environment, such as cafés and restaurants. For example, Adriana mentioned the following episode in her diary:

> *I took a table where I could be alone so that I avoid distractions from fellow travellers. I opened my laptop and set my headphones on to emphasise even more that I'm not in a socialising mode.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Digital diary, day 5*

In such places, the physical properties of digital technology are enacted to recreate the privacy and security that, commonly, private spaces provide. Digital nomads use them to control the environment they are inhabiting by creating a comfortable private corner.

While digital nomads reported enjoying being immersed in an environment where social action happens in the background, they also described seeking protection from direct interactions. As an illustration, digital nomads use the music players embedded in their digital devices and the connected headphones as a shield against acoustic stimuli originating from the public environment (e.g. cafés). Thus, sheltering requires intricate negotiations that consider the proximity and influence of others. In this context, digital technology provides an efficient means to disengage from the spatial environment in a manner that is considerate towards others nearby.

> *If it's quiet enough and I can put my headphones in and, like, zoom out, like a, I get distracted sometimes in cafés, but if I am focused, if I am, like, working diligently on a task and I have my headphones in with, like, a soft music playing, like, that'd be fine too.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

> *Sometimes I just don't feel like talking to other people […] then I put my laptop on my stand, so, it basically blocks my view right in front of me, like, pass me. So, I just did that and (laugh), and ate my food and worked.*
>
> *Hailey, forty-year-old, female, digital entrepreneur*
> *Interview*

> *When you look unapproachable, is like okay, you might have your headphones on, and there's not a lot of things around you open and, like, you don't have a coffee or some snack or something, so, you keep your space, like uninviting to others, and also I think I kind of try to keep a straight face, like less smiley and everything, you know, just like showing my eyes are at my notebook.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

In summary, the sheltering practice supports a territorial arrangement of actions through the creation and enforcement of borders supported by digital technology. Whether it be seeking a quiet place to get work done or simply enjoying leisure, the sheltering practice implements a place of focus and a valuable experience for digital nomads. Digital technology can be arranged in accordance with the domain in which the individual is currently present so as to strengthen focus and deep domain immersion.

4.3.3 PRACTICES AND CONFIGURATIONS OF THE HUMAN STRUCTURE

Within bordering practices, the human structure reflects the scale and magnitude of sociomaterial actions impacting digital nomads' mental and emotional patterns and their movement between domains. In this vein, the digital diaries exposed several feelings associated with work and leisure endeavours.

First, the work domain was often described using negative terms, such as overwhelming (e.g. Charles, *digital diary, day 1*), painful (e.g. Charles, *digital diary, day 1*), stressed (e.g. Sofia, *digital diary, day 5;* José, *digital diary, day 6*), tired (e.g. Elisabeth, *digital diary, day 5;* Ante, *digital diary, day 3-4*), and drained (e.g. Hailey, *digital diary, day 7*). Work activities, however, were also associated with positive terms, such as accomplished (e.g. Hailey, *digital diary, day 7*), motivated (e.g. Sofia, *digital diary, day 2; Lotte, digital diary, day 5;* Lee, *digital diary, day 3*), excited (e.g. Frank, *digital diary, day 4;* Lotte, *digital diary, day 4;* Paul, *digital diary, day 6*), and creative (e.g. Ante, *digital diary, day 5*).

With respect to the leisure domain, terms such as relaxed (e.g. Hailey, *digital diary, day 1;* Frank, *digital diary, day 3;* José, *digital diary, day 1*), light (Maria, *digital diary, day 1*), fantastic (Ante, *digital diary, day 2*), and energised (Jasmine, *digital diary, day 4*) were used by digital nomads. The diaries also exposed that negative mental and emotional states generated in the work domain spill over to the leisure domain. For instance, Charles and Paul stated feeling:

> *Stressed, mostly (with work anyway).*
>
> *Charles, thirty-eight-year-old, male, digital freelancer and entrepreneur*
> *Digital diary, day 7*

> *Exhausted and thinking about work stuff.*
>
> *Paul, twenty-six-year-old, male, digital freelancer*
> *Digital diary, day 2*

Human configurations draw a distinction between work and leisure by directing the complex set of cognitive and affective actions that determine the rules of human *engagement* and human *disengagement* in one domain or another. In human configurations, engagement and disengagement define how mental and emotional border transitions are encouraged or prevented with the use of digital technology.

The human structure defines which cognitive and affective patterns are used to distinguish between what mental and emotional action is appropriate or inappropriate in accomplishing work and leisure endeavours. The configurations of the human structure gave rise to five distinct practices, shown in *Figure 4.6.* The practices entitled a) concentrating, b) diverting, c) rewarding, d) ritualising, and e) vigilancing are introduced and discussed in detail below.

Figure 4.6 Practices and configurations of the human structure
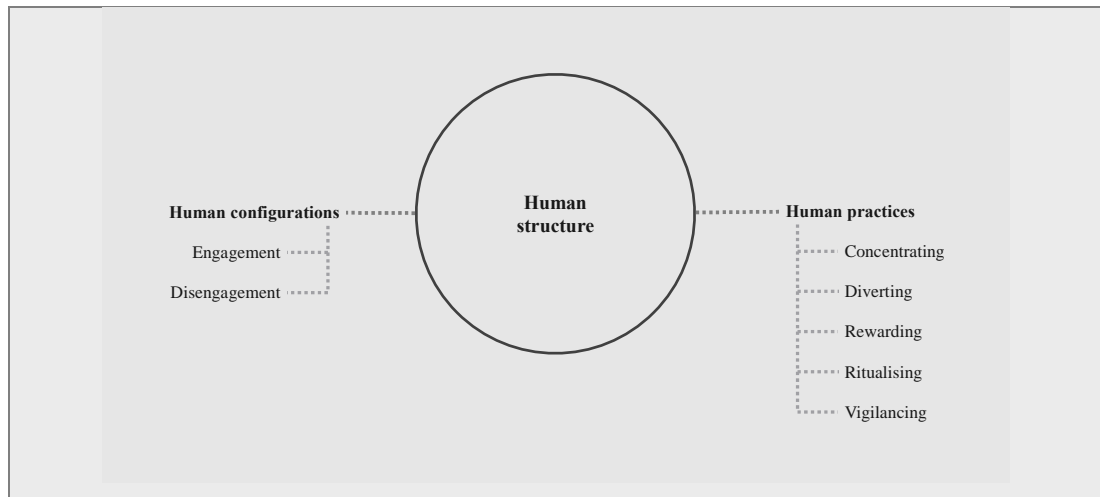
4.3.3.1 CONCENTRATING

As the first practice related to the human structure, concentrating involves creating mental and emotional conditions that favour exclusive engagement in the work or the leisure domain. For instance, digital nomads mentioned employing this configuration to prompt a mindful and conscious presence in either work or leisure. This mental and emotional state may be achieved by designing time frames, places, and social settings that stimulate deep focus. The creation of domain-exclusive time batches, the enforcement of dedicated physical spaces, and the interaction with supporting social contacts were discussed in relation to the practice of concentration. Deep engagement in work and leisure is often promoted by manipulating digital technology to enable domain-conform endeavours. In this human practice, digital applications and tools assume a central role in assisting digital nomads to achieve a status of profound concentration in work or leisure, as outlined by Adriana and Olga below:

> *The bell of mindfulness [...], it is just a sound is, just like a reminder [...]. I like to kind of be there as much as possible in my work and in my leisure time with my thoughts.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

> *I think that it's (Pomodoro timer) a, like, a piece for concentration [...]. It makes me more concentrated because I know I have it running. So, it helps me to concentrate and work.*
>
> *Olga, twenty-eight-year-old, female, digital remote employee*
> *Interview*

These examples highlight the value of digital technology in supporting digital nomads as well as promoting attention and preventing distractions, enhancing the quality of work or leisure undertakings. These results suggest that the concentrating practice is used to create, reinforce, and protect the borders between work and leisure to avoid unplanned mental and emotional domain transitions. In summary, digital technology allows for tuning the level of closeness to the situational elements that favour the practitioner's deep immersion in work or leisure.

4.3.3.2 DIVERTING

Diverting was identified as the second prominent practice of the human structure. While the aforementioned practice of concentrating favours the achievement of deep focus in either work or leisure, the diverting practice promotes the deflection of mental and emotional focus. Digital nomads engaging in diverting highlighted two different types of mental and emotional responses. First, some digital nomads were found to be cognitively and affectively attached to a domain, even outside its temporal, spatial, material, and social limits. Some digital nomads noted their inability to detach from their dominant life domain, which in turn causes the spread of their mental and emotional focus. For example, digital nomads explained being unable to switch off their work minds (e.g. Sarah) or having a 24/7 work mindset (e.g. Karolina). These insights indicate that the diverting practice creates situational conditions in which the partitioner's mental and emotional state is temporarily distributed across work and leisure. While digital nomads may consciously employ this practice to sustain preferred lifestyle choices, this configuration may also trigger undesirable effects, as noted by Paolo and Charles.

> *I try to make the most of my free time, and I'm becoming a little bit better at, um, enjoying my free time activities, even if I'm ready to start to work but still you can never do it 100% because parts of your brain will always be somewhere else and will always be thinking about jobs to come.*
>
> *Paolo, thirty-one-year-old, male, digital freelancer*
> *Interview*

> *I'm not fully enjoying my downtime, when I am having downtime, because I've always kind of something in the back of my mind, like, yeah, I could be doing some work here.*
>
> *Charles, thirty-eight-year-old, male, digital freelancer and entrepreneur*
> *Interview*

Second, it was observed that the diverting practice may induce a cognitive and affective shift from one domain to another. In this case, diverting manifests in mental and emotional transitions triggered by situational stimuli rather than by attitude. For example, digital nomads indicated unprompted domain intrusions as a main cause of diverting mental and emotional switches. Such cognitive and affective shifts are often labelled as distractions by digital nomads, as indicated below by Olga:

> *I am, um, distracted during my work by personal messages or during my leisure by some work messages, so it's a distraction.*
>
> *Olga, twenty-eight-year-old, female, digital remote employee*
> *Interview*

In the diverting practice, digital technology plays a determinant role by enabling a link between work and leisure and their mental and emotional components. This configuration of the human structure is interesting because personal digital devices and applications often create bridges between work and leisure without the direct control of the practitioner. In this practice, individuals commonly allow digital technology to function as free actors, creating unintentional and unexpected mental and emotional transitions and overlaps. This aspect was, for example, highlighted by Lazlo and Oliver.

> *I think my smartwatch is not a good use for this as well because it vibrates and reminds me even more that there's something that I have unfinished.*
>
> *Lazlo, twenty-five-year-old, male, digital remote worker*
> *Interview*

> *I'm still going to get notifications from all of the different things that I'm connected to, and they may be important or, or not, and really most of them aren't important but it, it, it triggers the same emotional response.*
>
> *Oliver, thirty-nine-year-old, male, digital freelancer and entrepreneur*
> *Interview*

While this aspect of diverting is notable, digital nomads also explained that embracing digital technology to administer their mental and emotional status stimulates domain transitions and overlaps. Maria provided the following example:

> *If the workload is too much and a bit, you know, stressful [...], like if your brain is a bit, like, anxious at that moment. I listen to something, so, I get distracted from how much work I have.*
>
> *Maria, twenty-eight-year-old, female, digital freelancer*
> *Interview*

Another insight relating to diverting is that it encourages engagement in low intensity actions that require limited focus. This finding is interesting when put in relation to the concentrating practice explained in *Chapter 4.3.3.1*. Digital nomads seem to adopt contrasting behaviours when seeking lighter or deeper forms of mental and emotional engagement. In summary, these results show that the diverting practice of the human structure promotes weak and permeable borders between work and leisure. Its features encourage the establishment of overlapping mental and emotional states and lead to a regime of limitedly administered transitions.

4.3.3.3 REWARDING

In bordering practices, rewarding was found to be a less prevalent, however, particularly interesting practice that shapes the mental and emotional structures related to work and leisure. Rewarding involves actions aimed at inducing a sense of pleasure and gratification that positively stimulates the mental and emotional state of the practitioner. Examples of such actions include taking a leisure break after the conclusion of a work activity, such as going for a coffee, going for a walk, or taking a glimpse at social media as disclosed in several diaries (e.g. Jasmine, *digital diary, day 1;* Luc, *digital diary, day 3;* Elisabeth, *digital diary, day 1*). Digital nomads described employing these actions to relax and positively influence their mood. Ante, a digital freelancer working in marketing, discussed how his rewarding behaviour is structured:

> *If I'm working for 45 minutes straight, I need like 15 minutes for something else, [...] I'm gonna enjoy, I'm gonna, like, reward myself for 15, 20 minutes with a swim or something like that or even coffee and then I'm going to continue working.*
>
> *Ante, twenty-five-year-old, male, digital freelancer*
> *Interview*

Regarding this practice, rewarding actions constitute a point of mental and emotional detachment from one domain and trigger an immediate transition into another. Specifically, within the *Digital Work-Leisure System*, rewarding actions imply a transition from the work domain to the leisure domain since digital nomads see the leisure domain as a psychological and affective escape to enjoy and refresh the mind and spirit. In this practice, digital technology is adopted to delimitate the margins of rewarding actions and provide digital access to sources of reward. For example, digital nomads pointed out using digital technology to define and communicate the extent of a reward break using shared calendars or scheduling systems (e.g. Diva, *digital diary, day 5*). Others also used digital technology to access entertainment channels or social media (e.g. Elisabeth, *digital diary, day 1*; Sofia, *digital diary, day 5*).

In summary, in the *Digital Work-Leisure System*, the rewarding practice represents a distinct set of actions that indicate a transition from work to leisure for positive psychological and emotional gratification following work periods. The borders are thereby clearly demarcated, and shifts into and out of the reward practice are managed with discipline.

4.3.3.4 RITUALISING

Within the human structure, the ritualising practice is represented by habitual actions determining the beginning and the end of mental and emotional engagement in a domain. For example, switching on and off devices or opening and closing applications embody the essence of this practice. In his diary, Patrick (*digital diary, day 3*) described his *'shutdown routine'* as a daily ritual to separate work from leisure. These actions were portrayed as carrying mental and emotional value by those digital nomads employing intentional rituals. A common view among digital nomads was that ritualised actions, such as opening or closing a device typically used for work, represent a mental and emotional point of transition between work and other aspects of life, including leisure.

These claims reveal that in highly mobile lifestyles, digital technologies have assumed a central role in mediating digital nomads' movements between domains. In particular, the possibility to work from anywhere and at any time seems to have disrupted transition in spaces and times, such as commuting. This traditional function, allowing for the disengagement from one domain and the engagement in another, has been

substituted by manipulating the digital technology involved in a digital nomad's life. Hailey's comment illustrates this function:

> *When working from the office, you know, we have the commute whether you're walking, you're bicycling or Ubering, driving or whatever to work. That's a physical boundary that you've created to separate work, work and life. When working from everywhere you, you don't really have that, you have to create that for yourself [...] for me it's just, it is that simple act of closing the laptop, opening the laptop.*
>
> *Hailey, forty-year-old, female, digital entrepreneur*
> *Interview*

In line with this comment, other digital nomads offered numerous statements explaining the role of digital technologies in ritualising the mental and emotional borders between work and leisure domains. The statements below further elucidate this concept:

> *Um, the boundary would be when I turn on and turn off my laptop [...] That defines when I start working and when I stop working. When I turn it on, that means I'm working. When I turn it off that I'm not working [...]. So, it's more of just setting the boundaries in my head.*
>
> *Jasmine, thirty-nine-year-old, female, digital entrepreneur*
> *Interview*

> *The shutting down ritual, if you like, a routine and what, what is involved there, is it, you're kind of basically positioning yourself, your mind, your day's activities and your future activities in sync to some, to some degree, you know, you're, you're at a point where you're, you're, there's somewhat of an equilibrium in your mind as to here is where I am, here's where I'm going to be now, and this is the point for me to stop, and I suppose step away, recharge.*
>
> *Patrick, fifty-year-old, male, digital remote employee*

The duration of the mental and emotional engagement and disengagement time was described to vary within the ritualising practice. For example, the duration of disengagement from work following a shutdown ritual may range from a few hours to a few days or up to an entire vacation. Donna explained one manifestation of this practice as follows:

> *On the weekends, I close out everything on my work computer. I just close it all down [...] I don't think about it. I don't do anything for it, I, it's, it's a thing that I'll worry about on Monday.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

In some cases, the ritualising practice is indeed supported by organisational policies (see *Chapter 4.1.1.2.1*) that inhibit the use of digital devices, tools, and applications for work purposes beyond working hours. At the same time, organisational regulations may impede the use of the same digital technologies for purposes that are not work-related within working hours. Talking about this practice of the human structure, digital nomads offered the following explanations:

> *After I log off from my work, I can just, um, remove the USB that I'm that I used to connect to work, and I can easily work with my laptop, but if I'm working, there's absolutely no way I can use my laptop for my own.*
>
> *Sofia, twenty-six-year-old, female, digital remote employee*
> *Interview*

> *I log into a VPN every day, so […] when I'm done for the day, I turn off my VPN.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

Overall, these results indicate that the practice of ritualising supports the establishment of strong borders between work and leisure. Such rituals constitute rules of mental and emotional engagement and disengagement, which digital nomads may adopt to provide structure and control to their work and leisure life. While the duration and form of the engagement and disengagement may vary greatly depending on the contextual situation, what is clear is that digital technology is fundamental in the configuration of these actions.

4.3.3.5 VIGILANCING

Vigilancing emerged as a widespread practice linked to the human structure. The vigilancing practice refers to actions oriented towards maintaining a state of psychological and emotional alert needed to promptly respond to potential triggers of border adjustments and domain transitions. In vigilancing, digital nomads use digital technology to actively monitor their environment and assess the need for border manipulations. Digital nomads reported several reasons for adopting vigilancing pertaining to a need to be in the known, to be sure, to be aware, and to be on top of things (e.g. Elisabeth; Frank; Jasmine, Diva).

This condition of continuous surveillance results in a distributed mental and emotional engagement that may extend well beyond the conclusion of work and leisure

endeavours. Some digital nomads reported keeping an eye on all sorts of possible notifications, messages, or emails on a series of digital devices, tools, and apps from breakfast to bedtime, which in some cases may even extend through the night. For instance, Diva mentioned in her diary to check her phone around the clock (*digital diary, day 3*). Other digital nomads explained their vigilant behaviours as follows:

> *Because there is no regulation, and no one sees when I'm really working and when I have to do something, and I don't have to be in my office for eight hours and can't just completely shut down my brain.*
>
> <div align="right">

Paul, twenty-six-year-old, male, digital freelancer
Interview
</div>

> *In the morning, and even, you know, over my first coffee, I already start opening my, my smartphone and looking at like messages that have kept, you know, have come in on various tools and apps, email being the primary source that I look at that time of the day.*
>
> <div align="right">

Frank, forty-nine-year-old, male, digital entrepreneur
Interview
</div>

> *Typically, I get up, and I'll work from bed (laugh). For the first, I would say hour or so, just going through emails, making sure there's nothing urgent that I need to attend to.*
>
> <div align="right">

Diva, twenty-eight-year-old, female, digital remote employee
Interview
</div>

> *I gotta check it. I gotta see what it is, even though none of my stuff is that time sensitive.*
>
> <div align="right">

Catherine, thirty-year-old, female, digital freelancer
Interview
</div>

This human practice is often, but not only adopted in conditions of precarity, which require constant availability and responsiveness. The insecurity in many creative industries and the perceived demands for accessibility and reactivity were mentioned as common triggers of this mental and emotional practice. Several social actors, such as clients, partners, the employer, family, friends, and co-travellers, were described as senders of information triggering border modifications and transitions. The reason for adopting the vigilancing configuration may also lie as such in the nature of the individual digital nomad (see *Chapter 4.2.1.1*). Personal curiosity was illustrated as a further motive leading to a vigilant behaviour.

> *It's probably mostly curiosity, to be honest with you. It's probably just to because I want to know if there is something worth looking at, looking into. Yeah, it's curiosity.*
>
> <div align="right">

Frank, forty-nine-year-old, male, digital entrepreneur
Interview
</div>

> *I'm curious to see the notification and read the comment or the message of the email, and I would say reply.*
>
> <div align="right">

Nicholas, thirty-seven-year-old, male, digital entrepreneur and freelancer
Interview
</div>

In summary, vigilancing suggests that constant engagement in work and leisure implies flexible, permeable, and weak borders between work and leisure, which may be rapidly manipulated and crossed to accommodate potential demands requiring action. When adopting the vigilancing practice, blurred and volatile borders are prioritised over clear and stable borders. Digital technologies are a main component in configuring this human structure, enabling the real-time connection between digital nomads and their widespread areas of action in both work and leisure.

4.3.4 PRACTICES AND CONFIGURATIONS OF THE MATERIAL STRUCTURE

The material structure is of central importance in bordering practices. In fact, bordering practices manifest as specific actions concerning the perception of utility derived from the material structure that pervades situational settings. In the context of digital nomadism, the material structure is saturated by digital technologies. The digital diaries collected for this study revealed that digital nomads use a multitude of digital devices (e.g. laptops, mobile phones, tablets, headphones, virtual reality headsets, digital pens), work and productivity applications, tools and platforms (e.g. Evernote, Canva, Streamia, Trello, Jira, Asana, Fiverr, Upwork, Amazon WorkSpaces) and a wide variety of social media (e.g. Facebook, Instagram, Twitter, TikTok, LinkedIn, Signal, Telegram) as well as leisure specific applications for travel, entertainment, personal growth, and sports (e.g. Shotscope GPS, Seeweed, Couchsurfing).

Digital nomads arrange this plethora of digital technologies to construct, moderate, or dissolve the borders between work and leisure. In this constitutive entanglement, the material structure is configured to form *concurrent* or *divergent* domain experiences. In this research, five principal practices used to configure configuring the material

structure were identified, namely, a) interoperating, b) notifying, c) partitioning, d) silencing, and e) unnotifying. *Figure 4.7* offers a summary of the manifestations and the configurations of the material structure before turning to explain them in detail in the following sections.

Figure 4.7 Practices and configurations of the material structure
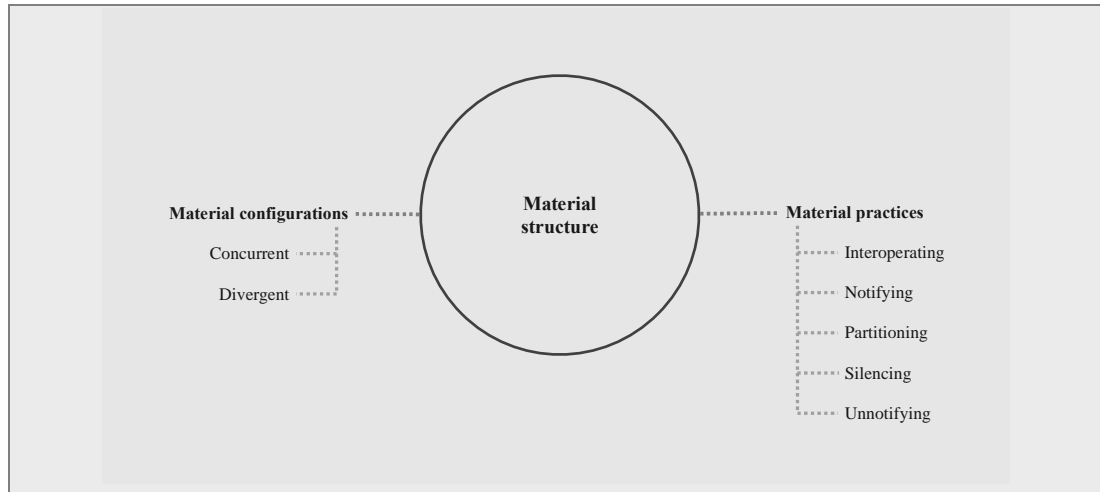
4.3.4.1 INTEROPERATING

Interoperating was identified as a prominent practice describing the configuration of the material structure. Interoperating involves using digital devices, applications, and tools to support actions in both the work and the leisure domain. In this practice, digital technology sustains a lifestyle that prioritises rapid and seamless domain transitions over a clear separation of purposes. Digital nomads synchronise their digital devices to enable ubiquitous access, processing, and communication of information concerning both their professional and leisure lives. For example, Elisabeth and Oliver explained synchronising their laptops and mobile phones to organise work and leisure from anywhere and at any time:

> *All I need is a laptop and a phone for all purposes of my life.*
> *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

> *My cell phone and my MacBook are, are just two versions of the same thing.*
> *Oliver, thirty-nine-year-old, male, digital freelancer and entrepreneur*
> *Interview*

This multi-domain use of digital devices grants digital nomads the flexibility and the ability to customise the organisation of their life endeavours according to their

situational conditions. However, digital nomads also explained that the lack of a clear separation between the work and leisure usage of their devices can be challenging.

> *I don't separate because I don't understand how it, how I can separate it.*
>
> Ivan, thirty-one-year-old, male, digital entrepreneur
> Interview

> *The phone is, is the bigger challenge really, you know, in terms of managing, um, work and leisure and their separation.*
>
> Patrick, fifty-year-old, male, digital remote employee
> Interview

Portability issues represent one particular reason for adopting the interoperating practice. Some digital nomads argued that the material separation of work and leisure would require the duplication of their devices and the need to carry multiple devices. The prospect of having domain-exclusive devices has, however, also raised concerns about the convenience of this tactic.

Within the interoperation practice, the integration of work and leisure endeavours is promoted by the multi-domain use of single accounts on different digital applications and tools. For example, digital nomads explained that they use their accounts on communications tools, such as, WhatsApp, Zoom, and Skype, or on social media platforms, such as Instagram and Facebook. These platforms are utilised for accomplishing both work and leisure purposes. This undifferentiated use of digital applications creates conditions that blur the borders between work and leisure to the extent that their differentiation is practically impossible. Frank described the following:

> *WhatsApp is a good example because there I don't, I can't differentiate between work and leisure.*
>
> Frank, forty-nine-year-old, male, digital entrepreneur
> Interview

To summarise, the interoperating practice is central to interconnecting work and leisure life. It supports weak, flexible, and permeable boundaries and the transition between domains. In this divergent domain, experiences may be spontaneously created as each interaction with digital devices may be the source of stimuli from multiple areas of life.

4.3.4.2 NOTIFYING

The notifying practice is a central configuration of the material structure. In this practice, digital technology is employed to enable instantaneous interactions in work and leisure by using notifications. Notifying prioritises real-time over allocated and delayed forms of informing behaviour. In this context, digital nomads explained manipulating their digital devices, applications, and tools to notify them about incoming messages, requests, and other forms of social communication in the here and now. For this practice, on-screen banners, vibrations, and sounds are used to alert the digital nomad about incoming information. For instance, digital nomads outlined this practice to configure technology in a way that allows them to be constantly informed, to promptly respond to time-sensitive issues, and to provide timely help to their social contacts. Catherine and Maria provided examples of this material configuration behaviour:

> *I'll continue letting Slack notifications come in, or I don't turn off any sort of notifications, and if I do still get notifications, like, while I'm out of van festival, I'm going to read them, but I might not act on them at all, I like to be in the know at all times with my jobs, even if it doesn't require anything from me.*
>
> *Catherine, thirty-year-old, female, digital freelancer*
> *Interview*

> *I just want to be informed in case something breaks, or something is wrong, or whatever. I just want to be there if there's an emergency.*
>
> *Maria, twenty-eight-year-old, female, digital freelancer*
> *Interview*

While this type of notification management enables digital nomads to be constantly informed about developments occurring in situational conditions and to rapidly take action in response to them, it has the power to change their course of action in an unforeseeable way. In fact, the notifying practice may change the dynamics that rule the organisation of work and leisure borders. Notifying encourages an always-on form of behaviour in which the borders between work and leisure are constantly open to intrusions, as discussed by Deepak:

> *Now, the technology is making it blurred even more because our, our emails are on our phones. We're always connected. Everything is synched […]. So, there is no way to completely shut down.*
>
> *Deepak, twenty-five-year-old, male, digital remote worker*
> *Interview*

In summary, the notifying practice of the material structure facilitates digital nomads to receive communication and to quickly adapt to changing conditions. Yet, it reduces the practitioner's ability to control the flow of information and renders the structured organisation of work and leisure borders difficult. Donna summarised the essence of this practice in the following words:

> *Yeah, it's imperfect, right?*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

4.3.4.3 PARTITIONING

Partitioning emerged as a third practice shaping the material structure. It delimits work and leisure domains by selectively employing digital devices, applications, and tools. When partitioning, digital nomads intentionally choose a set of digital technologies for either the accomplishment of work or leisure undertakings. For instance, digital nomads may employ different devices for diverse purposes and configure them to avoid extraneous domain intrusions. For instance, digital nomads explained how they operate a device exclusively for work and another device exclusively for leisure, as highlighted by the following narratives shared by José and Catherine:

> *The computer, for me, is only to work. I don't use it for anything else.*
>
> *José, thirty-eight-year-old, male, digital remote employee*
> *Interview*

> *My laptop is my work device. So, when I'm on it, it's, like, work mode, and then, when I want to disconnect, I go to another digital device.*
>
> *Catherine, thirty-year-old, female, digital freelancer*
> *Interview*

Assigning devices to a selected domain of life helps digital nomads create a material barrier that hinders unprompted domain transitions and ensures the safeguarding of focused attention. This arrangement was found to be more common for digital nomads who are employed by an organisation, such as Elena, who, in her diary, explained that having two different laptops makes it easier for her to separate work and leisure during work and non-work times (*digital diary, day 4*). This is because some organisations provide them with devices whose usage may be monitored and restricted to work purposes. In her interview, Sofia explained:

> *After I finish my work, um, I still cannot log off from work, I still cannot use my laptop for my own, own personal stuff, um, simply because I'm not allowed to.*
>
> *Sofia, twenty-six-year-old, female, digital remote employee*
> *Interview*

The separating tendency that characterises the partitioning practice is, however, not limited to digital devices. Digital nomads explained that they distinguish between applying digital applications and tools when a separation at the device level is undesired or impossible. For instance, digital nomads use various tactics to differentiate between work and leisure, which includes using different applications providing similar services, creating different accounts on the same application, or adopting a system of different folders within an account. To exemplify further, a business calendar and a personal calendar may be created by a digital nomad to differentiate between work and leisure purposes. The following narratives provide additional examples of the partitioning practice:

> *On my smartphone, I used to have files, you know, with categories like business applications, leisure applications, travel applications. So, I have some group of applications in my smartphone. I have something similar on my laptop.*
>
> *Nicholas, thirty-seven-year-old, male, digital entrepreneur and freelancer*
> *Interview*

> *What apps I'm using will determine if I'm in work mode or leisure mode on my phone. Um, so, like, even though I run an Instagram account for a company, if I go on Instagram, I'm on my own personal account, and I'm not touching that work account.*
>
> *Catherine, thirty-year-old, female, digital freelancer*
> *Interview*

The diversified use of digital devices, applications, and tools, on which the partitioning practice is based, stands in contrast to the integrative use illustrated in the aforementioned interoperating practice. In real life, digital nomads may combine certain manifestations of these two practices. A practitioner may utilise two synchronised devices while employing distinct applications for work and leisure purposes. This is because in the partitioning practice the degree of separation can vary from the domain-exclusive use of digital devices to the simpler differentiation of work and leisure using folders. Nevertheless, the adoption of this practice supports the establishment of clear borders between work and leisure and reduces their area of

overlap. In this way, the partitioning practice contributes to establishing domain concurrent actions and reducing spontaneous domain transitions.

4.3.4.4 SILENCING

Within the configurations of the material structure, silencing emerged as a salient practice in which digital technologies' physical and digital properties are enacted to eliminate domain-external stimulations that cause domain intrusions and spark domain transitions. For example, digital nomads often discussed using this practice to eliminate distractions, such as incoming calls and messages. To protect their work or leisure borders, digital nomads mentioned embracing a range of techniques, such as blocking websites or social media access, turning on the airplane mode, or switching off devices. In contrast to the ritualising practice of the human structure, silencing the manipulation of digital technology is spontaneously enacted according to situational conditions rather than out of habitus. The intention behind the silencing practice is to create a material border in a precise moment that protects the current actions rather than to trigger a mental and emotional rite of passage from one domain to another. The following narratives by Elisabeth and Adriana are exemplary of this practice:

> *The airplane mode is really when it's, it's super strict so, for example, when, when I'm having a dinner party.*
>
> *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

> *If I do, like, a journaling or meditation session, I also silence, silence it (mobile phone).*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

In silencing, the physical and digital properties of digital technology are concurrently employed in the field of action in which the practitioner is currently operating. Digital technology may still be implemented during the time of action. Yet, with the chosen silencing configuration, digital nomads ensure that their attention is focused on the domain that they are currently inhabiting. The narratives offered by Donna and Hailey explain this conduct:

> *I block certain websites on the computer, so that's how I make sure that I'm not doing leisure when I'm (laugh) working.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

> *Especially when I'm like travelling, I just want to take a picture, you know, sometimes I put it (mobile phone) on airplane mode.*
>
> <div align="right">

Hailey, forty-year-old, female, digital entrepreneur
Interview
</div>

In summary, the silencing practice contributes to the creation of strong borders between the work and the leisure domains. Borders are intentionally manipulated while digital technology is configured accordingly to achieve the desired status of connection or disconnection from one of the two domains.

4.3.4.5 UNNOTIFYING

Unnotifying was identified as a fifth and final practice related to the material structure. Differently from the notifying practice, the unnotifying practice involves individuals employing digital technology to moderate the impact of notifications on the organisation of their work and leisure borders. The unnotifying practice is characterised by a series of intentional manipulations regarding digital devices, applications, and tools, with the aim of limiting their ability to continuously provide unprompted stimuli. In this practice, digital technology is set up to provide notifications in selected time frames so as to avoid domain intrusions. In his diary, Luc described switching off all notifications to maintain boundaries between work and leisure (*digital diary, day 4*). Other digital nomads mentioned to be notified only by work applications and tools when working or only by leisure applications and tools when engaging in leisure activities. The following narratives are exemplary of this material configuration:

> *When I'm working on my laptop, usually, I turn off the notifications of my mobile phone because I don't like someone interrupting my work.*
>
> <div align="right">

Ante, twenty-five-year-old, male, digital freelancer
Interview
</div>

> *I just turn off all notifications related to work, like, I did during my vacations.*
>
> <div align="right">

Olga, twenty-eight-year-old, female, digital remote employee
Interview
</div>

To obtain a separation between their work and leisure undertakings, digital nomads selected a variety of customisation options. Tactics, such as turning on the airplane mode, activating the focus option, or muting extraneous domain channels, represent only a few manipulation possibilities that digital nomads employ to achieve their desired level of border reinforcement.

> *I went by the sea to meditate, and I muted my notifications, so, that I could enjoy my time with no distractions.*
>
> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Digital diary, day 3*

With reference to the unnotifying practice, the utilisation of digital technology, therefore, supports actions targeted towards the creation of strong borders between work and leisure while reducing the prospects of domain intrusions and spontaneous domain transitions. Within the context of digital nomadism, it appeared that the unnotifying practice enables domain concurrent conductions of actions. In summary, this configuration empowers digital nomads to intentionally determine and control their work and leisure borders by restraining the intrusive power of digital technology. Along this line of thinking, Deepak offered the following explanation:

> *It, it empowers me. I get to choose what I want to do, um, instead of sort of being a slave to my phone or to those notifications. Um, it's very empowering to, to, to decide for yourself and do it the way you want to do it.*
>
> *Deepak, twenty-five-year-old, male, digital remote worker*
> *Interview*

4.3.5 PRACTICES AND CONFIGURATIONS OF THE SOCIAL STRUCTURE

The social structure regulates how digital nomads manage their relationships with other individuals attributed to the work, the leisure domain, or a mixture of both. As captured in the digital diaries, digital nomads interact with a multitude of other individuals linked to their work and leisure life. These include co-workers (e.g. Lazlo, *digital diary, day 2*), supervisors (e.g. Sofia, *digital diary, day 7*), virtual assistants (e.g. Hailey, *digital diary, day 7*), clients (e.g. Sarah, *digital diary, day 1;* Leanne, *digital diary, day 2*), co-travellers (e.g. Paul, *digital diary, days 1-7*), family members, partners, and relatives (e.g. Patrick, *digital diary, days 1-5*), and friends (e.g. Donna, *digital diary, days 6-7;* Adriana, *digital diary, days 1-7*). Interestingly many digital nomads reported working in solitude on many working days, for example, Leanne (*digital diary, days 3-7*), Paolo (*digital diary, days 2-4*), or Paul (*digital diary, days 2-3 and 6-7*). This way of working explains the feeling of isolation that affects some digital nomads, as described by Miguel et al. (2023).

Digital nomads revealed that they apply digital technology to manage the borders between work and leisure by manipulating their availability towards certain social contacts. For example, digital nomads may make use of digital technology to manage

their social presence by informing others about their border choices. Nevertheless, the use of digital technology in social configurations is characterised by *bidirectionality*. In this context, the practitioner can function as both the sender and the receiver of stimuli, which, in turn, may trigger border manipulations or domain transitions. For example, digital nomads can use digital technology to project a distinct online identity in their wider social system to inform others about their openness or closeness towards domain transitions, which may stimulate others to move into action.

Digital technology can also be enacted to manipulate digital nomads' social reach by enabling or restricting their availability across social contexts. The social structure, deriving from sociomaterial interactions, was identified to relate to the size of the social unit involved and is ascribable to the realms of *social absorption* or *social dispersion*. While social absorption refers to the conditions in which digital nomads immerse themselves into the present social settings, social dispersion, in contrast, represents the conditions in which digital nomads' focus is dispersed across multiple social spheres.

The findings reveal a total of five distinct practices configuring the social structure of the *Digital Work-Leisure System*, defined as a) accessing, b) communing, c) conforming, d) isolating, and e) statusing. *Figure 4.8* offers an overview of the social practices and configurations prior to outlining them in detail.

Figure 4.8 Practices and configurations of the social structure
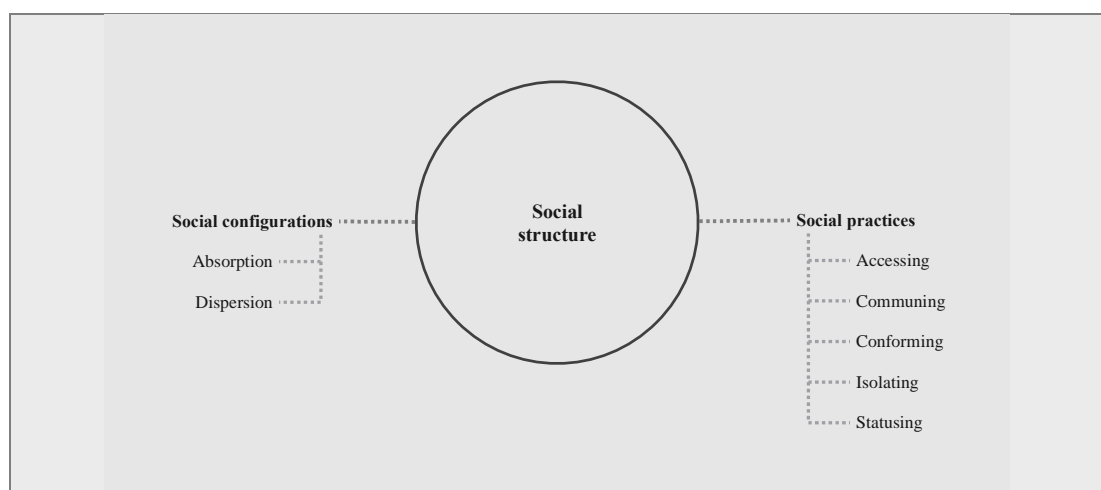
4.3.5.1 ACCESSING

The first identified practice configuring the social structure is accessing. Accessing refers to actions directed at ensuring one's social accessibility to a diverse range of social connections. In this practice, social contacts belonging to different areas of life are administered to create closeness to both the work and the leisure domains. Accessibility is ensured by constant connectivity and unbounded availability. This is supported by employing digital technologies, which function as a social connector between diverse social units. The following narratives represent this social behaviour:

> *I always go somewhere where I have a connection, and they can always text me, email me or call me.*
>
> > *Amina, thirty-four-year-old, female, digital freelancer*
> > *Interview*

> *I never really sign off just because, if something urgent happens overnight, I need to be available for the team, yeah. So, I guess I never sign off.*
>
> > *Diva, twenty-eight-year-old, female, digital remote employee*
> > *Interview*

> *It makes it a really high bar, you know, because everything is instant these days [...]. If, if my team knows, knows that I've read the message, now I'm not replying, they'll be, like, 'What is going on?'.*
>
> > *Lee, twenty-nine-year-old, male, digital entrepreneur*
> > *Interview*

Accessing is based on the principle of bidirectionality, which assigns the practitioner to both the sender and the receiver roles of social stimuli. With this practice, individuals call upon digital technology to allow unrestricted incoming and outgoing social interactions with contacts from their work and leisure life spheres. For example, digital nomads described using digital applications and tools to communicate with social contacts from life domains that do not conform with the time and place that the sender or receiver currently inhabits. Elisabeth and Leanne provided two statements that are explanatory of this social practice:

> *I gave my personal phone number to a lot of work colleagues and to my assistants, and of course, they use WhatsApp like a conversation, so there is no boundary for them [...]. I write my assistants a lot of times also during the weekend because I just have a note to process or have a thought, and I need to get this cleared out of MY task list.*
>
> > *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> > *Interview*

> *I don't mind it because, for example, I spend most of my time working at home alone, so at least it's a way to keep me connected to other people during a working day. Things like Facebook or Instagram, like, if I go on, at least you can have some contact with other people, even if you are working alone the whole day.*

> *Leanne, thirty-one-year-old, female, digital freelancer*
> *Interview*

These examples portray how digital technology may enable digital nomads to flexibly interact with social contacts from work and leisure with minimal friction. While this has obvious advantages, digital nomads also described some negative consequences relating to the practice of accessing. For instance, unplanned social interactions may, at times, be perceived as intrusions that can change the course of the digital nomads' actions in a negative sense, as described by Lotte:

> *There is this, yeah, this, this negative point of always being online, always being there for other people that can reach out to you, that can call you, that can text you and so on, so you always have to be out there.*

> *Lotte, twenty-four-year-old, female, digital freelancer*
> *Interview*

To summarise, the nature of the accessing practice is based on weak and permeable borders. Therefore, it can be argued that this practice favours a configuration of the social structure characterised by a dispersed social presence. This implies periods of social abstraction from the contextual situation in situ.

4.3.5.2 COMMUNING

Communing is the second salient practice of the social structure in the context of bordering practices. Through communing, digital nomads develop and maintain interactions with community members according to their situational social needs. They described cultivating relationships with diverse types of work and leisure communities. In fact, the communing practice represents the bundle of digital nomads' actions aimed at creating a sense of closeness with social contacts from work or leisure. For instance, digital nomads mentioned performing several actions that provide social contact with working groups, the digital nomad community, the van life community, the local community, and sports societies, to mention but a few. The narratives provided by Adriana and Maria are exemplary of the communing practice:

> *I live in places where there are also other people who have maybe more nonconventional work. So, in the place I am right now, there are also, like,*

> *international volunteers doing different kinds of social work or environmental work.*

> *Adriana, twenty-five-year-old, female, digital freelancer and volunteer*
> *Interview*

> *I want to meet more people from that community of the digital nomad, so that's why this week I tried something different, and I met those amazing people in this city.*

> *Maria, twenty-eight-year-old, female, digital freelancer*
> *Interview*

To foster the relationship with their community, digital technology was indicated as a determinant constituent of digital nomads' actions. More specifically, digital technology is manipulated to connect, bond, co-work, collaborate, share knowledge, and provide support within a social group. Digital technology also supports digital nomads' physical and virtual social connections by creating temporal, spatial, and psychological bridges that connect them with their work and leisure communities. The examples below portray how digital technology assists digital nomads in their social relationships.

> *I also like to meet locals, so when I am travelling alone, if I don't have any friends in this place, I usually use the Couchsurfing application.*

> *Nicholas, thirty-seven-year-old, male, digital entrepreneur and freelancer*
> *Interview*

> *I have a couple of, you know, good friends in the industry that have that same motivation like I do, and they also have the devices that I do. So, then I can just hop in, and we can try the different features of the virtual whiteboard or the, you know, the tracking of the, the actual keyboard [...] we just do it because it's fun.*

> *Frank, forty-nine-year-old, male, digital entrepreneur*
> *Interview*

> *The team is super united. So, I can ask for help, and at any time I want. We have everything prepared to work remotely.*

> *José, thirty-eight-year-old, male, digital remote employee*
> *Interview*

Generally, digital technology is enacted in the communing practice to enable absorption in the work or leisure context that social communities provide. Communing creates opportunities for domain transitions, which are embraced to manipulate the situational conditions in situ. In this social practice, borders are flexible and allow actions to manage social reach.

4.3.5.3 CONFORMING

Conforming represents a third practice linked to the social structure. In this context, digital nomads adapt their actions to mimic their work or leisure contacts' way of doing things. In bordering practices, conforming relates to the degree to which digital nomads conform to the inherent rules and norms that govern others' border structures. Within the conforming practice, one may follow the organisation of time, space, and materials adopted by their work colleagues or social leisure contacts. For example, others' workdays and hours may be used as a reference point to schedule work tasks. Thus, the conforming practice can be used to manipulate the degree of closeness or distance from the rules and norms exhibited in the inhabited social setting. Among others, Paul, Amina, and Malaika discussed in their interviews or digital diaries how their bordering decisions are shaped by their social contacts:

> *When I have some work to do, I search for a place where I can work [...]. It could be at midday or in the afternoon or also at night and, yeah, because most of the time, [...] I'm travelling with other people.*
>
> <div align="right">

Paul, twenty-six-year-old, male, digital freelancer
Interview
</div>

> *My clients most of the time they work on weekdays. So, if I want to interact with them, it's good for me to be with them on the same page.*
>
> <div align="right">

Amina, thirty-four-year-old, female, digital freelancer
Interview
</div>

> *I made an effort to not use my phone to get into work mode while spending time with a friend at home this morning. I decided to wait until they left to start working. I had my phone in my hand and was thinking of a show I wanted to send them, and thought I'd wait so I didn't get pulled into any other emails or items of interest, such as texts, in my phone.*
>
> <div align="right">

Malaika, forty-two-year-old, female, digital remote employee and freelancer
Digital diary, day 6
</div>

In the conforming practice, it was found that the social environment often determines the choice and use of certain digital devices, applications, and tools. In some cases, digital nomads described employing digital technology to conform to the situational conditions in situ. For example, in the presence of social contacts attributed to the leisure domain, digital nomads detach from work-related devices, applications, and tools as a tactic to create a social border between work and leisure. In alternative cases, digital nomads adopt digital applications and tools to conform with those used by

others in their social circles. The following examples are explanatory of this aspect of the conforming practice:

> *I switched off completely after 6 pm […], which made me feel, um, free and more present when I was with other people.*
>
> *Paolo, thirty-one-year-old, male, digital freelancer*
> *Interview*

> *Sometimes with people and in organisations, so they have, like, their own tools. If I'm part of a team for some time […], I need to use these tools.*
>
> *Yiannis, forty-year-old, male, digital freelancer*
> *Interview*

> *It helps because, yeah, then you don't mix up the free time and work relationships in the same place.*
>
> *Maria, twenty-eight-year-old, female, digital freelancer*
> *Interview*

In conforming, digital devices, applications, and tools are used to shape social borders according to situational interactions with other social contacts. Conforming enables digital nomads to establish clear borders between work and leisure by mirroring the border structure that infuses the social environment. All in all, the conforming practice of the social structure enables digital nomads to achieve a focused presence in their social settings, facilitating the abstraction from external social domain influences. This configuration, therefore, favours the establishment of strong social borders by limiting domain overlaps.

4.3.5.4 ISOLATING

Within the configurations of the social structure, the isolating practice represents a prominent form of managing social borders. The isolating practice is characterised by actions appertaining to reducing digital nomads' social exposure in oder to intensify the separation between work and leisure. Concretely, in this practice, digital nomads safeguard their engagement in one domain or another by obstructing their accessibility to domain-extraneous social contacts. For example, their availability towards work-related social contacts may be limited to working hours. When isolating, digital technology assumes a central role as a medium of interaction with different social units. This is mainly because of the portability and constant reachability enabled by digital mobile devices, such as mobile phones. In this context, digital nomads described several manipulation tactics used to focus their engagement on work or

leisure. These may range from turning on the do-not-disturb mode to turning off the Internet connection or setting up automatic replies for phone calls, messages, and emails, to name but a few. Hailey, Paolo, and Karolina offered the following insights to explain their use of digital technology in the isolating practice:

> *I put on 'do not disturb' or things like that when I, when I know that I really need to eliminate social distractions and intrusions.*
>
> *Hailey, forty-year-old, female, digital entrepreneur*
> *Interview*

> *I have a digital well-being application on my phone. And if you put it on concentration mode basically it switches, it switches everything off. So, it's like, um, you can still receive messages from people that you selected.*
>
> *Paolo, thirty-one-year-old, male, digital freelancer*
> *Interview*

> *If I'm out with someone having dinner, I will switch off my work, no matter what, like, you know, clients could call me. I would care because it, it's not their time to talk to me, then they don't have access to me.*
>
> *Karolina, thirty-year-old, female, digital entrepreneur and freelancer*
> *Interview*

These examples clearly demonstrate that in the isolating practice, digital technology can be enacted as a social barrier shaping bordering practices. Access is granted only to those social contacts that conform with the domain that digital nomads seek to protect. Digital nomads adopting this configuration are thus able to control the social borders between work and leisure. A particular case is, however, represented by social connections that belong to both the work and leisure domains. In this case, the division between the social belonging in the work or social domain is contextually arranged with some room for overlapping, as described by Patrick:

> *I could be having a meeting with a colleague in a lovely coffee shop [...]. Sometimes though, those moments when you're working with colleagues like that, that's a strange kind of work-leisure collision.*
>
> *Patrick, fifty-year-old, male, digital remote employee*
> *Interview*

To conclude, the isolating practice favours the preservation of social absorption in the currently inhabited domain as digital nomads abstract themselves from the influence of domain external social situations. Isolating supports the creation of strong borders between work and leisure and prevents undesired socially triggered domain transitions.

4.3.5.5 STATUSING

Statusing was identified as the fifth and final distinctive practice of the social structure. When carrying out statusing, digital nomads intentionally communicate their current social presence in work and leisure settings. In this practice, digital technology is pivotal in sharing status information with the social environment. To this end, digital nomads reported manipulating the digital features of their digital devices, applications, and tools to allow or prevent social interactions. For example, automatic status updates or replies may be arranged to organise and communicate the extent and strength of personal work and leisure borders. In this practice, technological features integrating multiple applications were described as particularly useful to efficiently change and share one's own social presence status. The following statements by Nicholas and Donna exemplify these aspects of the statusing practice:

> *The clients, if they leave a request for an offer from my website, they receive an email notification that I will reply within […] three or four working days.*
>
> *Nicholas, thirty-seven-year-old, male, digital entrepreneur and freelancer*
> *Interview*

> *I'm just very clear on my calendar with when I'm available, like, I was telling you that when I update things in my calendar, it updates to Slack.*
>
> *Donna, twenty-five-year-old, female, digital remote employee*
> *Interview*

In the context of contemporary digital nomadism, this practice is of particular interest as it may be utilised to limit the expectations of constant availability. The affordances of digital technology can thereby function as a protector of social borders. In discussing her statusing actions, Elisabeth described her automated replies as a protector of her leisure borders. The narrative below explains her rationale:

> *Um, protection shield for me means a shield between myself and my social environment because if, um, not, I need to somehow communicate to other people that I'm not available, so I feel, like, very vulnerable.*
>
> *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

In other cases, digital nomads illustrated the opposite effect regarding digital technology. For example, the online presence status integrated into many social media and communications tools was described as a source of social expectations. Digital nomads discussed in detail the effect that technological features, such as the two blue

ticks on WhatsApp, have on both the sender and the receiver, as described by Elisabeth and Charles:

> *People don't see if you read the email necessarily, but on Messenger, you see delivered and read it, WhatsApp, delivered and read it, so this adds an additional pressure.*
>
> *Elisabeth, thirty-two-year-old, female, digital remote employee and freelancer*
> *Interview*

> *If you message somebody on WhatsApp and it double-blue ticks you. So, they go, 'Why haven't you replied to me? What, I offended you? What, what's up? And [...] reply immediately'.*
>
> *Charles, thirty-eight-year-old, male, digital freelancer and entrepreneur*
> *Interview*

In conclusion, within the statusing practice, digital technology functions as a carrier and distributor of information about the practitioner's state of presence in work or leisure. In sharing this information with their social settings, digital nomads can moderate their state of social abstraction or social immersion in both work and leisure domains.

4.3.6 DISCUSSING BORDER MANAGEMENT PRACTICES IN THE DIGITAL WORK-LEISURE SYSTEM

Border management practices (see *Figure 4.1*) represent the core of the *Digital Work-Leisure System.* The findings of this study have led to the idea that practices emerge from a multilevel configuration. This understanding is novel as it brings together several theoretical aspects from the sociomaterial lens within practice theory (*Chapter 2.2*) as well as border theory (*Chapter 2.3*) and supplements them with new ones. Hence, this research helps to overcome the limitations contained within practice theory and border theory, which—singularly—are unable to explain how digital nomads' bordering practices are formed in this process. The sociomaterial lens suggests that practice results from the interplay between what, in this research, have been identified as digital nomads' practical principles (*Chapter 4.2.1*) and the affordances and constraints of digital technology (*Chapter 4.2.2*). However, there is a limited understanding of the elements that are shaped and configured in this interplay (*Chapter 2.2*). At the same time, border theory offers a view of the structures that are manipulated in the making and dissolution of borders, nonetheless, without explaining the undelaying elements that enable such configurations (*Chapter 2.3*).

The findings of this research contribute by theorising that practice results from a situated sociomaterial configuration of a five-dimensional structure composed of *temporal, spatial, human, material,* and *social* elements. The configuration of these five structures determines the level of blending between work and leisure in accordance with situational conditions, the individual composition of practical principles that the practitioner carries, and the practical affordance and constraints that digital technology presents. The degree of blending finally shapes how practices are formed and enacted. Recognising how these structures are configured enables a deeper understanding of how digital nomads govern the relationship between work and leisure. This is important not only for digital nomads but also for the organisations and people that work with them and the wide range of service providers that support them in their daily accomplishment of work and leisure endeavours.

The temporal structure represents the mechanisms that regulate work and leisure time. The findings have highlighted that time can be organised in a synchronous or asynchronous way alongside the situational conditions in which digital nomads are immersed. The degree of synchronicity-asynchronicity and the six identified temporal practices help to understand how digital nomads organise their work and leisure time. Current literature has described digital nomads as individuals that work flexibly (e.g. Nash et al. 2020; Aroles et al. 2022), often because of the conditions of precarity in which they live (Petriglieri et al. 2019; Thompson 2019; Green 2023).

The findings of this study confirm this view, however, only partially. While real-timing, overlaying, time zoning, and zipping practices reinforce the flexibility assumption, sequencing and time-setting practices convey another picture. The former indicate that digital nomads flexibly administer work and leisure to capture opportunities that present themselves spontaneously. The latter suggests that some digital nomads also take on a temporal organisation of work and leisure activities that recreates the conditions of a traditional office setup with a predetermined distribution of working and playing hours. Therefore, the findings confirm the notion of a freedom/discipline paradox (Cook 2020) that regulates how digital nomads integrate or keep work and leisure time separate. These findings provide important information for organisations and service providers who are now called to develop a range of time models to cater for the needs and preferences of a varied pool of digital nomads with different styles of arranging work and leisure times. In this perspective, tourism

businesses offering unrestricted access to private or coworking facilities could satisfy all temporal requirements that digital nomads may have (Hannonen et al. 2023).

The spatial structure is regulated by territoriality and nonterritoriality. From this dyadic configuration camping, caravanning, monastering, and sheltering have emerged as the central spatial bordering practices of digital nomadism. The lifestyle of digital nomads has been associated with the *working from anywhere* metaphor (e.g. Hobsbawm 2022), and practices such as camping and caravanning have underlined this notion. In camping and caravanning, the leisurely oriented structures and different means of transport are often determined as places of work. Digital nomads demonstrate their adaptability by creating space and overcoming the constraints of their surroundings, which occasionally may not be ideal for work (Nash et al. 2020; Cnossen et al. 2021). As a result, they often transform tables and chairs in restaurants and cafés into temporary workstations. In monastering and sheltering are residential structures that frequently provide a safe ambience for the doings of work and function as private offices. These findings demonstrate that the coworking spaces narrative propagated by many studies of digital nomadism (e.g. Chevtaeva and Denizci-Guillet 2021; Cook 2023) only portrays a limited picture of the use of the spaces that constitute the locations where digital nomads decide to do their work and conduct their leisure life.

This has particular implications for tourist destinations and service providers that are required to develop hybrid work/leisure spaces that differ from the traditional ones offered to tourists. Depending on their situational circumstances, digital nomads may look for places to do work spontaneously—places where recreational and social aspects are perceived as enriching. Under other circumstances, a quiet and private environment may be preferred. As digital nomads are flooding tourism destinations, thoughtful planning that regards not only the development of the infrastructure (e.g. coworking, coliving) and the availability of resources (e.g. electricity, high-speed Internet, Wi-Fi) but also the branding of the destination as a digital nomads hotspot (Woldoff and Litchfield 2021) is needed. As the population of digital nomads continues to increase, it also becomes crucial to consider the dynamics surrounding the use of spaces shared by digital nomads and tourists alike.

While the temporal structure is based on the same understanding from which temporal borders were originally developed (Clark 2000), this research exhibits several

differences in their conceptualisation and effect on physical borders. The concept of physical borders suggests that any physical element can constitute a barrier between life domains. However, border theory describes physical borders only in terms of a physical location in which activities relate to a domain or a place. In this study, this understanding is represented by the concept of spatial structure (*Chapter 2.3*). What the findings of this study add to the border management literature is that artefacts, such as mobile devices, can constitute a border of their own. The material structure, suggested in the findings, grasps this aspect. This proposed notion is novel and contributes to a better understanding of how practice is formed in border management actions. Moreover, it also differs from the concept of materiality described via the sociomaterial lens on practice theory (*Chapter 2.2*). What is in focus here, compared to materiality, is how artefacts are configured as a barrier or enabler of domain blending or transitions, resulting from the range of affordances and constraints that are integral in the imbrication process.

In doing so, the findings contribute to advancing the understanding of how digital nomads apply digital technology as a physical artefact in a concurrent or divergent way to the current situation. By adopting interoperating and notifying practices, digital nomads favour the integration of professional and leisure life. In contrast, the partitioning, silencing, and unnotifying practices support, instead, the creation of a clear distinction between work and leisure. This knowledge is of great importance for organisations that employ digital nomads insofar that they may equip digital nomads with digital devices, applications, and tools that best suit their preferred practices.

Within the structural level, two further types of structures were found, namely, the human structure and the social structure. The human structure represents all the mental and emotional processes that border theory refers to as psychological borders (Clark 2000). However, the idea that thoughts and feelings are central elements shaping practices has received limited attention in theoretical accounts of what constitutes practice. Although Schatzki (2019) suggested the teleoaffective structure as a shaping element of practice, doings and sayings that find expression through bodily movements and verbal expressions have remained the unit of analysis in practice studies. So far, this understanding has failed to capture those intangible mental and emotional actions that are not expressed in doings and sayings. For example, this study found that the mental engagement or disengagement from the surrounding

environment in which practice occurs may remain unexpressed verbally. Yet, it may determine the degree of an individual's presence, or lack thereof, in that domain of life. In this light, this study adds the human structure as a psychological and emotional construct to the literature on practice-based studies and advocates going beyond the mere exploration of expressed doings and sayings in practice studies (e.g. Gherardi 2019a).

For digital nomads, the human structure regulates mental and emotional engagement or disengagement with work and leisure, determining their degree of blending. Digital nomads were found to manage the mental and emotional blending through five different practices, which were defined in this research as concentrating, diverting, rewarding, ritualising, and vigilancing. The diverting and vigilancing practices were found to favour a high degree of blending and weak borders between work and leisure. These practices seem to be linked with what digital nomadism literature has described as favouring a 24/7 commitment to work and the fear of missing out (e.g. Cook 2020; Miguel et al. 2023). While more prevalent among self-employed digital nomads, these mental and emotional conditions also affect those digital nomads with contractual agreements with employing organisations.

Instead, the practices of concentrating and ritualising focus on obtaining undisturbed attention and provide a mental and emotional switch between work and leisure. For digital nomads, these practices represent a way to compartmentalise work and leisure and achieve a sense of balance in their lives. These practices provide the structure and the detachment from work that traditional work models used to ensure through set breaks, weekends, and holidays. Thus, they represent a form of self-control that promotes what digital nomadism literature has labelled as self-discipline (e.g. Cook 2020). Rewarding as a practice is clearly linked to the sense of enjoyment, relaxation, and opportunities for learning that leisure activities provide (Hartwell et al. 2018; Kuykendall et al. 2020; Packer 2021). The rewarding practice therefore aims to counterbalance the effects of practices that favour work over leisure. The rewarding practice showed that replenishing activities can take the form of micro-rewards for the accomplishment of work tasks, and living in an environment that offers a variety of leisure activities can provide these positive effects. These findings are important for organisations and the leisure and tourism industry as they illustrate that digital nomads may require a structure that supports the mental and emotional status necessary to deal

with the precarity and urgency of their work situation. They also need the structure to detach from work and replenish their energy. For instance, in coworking spaces, short leisurely activities that go beyond coffee breaks can be designed to support the mental and emotional health and well-being of digital nomads—not only after work but also between work tasks.

The identified social structure recognises that domain members and their relationship with the individual practitioner constitute a border in its own right rather than merely functioning as a moderating element external to the border management process, as Clark's (2000) border theory suggests (*Chapter 2.3.3*). Furthermore, while practice is described as a social phenomenon, attention is placed only on the individual carrying out practices while largely ignoring the role that other individuals play in the social fabric of enacting practices (*Chapter 2.2*). The findings illuminate the necessity of exploring the role of social relationships in border management and practice studies and thus fill a knowledge gap that, to date, has been largely overlooked (Ollier-Malaterre et al. 2019; De Alwis et al. 2022). This study presents the social structure as a novel and explicit dimension and promotes the need to understand digital nomads' social relationships as a central element in the study of border management practices.

In digital nomadism, the social structure is configured to provide absorption or diversion from social settings, which manifests in accessing, communing, isolating, and statusing practices. Among these practices, communing resembles the way of organising work and leisure often publicised in the digital nomadism literature, where coworking and coliving represent social settings that shape the social life of digital nomads in situ (e.g. Lee et al. 2019b; Bergan et al. 2021; Chevtaeva and Denizci-Guillet 2021). However, digital nomads' social domain extends beyond social contacts in the physical space. Employers, co-workers, clients, family, and friends may enjoy constant accessibility to the practitioner, as explained by the accessing practice. To communicate accessibility and determine its extent, digital nomads may employ the statusing practice.

The isolating practice represents an overlooked type of social behaviour in digital nomadism. Isolation and loneliness are described as recurrent social issues that negatively affect digital nomads (e.g. Thompson 2019; von Zumbusch and Lalicic 2020; Miguel et al. 2023). In digital nomads' studies, however, it remained unnoticed

that digital nomads use isolation to intensify their separation between work and leisure and to support other practices, for example, the concentrating practice, which in this research has been discussed among human practices. Understanding the practices that regulate the spanning between isolation and socialisation that digital nomads require in their daily work and leisure doings is crucial for both organisations and service providers. Organisations may introduce systems to moderate the influx of communications in order to reduce the need to be constantly accessible—a familiar experience for many digital nomads. In tourism destinations, the social needs of digital nomads should be holistically reflected beyond the limit of a coworking space environment.

The five structures and the proposed dyadic configurations (e.g. temporal structure – synchronicity and asynchronicity) are used in the making of practice as a central segment of the *switchboard* (*Figure 4.1*), through which different degrees of the amalgamation of work and leisure produce diverse border management possibilities represented by practices. The findings show that the nature of digital nomadism often entails a hybridisation of the structures that constitute work and leisure activities, especially considering that practices may occur simultaneously in association with multiple domains. In conclusion, border management practices need to be understood not as the result of a single process but as modelled on multiple levels and intensities. The practices linked to each structure are to be understood as manifestations of the realm of action that digital nomads can employ to achieve the desired degree of blending between work and leisure. It suggests that times, places, mental and emotional patterns, artefacts, and social connections may be associated with more than one domain at a time. Following this reasoning, the findings suggest that practices happen in chorus, rather than in succession, and mutually influence each other. This understanding is expanded upon in the following section of this chapter, where a novel typology of digital nomads is introduced. The different types of digital nomads function as *switchboard aggregators*, which bundle practices together in their daily work and leisure doings.

4.4 TYPOLOGY OF DIGITAL NOMADS IN THE DIGITAL WORK-LEISURE SYSTEM

This section of the findings chapter concludes the exploration of the *Digital Work-Leisure System* by advancing a practice-based typology of digital nomads. In the previous sections of this chapter, bordering practices were presented and explained, providing a holistic overview of a digital nomad's playground that constitutes the *Digital Work-Leisure System*. What *Chapter 4.3* has yet to offer is an answer to how bordering practices are interconnected. For this reason, this section aims to address this gap by shedding light on how digital nomads pursue bordering practices and the specific combinations through which they are pursued.

To reach this aim, the bordering practices described in *Chapter 4.3* were transformed into a quantified dataset and further analysed by applying a quantitative archetypal analysis, as discussed in *Chapter 3.7.3.3*. Quantitatively analysing the set of bordering practices allowed the researcher to structure qualitative results and to identify the underlying patterns that tie digital nomads into coherent groups. By doing so, this research directs attention to the interrelationships between the practices that shape the *Digital Work-Leisure System.* This final section of the findings chapter not only enables *Research Objective 4* to be addressed, but it also acts in accordance with Nicolini's (2012) theoretical and methodological suggestions for zooming out on practices and perceiving their connections.

Research Objective 4

*To develop a practice-based typology of digital nomads
in the digital work-leisure system*

Before turning to the six emerged archetypes (A1 to A6) that collectively constitute the practice-based typology of digital nomads*,* the archetype membership of each of the 32 digital nomads who participated in this study is introduced in *Figure 4.9* below. *Figure 4.9* shows the distribution of digital nomads across the six archetypes and their affiliation to an archetype. The placement of the digital nomads on the chart represents how close the individual case is to the ideal example of that type (Seth and Eugster 2016). Thus, digital nomads at the edges of the hexagon are close representations of

the perfect archetype. For example, DW2, DW4, DW5, and DW12, who in this thesis are named Jasmine, Karolina, Catherine, and Hailey (see *Table 3.5*), are ideal representations of their respective archetypes.

Figure 4.9 Archetype membership
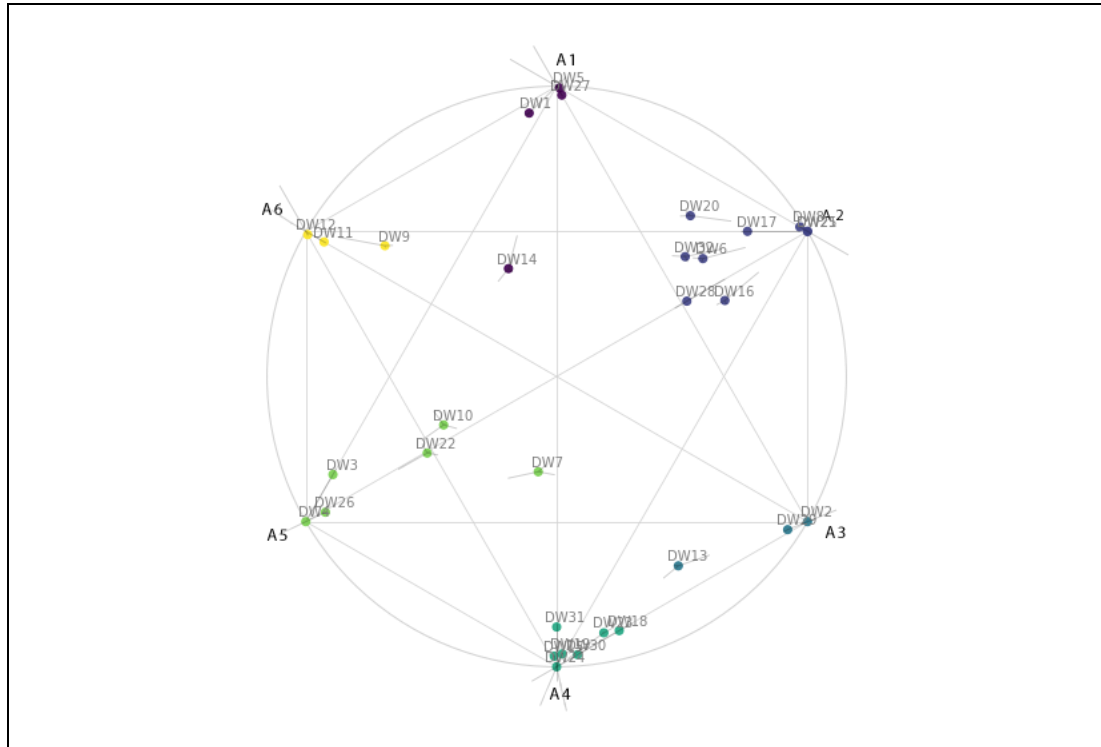
Figure 4.9 also demonstrates that digital nomads placed farther away—at the periphery of the multidimensional space represented in the diagram—exhibit characteristics common to two or more archetypes. These cases are symbolised by the directional markers (grey lines) accompanying the position markers (coloured dots) and the corresponding participant number. While the colour of the dot represents the practitioner's primary affiliation to an archetype, the degree of belonging to one or multiple archetypes is represented by the length of the accompanying lines. For instance, participant DW14, alias Ante, is represented by archetype A1 and archetype A5, whereby his belonging to archetype A1 is noticeably greater than to archetype A5.

To zoom out on bordering practices and to better understand relationships as such, the *cosine similarity* was computed in Python 3. The cosine similarity was chosen as it provides useful indications about the cohesion between clusters—in this case, between two archetypes—as discussed in *Chapter 3.7.3.3*. The cosine similarity values shown in *Table 4.2* help develop a deeper understanding of the identified archetypes as groups

of digital nomads that embrace different sets of bordering practices for the management of work and leisure borders. The similarity also contributes to a better understanding of the connections between these diverse architectures of practices. The degree of cosine similarity between two archetypes is represented by values presented on a scale ranging from -1 to 1, with values close to 0 indicating a high degree of similarity. *Table 4.2* represents these values through the different colouring of the table's cells. Light-coloured cells symbolise a higher degree of cosine similarity, while dark-coloured cells represent a lower degree of cosine similarity. For example, the similarity between archetype A1 and archetype A4 is greater than that of archetype A1 and archetype A5. This, and further interesting comparisons between archetypes, are discussed in the following sections of this chapter.

Table 4.2 Cosine similarity between archetypes

	A1	A2	A3	A4	A5	A6
A1		0.300	0.295	0.192	0.302	0.272
A2	0.300		0.344	0.116	0.214	0.184
A3	0.295	0.344		0.227	0.311	0.299
A4	0.192	0.116	0.227		0.159	0.146
A5	0.302	0.214	0.311	0.159		0.226
A6	0.272	0.184	0.299	0.146	0.226	

Having introduced the distribution of digital nomads across the six archetypes and the degree of similarity between them, this chapter now explains and compares these archetypes. Based on their characteristic set of practices, the archetypes were given unique representative names, which are as follows: a) the mobile superconnector (A1), b) the conscious life designer (A2), c) the determined dual life controller (A3), d) the adaptable allrounder (A4), e) the focused ritualiser (A5), and f) the social hermit (A6). The following depictions portray each type of digital nomad by delineating the relevance of their embodied sets of bordering practices for the management of work and leisure borders. Moreover, the connections and relationships between archetypes are examined, highlighting similarities and differences.

4.4.1 THE MOBILE SUPERCONNECTOR

The *mobile superconnector* represents the first identified archetype (A1). This archetype groups together digital nomads who utilise digital technologies for creating and maintaining border conditions, which are predominantly highly flexible and permeable. This allows for rapid and spontaneously arranged transitions between work and leisure domains. Four digital nomads are represented by the *mobile superconnector* archetype, namely, Charles, Catherine, Ante, and Diva (*Figure 4.9*). These digital nomads engage in diverse forms of digital work, including digital entrepreneurship, freelancing, and remote employment as a primary or secondary work type (see *Chapter 4.1.2.1*). The digital nomads represented by this archetype share a large set of practices, of which the most prevailing are *real-timing*, *time zoning*, *zipping*, *camping*, *monastering*, *diverting*, *ritualising*, *vigilancing*, *accessing*, *conforming*, *isolating*, and *statusing*, as demonstrated in *Figure 4.10* below.

Figure 4.10 Distribution of mobile superconnector bordering practices
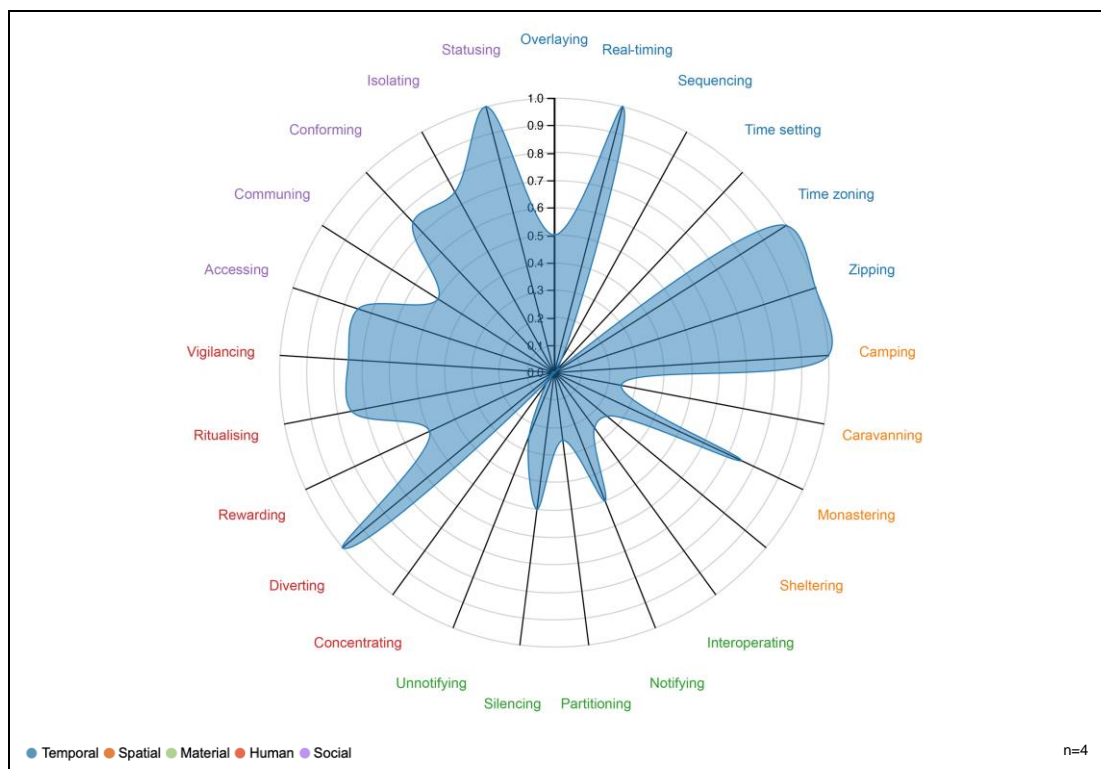
For this archetype, digital technologies are granted permission to stimulate human attention in real time and in an unrestricted way. This behaviour conforms with the diverting and vigilancing practices with which their mental and emotional processes are structured and adopts a strategy based on active monitoring of the environment as

well as easy accessibility. This requires cognitive and affective flexibility that allows the contemporary distribution of focus across work and leisure. Status functions on digital applications, such as social media, are also used to communicate their presence across their wide range of social contacts. With this practice, practitioners indicate their openness to interact with others in accordance with their situational needs and requests.

Accordingly, the constellation of practices adopted by *mobile superconnectors* favours weak, highly flexible, and highly permeable borders between work and leisure. These conditions often result in activities where actions take place in hybrid settings. In these settings, temporal, spatial, material, human, and social practices are arranged to fuse work and leisure together rather than separating them. It is precisely for this reason that, for *mobile superconnectors* the distinction between work and leisure is complicated to outline. The perception of stimuli often defines when, where, with whom, with which devices, applications, and tools, and in which mental and emotional state work and leisure activities are conducted.

4.4.2 THE CONSCIOUS LIFE DESIGNER

The *conscious life designer* (A2) represents a further distinctive archetype. Digital nomads belonging to this archetype are skilful organisers of work and leisure borders. They consciously configure the structure of the *Digital Work-Leisure System* to create protected areas for work and leisure and carefully plan transitions between them. The *conscious life designer* archetype includes nine digital nomads, as demonstrated in *Figure 4.9*. Deepak, Lazlo, José, Lee, Amina, Olga, Malaika, Ivan, and Nicholas are represented by this archetype. Similar to the *mobile superconnector,* the *conscious life designer* also groups together digital nomads involved in various digital work forms, including digital remote employment, entrepreneurship, and freelancing. Regardless of their different types of occupations, digital nomads represented by this archetype are linked by their bordering practices. As shown in *Figure 4.11* these practitioners are bound together by a set of shared practices including *sequencing*, *time setting*, *monastering*, *interoperation*, *unnotifying*, *vigilancing*, *accessing*, and *conforming*.

Figure 4.11 Distribution of conscious life designer bordering practices
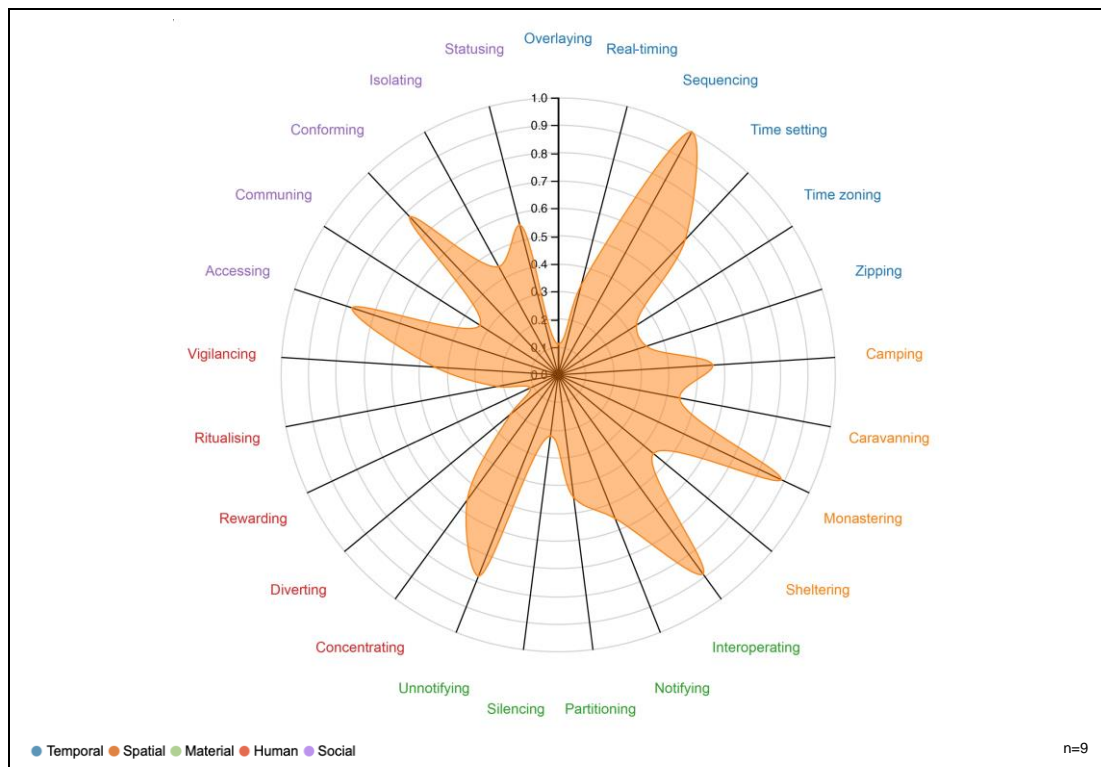
Conscious life designers most characteristically tend to organise their work and leisure activities sequentially and in distinct blocks of time. Their succession of actions is intentionally planned to achieve a desired level of conscious and undistracted presence in either work or leisure. To support their intended arrangement of activities, alarms, reminders, and timers are often used to temporally define their engagement in the work and leisure domains. For this type of digital nomads, zipping between or mixing work and leisure activities is the product of accidental situational circumstances rather than deliberate consideration.

To conduct their activities, they purposefully choose locations that support undisturbed presence. For example, to detach from the leisurely character of some locations, digital nomads belonging to this archetype often assign a particular spot in their living space to work purposes only. While their digital devices interoperate with each other to maintain an overview of all happenings in their different spheres of life, notifications that disrupt the planned course of action are rather limited. This is achieved through the selective allocation of digital applications and tools to either the work or the leisure domain. In social terms, access is granted to chosen social contacts. Accessibility is, however, restricted to those social contacts of high importance and that, on occasion, may require prompt attention or the accommodation of others' terms of engagement.

The collective adoption of these practices facilitates the creation of mental and emotional conditions that favour exclusive concentration on work or leisure activities. *Conscious life designers* craft work and leisure borders through a set of intentionally enacted practices that target a clear separation between different activities. In this light, borders are defined, reinforced, and protected through the purposeful use of digital technology. Border flexibility and permeability are carefully managed and limited to a few necessary circumstances. Oftentimes, individual goals and personal passions are at the base of this behaviour. Thus, *conscious life designers* represent a distinguished type of digital nomads that stands in contraposition to the *mobile superconnected* archetype (cos 0.300).

4.4.3 THE DETERMINED DUAL LIFE CONTROLLER

The *determined dual life controller* (A3) archetype represents digital nomads who are masters in dual behaviour. They adopt contrary practices to establish the strict fusion or separation of work and leisure domain activities. As presented in *Figure 4.9*, the *determined dual life controller* archetype includes three digital nomads, specifically, Jasmine, Frank, and Luc. What these digital nomads have in common is their entrepreneurial engagement. They represent some of the oldest and most experienced digital nomads within the sample. From the visual scrutiny of *Figure 4.12,* it can be argued that digital nomads relating to this archetype are predominantly united by the following bordering practices: *real-timing*, *zipping*, *camping*, *caravanning*, *monastering*, *sheltering*, *unnotifying*, *rewarding*, *ritualising*, *vigilancing*, *accessing* and *communing*.

Determined dual life controllers are digital nomads who favour real-time responses to stimuli emerging in work and leisure. This approach is supported by zipping actions attempting to accomplish low-involvement but high-priority tasks whenever temporal breaks arise. To quickly respond to requests and demands, these practitioners constantly monitor their notifications on a range of digital devices, which are mirrored to enable seamless access to information and knowledge.

Figure 4.12 Distribution of determined dual life controller bordering practices
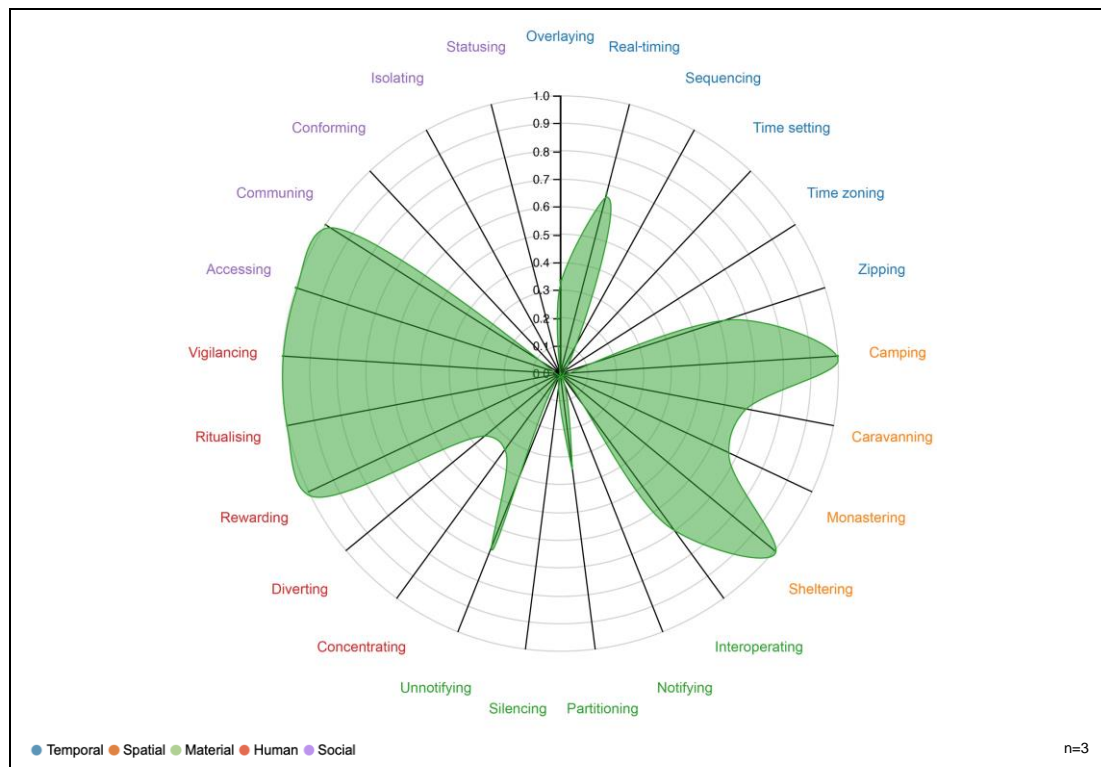
Digital nomads represented by this archetype embody digital technology to allow unrestricted social interactions with contacts from their work and leisure life spheres. This behaviour, however, represents only one side of a *determined dual life controller's* life. Their highly dynamic environment is often associated with periods dominated by work. By contrast, during times principally dedicated to leisure, a different set of practices is enacted. This results in a dual behaviour characterised by full-on and full-off periods. Underlining this duality, digital nomads shift their behaviour from dispersed attention that characterises work-dominated times to focused attention that is linked with periods of leisure. Off-times are used as a reward to detach from highly stimulating active time.

The duality that distinguishes *determined dual life controllers* from other archetypes is also reflected in their configuration of the spatial structure. Digital nomads associated with this type often set up a temporary office in public or semi-public spaces and even while on the move. They use digital technology to bypass the physical limitations of their spatial environment. Nonetheless, they seem to retreat to private spaces and use digital technology to protect the ambience that they are currently inhabiting.

For this archetype, periods of high integration between work and leisure cyclically follow periods of high separation, which resembles the common organisation of work and leisure embedded in the capitalistic view of the employment system. The distinction between work and leisure is blurred at times but clear at other times. This fluctuation requires *determined dual life controllers* to flexibly act upon a set of bordering practices that have varied effects on the flexibility, permeability, and strength of work and leisure borders. It is therefore not surprising that *determined dual life controllers* and *conscious life designers* represent the two most distant archetypes identified in this research (cos 0.344), as shown in *Table 4.2*.

4.4.4 THE ADAPTABLE ALLROUNDER

The *adaptable allrounder* archetype (A4) represents digital nomads who selectively employ a range of bordering practices to navigate the situational context presented by the *Digital Work-Leisure System*. Interestingly, digital nomads belonging to this archetype engage in the entire set of bordering practices described in *Chapter 4.3*, as can be observed in *Figure 4.13*. For this reason, the *adaptable allrounder* archetype shares some noteworthy similarities with most of the other archetypes, particularly with *conscious life designers* (cos 0.116) and *social hermits* (cos 0.146).

Figure 4.13 Distribution of adaptable allrounder bordering practices
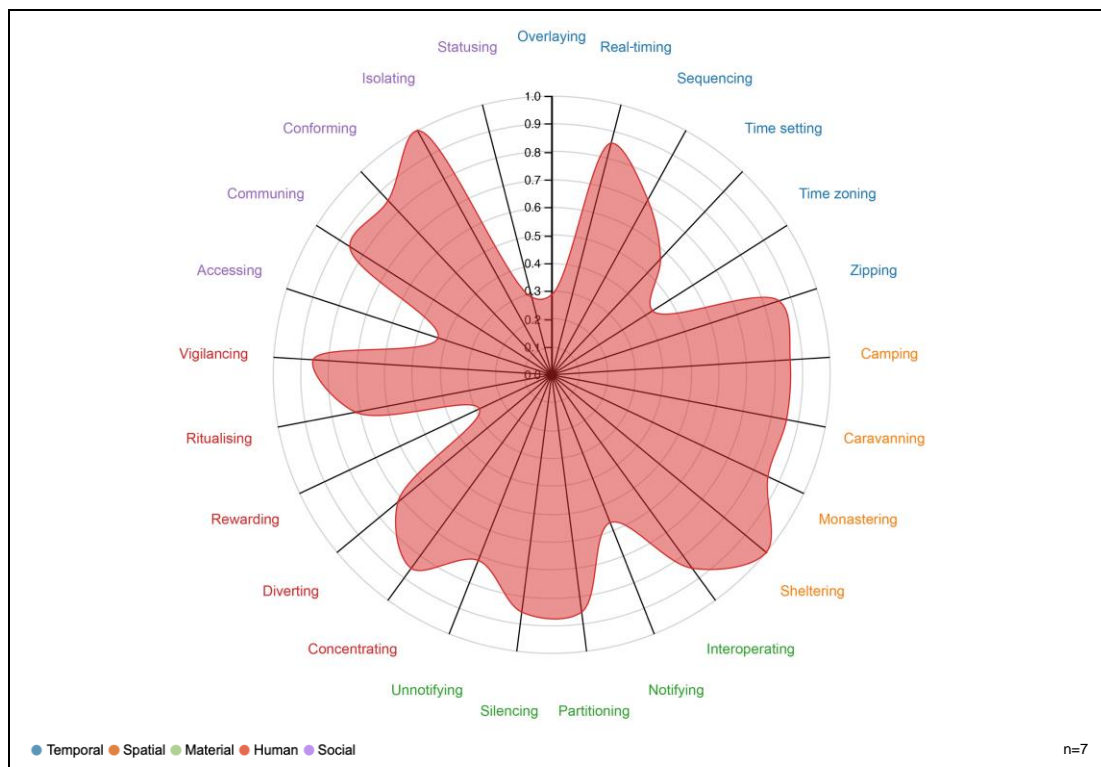
Similar to *determined dual life controllers,* digital nomads of the *adaptable allrounder* archetype primarily engage in one single modality of digital work. Hence, the *adaptable allrounder* is mainly composed of digital freelancers, which constitutes a further interesting aspect related to this archetype. As shown in *Figure 4.9*, seven digital nomads were found to belong to this archetype, namely, Lotte, Maria, Donna, Paul, Adriana, Yiannis, and Oliver.

To explore the wide variety of practices that *adaptable allrounders* employ to manage their work and leisure borders, a series of coding queries in NVivo 12 was conducted. This procedure allowed the meaning behind such a varied display of bordering practices to be uncovered. From the narratives offered by the digital nomads of this archetype, it became clear that *adaptable allrounders* form a homogeneous group who adopt a diverse array of practices to respond to situational circumstances. Differently from other types of digital nomads, which are characterised by a limited set of practices, *adaptable allrounders* enact bordering practices in response to the changing situational circumstances rather than in accordance with their individual preferences. *Figure 4.13* displays contrasting practices, such as real-timing and sequencing, camping and monastering, concentrating and diverting, or communing and isolating, which are applied interchangeably by the majority of *adaptable allrounders.*

Overall, the volatility and unpredictability associated with some aspects of the digital freelancing world, coupled with the high mobility of digital nomads, is represented in the *adaptable allrounders* archetype. These digital nomads seem to have an influence on this flexible mix of practices. Work and leisure are accomplished in the here and now by connecting with anyone and everything. *Adaptable allrounders* thus live in flow with the situational conditions that permeate their environment.

4.4.5 THE FOCUSED RITUALISER

The *focused ritualiser* archetype (A5) represents digital nomads who share a ritualistic organisation of work and leisure based on a clear sequence of activities. These are directed at creating focused attention on one domain before transitioning to another. This archetype groups together six digital nomads: Paolo, Karolina, Leanne, Sofia, Patrick, and Elena. Analogously to other archetypes, such as the *mobile superconnector,* the *conscious life designer*, and the *social hermit,* this archetype is characterised by a mix of digital nomads who perform different types of digital work,

namely, digital remote work and freelancing. The common bordering practices that define this archetype entail *sequencing*, *zipping*, *interoperating*, *partitioning*, *unnotifying*, *concentrating*, and *ritualising* (see *Figure 4.14*).

Figure 4.14 Distribution of focused ritualiser bordering practices
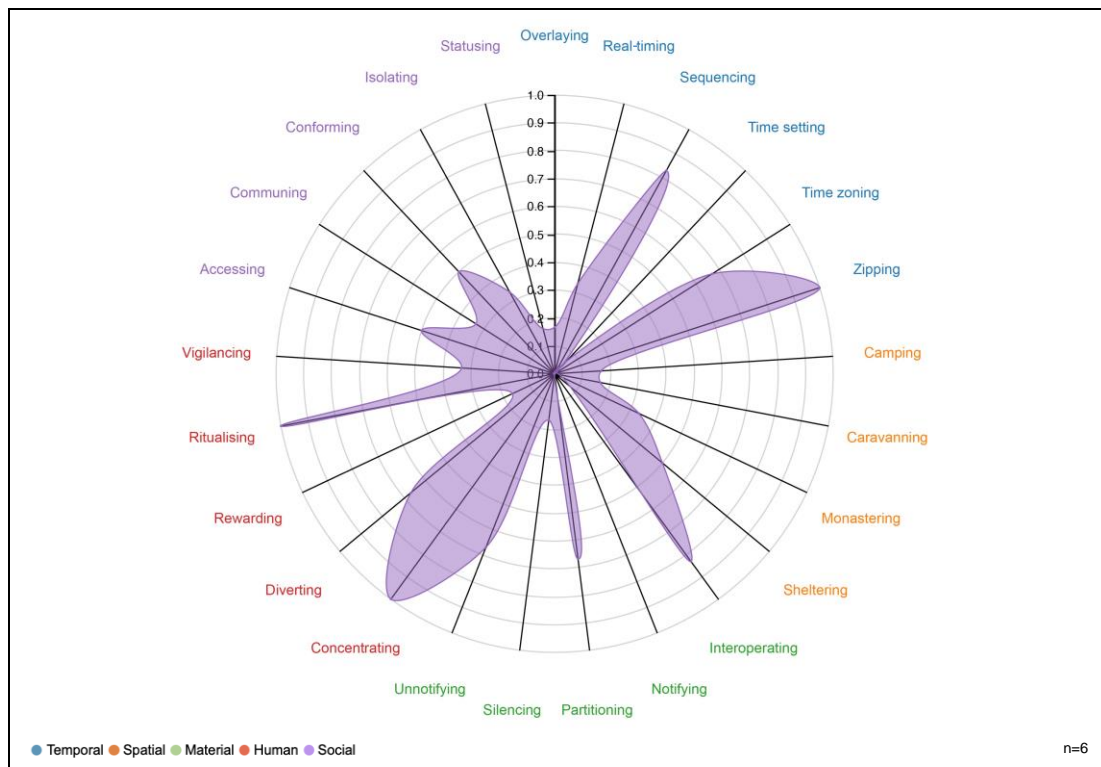
Comparable to *conscious life designers*, the arrangement of bordering practices adopted by *focused ritualisers* stands in contraposition with those displayed by *mobile superconnectors*. In fact, an ordinate sequence of work and leisure activities is commonly preferred over real-time coordination. When working with people distributed across the globe, time differences are carefully managed to avoid disrupting their preferred course of action. This aspect is confirmed by the limited attitude of these digital nomads to conform to others' social conventions. Besides carefully managing the temporal succession of their activities, *focused ritualisers* also strongly rely on mental and emotional bordering practices to intentionally create a line of demarcation between work and leisure. In this context, it is interesting to note that rituals play an important role insomuch as that they help define the start and end of an engagement in work or leisure and forge the mental and emotional immersion necessary to be fully present in their doings. In other words, rituals, such as turning off or turning on digital devices, function as a trigger to transition from one concentrated state of attention to another. To this end, *focused ritualisers* cautiously configure their

range of interoperating devices to provide a separation between work and leisure. This is often achieved by allocating the use of digital applications and tools to a single life domain or by reducing the number of notifications, which may interfere with the planned distribution of activities.

Another interesting aspect that emerged from the analysis of this particular archetype is the marginal role that spatial and social bordering practices play in the management of work and leisure. These results are, however, somewhat unexpected—given the digitally rich environment in which *focused ritualisers* perform. The outcome could be due to digital technology creating a sense of placeness (Hobsbawm 2022), which in digital work is often reflected by the absence of a physical point of attachment or detachment to places of work and leisure. *Focused ritualisers* have, correspondingly, accepted rituals an effective alternative to compensate for this lack of physicality.

Thus, *focused ritualisers* are to be considered skilful and creative organisers of work and leisure borders. The range of bordering practices they draw from help *focused ritualisers* establish a clear separation between activities associated with work or leisure. From a mindful state of presence, this type of digital nomads extracts values from work and leisure endeavours. Their composition of bordering practices, however, makes them less adaptable to situational changes, which may give rise to negative emotional reactions, such as stress and anxiety.

4.4.6 THE SOCIAL HERMIT

The *social hermit* (A6) constitutes the last archetype of digital nomads identified in the pool of data at the base of this research. Sarah, Elisabeth, and Hailey are represented by this archetype. Comparable to *mobile superconnectors* and *conscious life designers,* digital nomads linked to the *social hermit* archetype are likewise involved in digital remote employment, entrepreneurship, and freelancing as either primary or secondary forms of employment. Social hermits are selective digital nomads who rely on a variety of bordering practices to establish extensive peaks of high separation that are alternated with brief phases of fusion between work and leisure. *Overlaying*, *sequencing*, *zipping*, *camping*, *monastering*, *sheltering*, *partitioning*, *silencing*, *unnotifying*, *concentrating*, *diverting*, *accessing*, *communing*, *isolating*, and *statusing* are the most used bordering practices characterising this archetype (see *Figure 4.15*).

Figure 4.15 Distribution of social hermit bordering practices
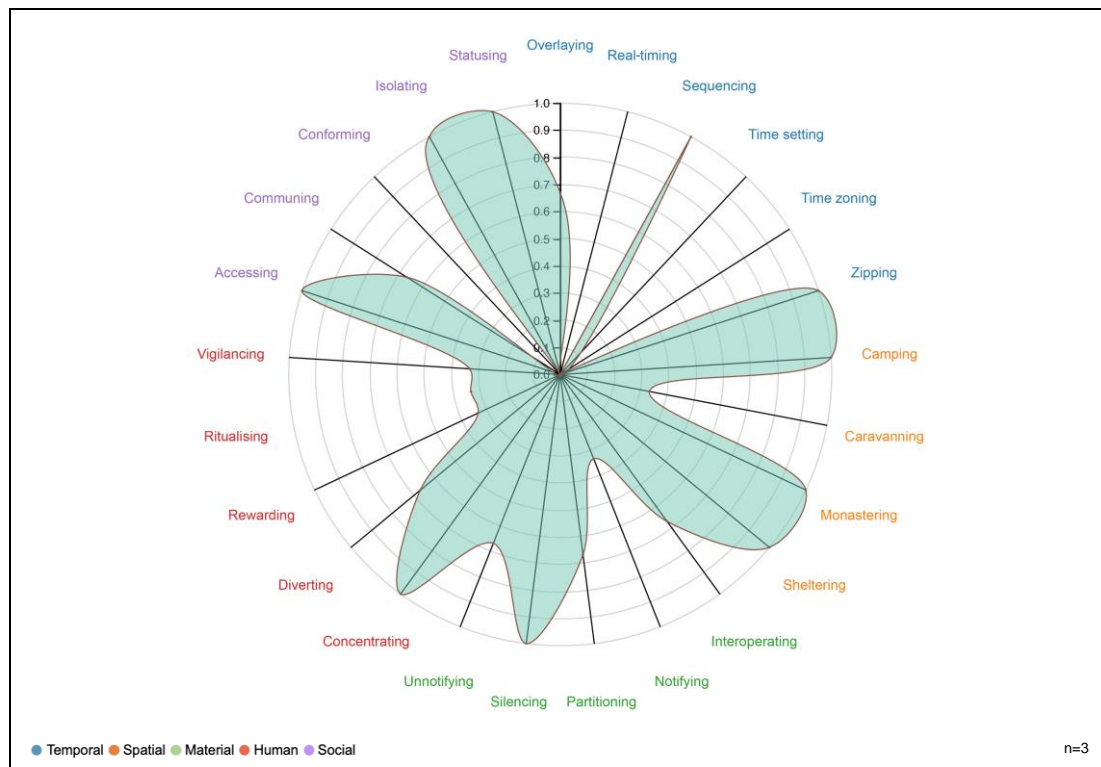
Social hermits strongly rely on temporal and spatial practices, such as sequencing and monastering, to achieve a state of profound attention, which is dedicated to work or leisure in an interchanging order. It is through these temporal and spatial hideaways that deep work is conducted or deep relaxation is achieved. In this context, digital devices, applications, and tools are manipulated to restrain unwanted intrusions caused by the wide range of people to whom they grant access. For these digital nomads, strategies, such as using the airplane mode, are advantageous in maintaining uninterrupted focus on a particular activity. To manage social expectations and the sense of urgency that others may convey, *social hermits* adopt a series of statusing tactics, such as autoreplies, to reduce their perceived sense of social pressure.

In this way, *social hermits* attain a status of isolation from the social environment in which their activities are conducted. However, this way of acting represents only one side of a *social hermit's* way of managing work and leisure in practice. In fact, digital nomads represented by this archetype are, at times, inclined to immerse themselves in highly fluid settings where work and leisure occur simultaneously. In these periods, social isolation is replaced by communal behaviour in which *social hermits* expose themselves to highly stimulating situations in highly social locations, including public

spaces such as cafés. The alternation of high isolation and exposure is essential for this type of digital nomads.

It is therefore not surprising that *social hermits* share some parallels with *conscious life designers* (cos 0.184). For these two types of digital nomads, bordering practices, such as *sequencing, monastering, unnotifying, accessing,* and *conforming,* are prominently enacted to manage the borders between work and leisure. Yet, while for *conscious life designers,* border flexibility and permeability are seen as an unavoidable necessity limited to a small number of necessary circumstances, *social hermits* actively embrace these border characteristics to obtain the kind of stimulation that is then processed in their phases of separation. In doing so, they also stand in clear contraposition to *determined dual life controllers* (cos 0.299), who predominantly act in blurred settings and separate work and leisure only in times dedicated to recovering from the high stimulation created by their real-time way of operating.

4.4.7 DISCUSSING THE TYPOLOGY OF DIGITAL NOMADS IN THE DIGITAL WORK-LEISURE SYSTEM

The typology level in which the archetypes of digital nomads emerge functions as a *switchboard aggregator* and bundles together all the elements of the *Digital Work-Leisure System*, which, collectively, govern how digital nomads' bordering practices are formed and enacted to organise work and leisure activities in plenum. In the findings, archetypes emerge as ideal and extreme representations of the digital nomads according to how they configure the structure of practices and combine different practices. The findings of this research provide empirical evidence that digital nomads cannot be classified simply based on characteristics such as work type or mobility level, as suggested in previous research (e.g. Reichenberger 2018; Chevtaeva and Denizci-Guillet 2021; Cook 2023). In the same vein, the different types of professional situations in which digital nomads engage, examined in *Chapter 4.1.2.1*, are insufficient to understand the contemporary complexity of what constitutes the *Digital Work-Leisure System* and its borders are managed.

Instead, the findings reveal that it is necessary to develop a view of the *nexus* of different practices that digital nomads enact in managing their work and leisure to define their belonging to a type. As such, the findings advance the idea that *"digital nomadism exists alongside a continuum of practices"* (Bonneau et al. 2023, p.67). In

this study, the archetype notion represents a group of digital nomads that share a common set of practices. This understanding confirms the conceptualisations made by Schatzki (2002), Nicolini (2012), Shove et al. (2012), and Kemmis and Mahon (2017), who suggested the existence of practice constellations, networks, bundles, or architectures. However, the complexity of understanding the relationships between practices and the shortage of established and proven methods for their analysis has resulted in a lack of empirical research on the subject. In exploring the connections among bordering practices at the structural level, this study represents a significant advancement not only in the digital nomadism literature but also in the practice literature (Nicolini 2017). It trails practices and their relationship with representative archetypes and opens up a new methodological avenue for the analysis thereof.

The proposed six distinct archetypes paint a picture of the different ways to manage work and leisure borders. What is important to note is that the digital nomads belonging to one archetype are not seen as static and permanent. This research recognises that in the rapidly changing world of digital work, digital nomads may, over time, adopt different sets of practices to manage their work and leisure borders in response to changing personal and organisational conditions (e.g. age, family structure, caring responsibilities, profession, and industry type). Following this line of thought, the archetypes are viewed as a snapshot representation of the present world, which may develop in years to come. In this context, *Figure 4.1* serves as a holistic switchboard to monitor and understand how these changes may arise in the future.

Additionally, the different archetypes confirm and demonstrate in detail that the meaning of work and leisure within life is changing (e.g. Amankwah-Amoah et al. 2021; Hobsbawm 2022). This research suggests the existence of a new sense of place, time, social relationships, use of digital technology artefacts, and mental and emotional patterns that challenge the formal allocation of meaning to traditional constructs relating to work and leisure. For example, the traditional dualistic notions of office=work and holiday=leisure bear little significance for most of the developed archetypes.

In particular, the lifestyle of the *mobile superconnector* archetype closely resembles the always-available work culture (Cook 2020; Jarrahi et al. 2021b) in which work and leisure time are undistinguished temporal constructs. At the same time, the findings

suggest that places, such as hotels, restaurants, and cafés in tourist destinations, are no longer exclusively places of leisure for tourists. As Aroles et al. (2021) suggested, in occupations that have been significantly impacted by digital technologies, such as digital nomadism, the conventional interpretation of the distinction between work and leisure may lose its relevance in terms of how individuals organise their lives.

While the *mobile superconnector* archetype resembles the stereotypical form of digital nomadism, in which freedom and flexibility are seen as the cornerstone of a digital nomad's lifestyle, the findings of this research expose the existence of more balanced archetypes of digital nomads: the *conscious life designer*, the *dual life controller*, and the *adaptable allrounder*. These archetypes show the tendency to adopt bordering practices that favour both the integration and the separation of work and leisure through the purposeful configuration of elements within the structural level (*Chapter 4.3*). Conversely, the *focused ritualiser* and the *social hermit* appear to favour a clear division of work and leisure activities.

These insights are novel and relevant for organisations as well as the leisure and tourism community, which will both need to develop unique strategies to leverage the new opportunities provided by this new and heterogeneous group of digital workers. Their competitiveness will be determined by their ability to understand the *modus operandi* of diverse archetypes of digital nomads and to provide the conditions that support the effective management of an individual's work and leisure borders.

In light of the increasing variety of work arrangements associated with the digital nomadism phenomenon, digital nomads seem to organise their work and leisure life through various mobility patterns, including remote work trips, workcations (e.g. Madsen 2022; Voll et al. 2022; Bassyiouny and Wilkesmann 2023; Chevtaeva et al. 2023), and permanent nomadism (e.g. Schlagwein 2018; Hannonen 2020; Aroles et al. 2022). The identified archetypes may thereby serve as a valuable guideline for the design of contemporary work settings and provide a source of inspiration for the design, marketing, and management of work and leisure services and experiences in the post-pandemic world. This typology additionally provides valuable information for tourist destination planners and marketing teams as it can assist them in developing customised products and services to cater for different digital nomads' specific needs and preferences.

4.5   SUMMARY OF THE FINDINGS AND DISCUSSION

This findings and discussion chapter has presented and discussed the results of this research in order to fulfil the research aim and objectives set in *Chapter 1.1*. This chapter has provided insights into digital nomads' current border management practices in the *Digital Work-Leisure System*.

This chapter has first presented, in *Chapter 4.1*, the range of external and internal situational elements of the *Digital Work-Leisure System* that have an influence on the enactment of bordering practices. Second, it has shed light on the sociomaterial factors that govern practices in *Chapter 4.2*. In this chapter, the practitioner's practical principles and the perceived practical affordances and constraints of digital technology forming the sociomaterial entanglement from which border management practices emerge have been discussed. Third, *Chapter 4.3* has exposed the five-dimensional structure and its configurations from which bordering practices emerge, which represent the core of the *Digital Work-Leisure System.* Their combination in the daily doings of work and leisure has helped to uncover a practice-based typology of digital nomads in *Chapter 4.4*.

Alongside the explanation of the single elements of the *Digital Work-Leisure System,* this chapter, in its entirety, has discussed their relationship with the current digital nomadism literature highlighting novel insights, juxtapositions, and points of contrast. The impact of findings on organisations and the leisure and tourism industry has been put forth as well, emphasising areas for reflection and future development.

In conclusion, this work theoretically and empirically demonstrates that digital nomads' border management practices in the *Digital Work-Leisure System* are formed in a process including several interconnected elements. Through this perspective, this study provides a novel way of seeing and capturing the dynamics that constitute the social phenomenon of digital nomadism. As its core contribution, this study has developed a novel comprehensive theoretical model of *Digital Nomads' Bordering Practices in the Digital Work-Leisure System* (*Figure 4.1*). It offers a systematic organisation of several dispersed conceptual notions within practice theory and border theory, contributing to reducing what Kautz and Jensen (2013) classify as academic jargon monoxide. The model resembles a dynamic switchboard through which the development of practices and their amalgamation can be traced and understood.

<div align="right">**CHAPTER FIVE**</div>

Evaluation, Reflection, and Conclusion

Knowing is not enough, we must apply. Willing is not enough, we must do.

<div align="right">- Johann Wolfgang von Goethe</div>

This thesis addressed an important gap in management and organisation studies by proposing a holistic and practice-based view of the *Digital Work-Leisure System* from the perspective of digital nomads. Built upon the conceptual foundations of practice theory and border theory, this research has adopted praxiographic observation and interview methods coupled with a template style of thematic analysis to *zoom in* on bordering practices and the process through which they are developed and enacted. This knowledge also served as a further level of analysis, which enabled this research to *zoom out* and develop an understanding of the relationships between practices, finally forming a typology of digital nomads through an archetypal approach of cluster analysis.

This concluding chapter first showcases how the research objectives were successfully achieved and how this study has theoretically and methodologically contributed to the literature. Second, it discusses its implications for public policy and management

before, third, proposing an agenda for future research. Finally, the chapter offers a personal reflection on the researcher's PhD journey prior to ending with some concluding remarks.

5.1 ACHIEVEMENT OF THE RESEARCH AIM AND OBJECTIVES

This study's overall aim consisted of exploring border management practices in the *Digital Work-Leisure System* by investigating the relationship between work, leisure, and digital technology in order to uncover a practice-based typology of digital nomads. To fulfil this aim, this research delineated four main objectives, as outlined in *Chapter 1.1*. To this end, four research phases were designed, whereby the literature review (*Research Phase 1*) and the exploratory interviews (*Research Phase 2*) contributed first insights and led to the development of the self-report diaries (*Research Phase 3*) and the praxiographic interviews (*Research Phase 4*). This section explains in detail how each of these objectives were achieved.

5.1.1 DIGITAL NOMADS AND SITUATIONAL ELEMENTS IN THE DIGITAL WORK-LEISURE SYSTEM

Research Objective 1

*To explore the situational elements that influence
how border management practices are performed
in the digital work-leisure system*

Research Objective 1 was addressed by identifying the elements that collectively constitute the ambience and conditions in which digital nomads enacted their bordering practices. For this objective, the information gathered through the observant participation method (*Research Phase 3*) was pivotal in unveiling the situational conditions in which practices are lived and their relationship with the environment. This is because self-report methods, such as the adopted digital diaries, enabled the capturing of information about places, times, social interactions, use of artefacts, and mental and emotional processes that situationally shape how digital nomads manage their work and leisure borders in practice. The praxiographic interviewing technique (*Research Phase 4*) that followed served as a further source of information, which was needed to understand the meaning beyond the description of the conditions portrayed by the digital nomads who participated in this study.

The results of the qualitative template analysis revealed the existence of diverse situational elements that influence what practices are enacted and how they are bundled together. Two distinguished categories of situational elements linked to digital nomadism were identified, namely, the external and internal situational elements. External situational elements including the natural, organisational, and socio-cultural environment influence bordering practices by shaping the ambience in which digital nomads live. Internal situational elements including the professional situation, lifestyle, financial conditions, and health and well-being of practitioners influence bordering practices by shaping the conditions that determine how digital nomads live in their ambience. Combined, external and internal situational elements were found to affect the sociomaterial imbrication that takes place in the organisation of work and leisure borders. In particular, the findings shed light on the *where*, *when*, *who*, and *which* that are intrinsically embedded in the situated actions that constitute a practice.

Having established that the identified situational elements influence the constitutive entanglements of digital nomads and digital technology clearly indicates that the accomplishment of practice is a dynamic and multi-layered process rather than a static occurrence.

5.1.2 DIGITAL NOMADS AND SOCIOMATERIAL ELEMENTS IN THE DIGITAL WORK-LEISURE SYSTEM

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Research Objective 2

To examine the sociomaterial elements that influence how border management practices are performed in the digital work-leisure system

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The central scope of *Research Objective 2* was to gain an understanding of the elements through which digital nomads exercise social agency and digital technology exercises material agency. This was of great importance when it came to uncovering the nature of the entanglements between digital nomads, as practitioners, and digital technologies, as artefacts, from which border management practices arise. To achieve this objective, in the praxiographic interviews (*Research Phase 4*), digital nomads were asked to explain the *why* behind their border management endeavours and *how* digital technology was involved in it.

The analysis of the collected information revealed insights into a set of seven individual-oriented principles (discipline, hedonism, privacy and security, public image, stimulation, and technological attachment) and two task-oriented principles (involvement and priority) through which digital nomads perceive and act on the situational elements that emerged in the exploration of *Research Objective 1*. The findings also revealed the involvement of these practical principles in the configuration of the structure on which bordering practices are based. Four major practical affordances and constraints that digital technology presents for the management of work and leisure borders were identified (border-setting autonomy, border actionability, domain presence, and border tangibility). The findings highlighted that situational conditions influence the perception and operationalisation of this set of affordances and constraints and, conjointly with the practitioner's practical principles, determine which practice will be enacted in the management of work and leisure borders in the *Digital Work-Leisure System*.

5.1.3 DIGITAL NOMADS AND THE BORDER MANAGEMENT PRACTICES IN THE DIGITAL WORK-LEISURE SYSTEM

Research Objective 3

*To identify border management practices
in the digital work-leisure system*

Research Objective 3 guided this study towards identifying the border management practices at the core of the *Digital Work-Leisure System*. In order to achieve this objective, the observant participation method (*Research Phase 3*) was selected to capture a series of situations in which bordering practices were enacted in the accomplishment of work and leisure endeavours. These situations were then used for further and deeper discussion in the praxiographic interviews (*Research Phase 4*). This allowed for an understanding of the specific doings that collectively constitute the activities through which bordering practices unfold in real life.

The thematic template analysis used to analyse this data type helped to bundle doings in activities and practices. It also led to the identification of 25 practices in a five-dimensional structure, which is composed of temporal, spatial, human, material, and social components accompanied by their dyadic configurations, collectively

constituting the backbone of the *Digital Work-Leisure System* (*Chapter 4.3*). Six practices govern the temporal structure, namely, real-timing, sequencing, overlaying, time setting, zipping, and time zoning practices. Camping, caravanning, monastering, and sheltering constitute the four practices that regulate the spatial structure. Five practices, more specifically, concentrating, diverting, rewarding, ritualising, and vigilancing, preside over the human structure. Interoperating, notifying, partitioning, silencing, and unnotifying practices are responsible for the configuration of the material structure. Lastly, the social structure is directed by the final five practices, namely, accessing, communing, conforming, isolating, and statusing.

The analysis of these practices enabled an understanding of how digital nomads manage the borders between work and leisure to come to light. The findings revealed that different practices have different effects on work and leisure borders, depending on the use of digital technology as well as the aforementioned practical principles that guide them in relationship with situational conditions. *Research Objective 3* thus illuminates *what* happens when practices are enacted in the doings of work and leisure.

The exploration of this third research objective not only resulted in the identification of border management practices and configurations of the structure at the core of the *Digital Work-Leisure System* but also connected them with the situational and sociomaterial elements identified in *Research Objective 1* and *Research Objective 2*. This demonstrated that digital nomads' border management practices are formed through a multilevel process containing several interconnected elements. Furthermore, the identified border management practices served as a basis for the subsequent analysis that led to the achievement of *Research Objective 4.*

Having established an understanding of the centrality of border management practices in guiding the *Digital Work-Leisure System* thereby constituted a central contribution of this thesis. It is from this perspective that this research conceptualised bordering practices as a situated sociomaterial border management process that is continuously made and remade via digital nomads' actions at the crossroads between work, leisure, and digital technology, as depicted in *Figure 4.1*.

5.1.4 DIGITAL NOMADS' TYPOLOGY IN THE DIGITAL WORK-LEISURE SYSTEM

Research Objective 4

To develop a practice-based typology of digital nomads
in the digital work-leisure system

The final research objective of this study, *Research Objective 4*, was addressed by developing a practice-based typology of digital nomads. This was achieved by building upon the bordering practices identified through the qualitative analysis of the narratives obtained from the self-report diaries (*Research Phase 3*) and the praxiographic interviews (*Research Phase 4*). The emerged practices were further processed using archetypal analysis as a classification method to develop a practice-based typology of digital nomads that represents the dynamics within the *Digital Work-Leisure System*. Archetypal analysis served its purpose particularly well for this objective as it allowed this research to zoom out and observe cross-case associations within the complex array of bordering practices enacted by digital nomads in the organisation of their work and leisure activities. As a result, sets of practices could be differentiated and six archetypes could be uncovered (*Figure 4.9*), collectively constituting the practice-based typology of digital nomads in the *Digital Work-Leisure System.*

The six identified archetypes, referred to as the *mobile superconnector*, *the conscious life designer*, *the determined dual life controller*, *the adaptable allrounder*, *the focused ritualiser*, and *the social hermit*, represent distinct types of digital nomads who share common patterns of bordering practices. To comprehend and explain these patterns of action, digital nomads' narratives obtained from the self-report diaries (*Research Phase 3*) and the praxiographic interviews (*Research Phase 4*) were explored once more. This procedure not only then portrayed different styles of border management but also illustrated *in which way* practices are interlinked in the real world.

Tackling *Research Objective 4* revealed that the combination of lived practices constitutes a valuable approach in studying diversity among groups of digital nomads. This is demonstrated in *Chapter 4.4*, where for each of the six digital nomadism archetypes, the shared practices among the archetype members were presented (e.g.

Figure 4.11). These shared practices that characterise each archetype determine a unique configuration of the multilevel switchboard (*Figure 4.1*) that governs the *Digital Work-Leisure System*, which represents a further core contribution of this study. This is important as it unveiled that digital nomads are a heterogeneous cohort of digital workers. Research, public policy, organisations, and leisure service providers, therefore, need to address each type of digital nomads in their singularity to understand and fulfil the practitioners' needs.

5.2   THEORETICAL CONTRIBUTIONS

This contribution chapter showcases the rich and manifold ways through which this research enhances existing theory and advances the field of management and organisation studies. The core strength of this study lies in its ability to provide valuable insights and new perspectives that contribute to a deeper understanding of the digital nomadism phenomenon and the management of work and leisure borders in practice. This chapter highlights how this research has extended the theoretical framework (*Figure 2.5*) and made a significant impact on its field of study. By emphasising the importance of this contribution, the following sections of this chapter set the stage for understanding broader implications in terms of academic scholarship.

5.2.1 CONTRIBUTION TO THE DIGITAL NOMADISM LITERATURE

This research contributed to the literature by conceptualising and empirically exploring the *Digital Work-Leisure System* in which digital nomads are immersed.

First, it has filled a gap by unifying three literature streams formed by the conceptual logic of practice theory and border theory and the contextual logic of digital nomadism. This research is novel and innovative in that there has been very little work conducted on the integration of practice theory with border theory—not only in the context of digital nomadism but also in the broader field of digital work. Adopting this approach was crucial to illuminate the processes and dynamics that shape digital nomads' border management practices and to uncover a practice-based typology of digital nomads. Viewed through this lens, this study, by addressing several major research gaps identified in *Chapter 2.4*, could contribute to the post-pandemic literature on digital nomadism in the era of mainstream remote work (Cook 2023), the digital work research agenda (Orlikowski and Scott 2016), the study of new work

practices (Aroles et al. 2019; Orlikowski and Scott 2021), and the debate surrounding the changing nature of work and leisure as the hybrid tourism phenomenon emerges (Bassyiouny and Wilkesmann 2023) by addressing several major research gaps as identified in *Chapter 2.4*.

Second, this study has proposed a holistic view of the digital work phenomenon from which digital nomadism has emerged. It has thereby provided an inclusive outlook on the elements of the digital system (*Figure 2.1*) and addressed the lack of commonly accepted criteria for what constitutes digital work in practice (Ens et al. 2018). This gap has been addressed in *Chapter 2.1.1,* where an original and comprehensive definition of digital work was proposed.

Third, the digital nomadism literature was brought under scrutiny to provide a clear portrayal of the figure of the digital nomad. By highlighting conceptual consensus and disagreements about the central characteristics of digital nomadism, this research has provided a novel and holistic definition of digital nomads that reflects the post-pandemic dynamics in *Chapter 2.1.4.* By doing so, this study has contributed to the digital nomadism literature by providing a starting point for new research on digital nomadism, parting ways from the stereotypical view of digital nomads developed in pre-pandemic studies.

Fourth, the findings of this study offered a major contribution to digital nomadism studies by identifying a wide spectrum of novel elements, practical principles, practical affordances and constraints, and 25 border management practices through which the five-dimensional structure at the core of the *Digital Work-Leisure System* is configured. These findings, combined with the proposed typology of digital nomads, contribute a holistic understanding to the digital nomadism phenomenon and its relationships with the organisation of work and leisure. The provided insights are not only beneficial for digital nomads and work and leisure organisations but also significant for further development of scholarly research in the field. This is because the emerged theoretical contributions enable a better understanding and guidance of the ongoing change in both the world of work and leisure. This contribution was methodologically supported through a novel explorative praxiographic position that emphasises *practice*, rather than human or material actors, as the main unit of analysis.

Fifth, this research has proposed a novel practice-based typology of digital nomads based on the theoretical underpinnings provided by practice and border theory. In this way, it has contributed to the digital nomadism literature, where classifications of digital nomads often lack a theoretical basis (e.g. Chevtaeva and Denizci-Guillet 2021; Cook 2023). The six archetypes of digital nomads have thus contributed to scholarly work by revealing the heterogeneous nature of the digital nomads' cohort. Acknowledging and addressing this variety of digital nomads enables future research to depart from conceptualisations of digital nomadism entrenched in surpassed ideals and that ignore the dynamic development of the phenomenon.

In the following sections of this chapter, the specific contributions this research makes to practice theory and border theory are discussed by highlighting how research gaps were addressed.

5.2.2 CONTRIBUTION TO THE PRACTICE THEORY LITERATURE

Grounded in the sociomaterial theoretical framework, this study contributed to practice theory by exploring the ways in which digital nomads and digital technologies become entangled in the border management practices that shape the organisation of work and leisure activities under conditions of mobility. To this end, this research adopted the zoom-in and zoom-out stance (Nicolini 2017) to understand the multidimensional nature of the actions constituting border management practices and to identify their inherent connections. By applying this dual focus, this study has made multiple theoretical contributions to practice theory.

First, this research has advanced the sociomaterial lens within practice theory by bringing together a multiplicity of theoretical aspects that practice scholars have developed since the *practice turn* on contemporary theory (Schatzki 2001). The conducted empirical work has, in fact, enabled the organisation of several theoretical propositions (e.g. Schatzki 2001; Reckwitz 2002; Schatzki 2012; Shove et al. 2012; Gherardi 2017; Reckwitz 2017; Gherardi 2019b; Schatzki 2019) around the sociomaterial lens (e.g. Orlikowski 2007; Orlikowski and Scott 2008; Orlikowski 2010b; Leonardi 2012, 2013; Scott and Orlikowski 2013; Gherardi 2017; Leonardi 2017). This has contributed to the conceptualisation of practice as a process in which the sociomaterial relationship between human and material actors is complemented by a series of elements of practice that conjointly influence the structure through which

practices are enacted (see *Figure 4.1*). In turn, this work has contributed to addressing the lack of a "*unified practice approach*" observed by Schatzki (2001, p.2) and answered the call made by Warde (2005), who urged practice studies to be attentive to the processes through which practices are formed.

Second, a novel contribution to practice theory was made by conceptualising that practices emerge from the configuration of the structure that compose the realm of activity. In this study, five types of structure were discussed, namely, the temporal, spatial, material, human, and social structures. Prior academic work has only described practice as a nexus of activities that situationally occur in a specific time-space in relation to the materiality constituting one's living environment. While this observation is of value, it lacked the understanding that time, space, artefacts, mental and emotional statuses, and social relationships get configured in the enactment of a practice. This implies that actions and the structure in which they happen mutually shape and are shaped by each other. This novel understanding expands the spectrum of analysis in the study of practice.

Third, this research further contributed to practice theory by having empirically demonstrated how practices come together to form the practice networks (Nicolini 2012), constellations (Schatzki 2002), or architectures (Kemmis and Mahon 2017) that compose the texture of reality in which digital nomads act. It has done so by identifying the 25 distinct practices that compose work and leisure border management and by further bundling them together in an analysis process that uncovered six archetypes of digital nomads. Thus, this research has contributed to studies of practice by showing that practices can be analysed as a nexus. In doing that, it has contributed by addressing an apparent lack of empirical research on practice, which often skipped taking a systemic approach to understanding the relationship between border management practices (e.g. Cousins and Robey 2015; De Alwis et al. 2022).

Fourth, differently from other studies focusing on the practices of border management (e.g. Cousins and Robey 2015), this research has analysed affordances and constraints in a topic specific way. Rather than highlighting general affordances and constraints of digital technology that apply to any other context, such as mobility and portability, this thesis advanced knowledge on how digital technology is specifically involved in

the management of borders and how it affords or constrains their creation, preservation, and dissolution of them as well as how borders are crossed.

Fifth, within practice studies debating work-life topics, this work was the first to empirically analyse and conceptualise digital nomads' practical principles as a guiding element in the enactment of bordering practices. By doing so, it contributed to the sociomaterial stance on practice theory, which has highlighted affordances and constraints as key components of material agency but neglected the exploration of the defining components of social agency. This study has also demonstrated that individual practical principles connect the perception of situational conditions and technological affordances and constraints with the structure from which borders are configured and practices are enacted. This constitutes a novel contribution to sociomaterial studies and expands the understanding of practice as a complex system of causal relationships and inherent normative meaning, as described in *Chapter 2.2*.

5.2.3 CONTRIBUTION TO THE BORDER THEORY LITERATURE

Within the theoretical framework of digital nomadism, this thesis made several contributions to border theory as well. First, this study applied border theory to analyse and understand how the borders between work and leisure are managed in practice. Hence, this approach has contributed to border theory and wider boundary management studies as it applies their theoretical concepts to explore how work is done in third places. This approach is novel since border theory was originally proposed, and has largely been applied as a theory for researching interconnections between work and home with a special focus on family issues.

By recontextualising border theory to study the work-leisure questions that infuse emerging forms of digital work, such as digital nomadism, one of the major contributions this study makes is to tap into the wider work-life balance debate by opening a new avenue of inquiry. As third places, such as hotels, cafés, and many other facilities, are becoming temporary workplaces for digital nomads and many other forms of digital workers, this approach demonstrated the value of border theory in explaining the dynamics that shape the hybrid experiences at the crossroads between work and leisure. In doing so, this research filled a large gap in the literature and answered the call (e.g. Knecht et al. 2016; Reichenberger 2018) for a holistic understanding of how people manage the organisation of their life domains.

Second, it has advanced border theory by demonstrating the existence of five forms of borders, namely, temporal, spatial, human, material, and social borders. While border theory has primarily described temporal, physical, and psychological borders (Ashforth et al. 2000; Clark 2000)—which in this thesis are represented by the temporal, spatial, and human structures (*Chapter 4.3*)—it overlooked that some artefacts and social associations represent a form of borders in their own right. This study has proven that material artefacts and social contacts are directly involved in shaping and defining the scope of a domain by delineating its limits and regulating the flow of work and leisure pursuits. Consequently, this study makes a major original contribution by advancing border theory. It is the first to conceptualise and empirically explore *material* and *social* borders as two further distinct types of borders.

Third, this research has contributed to advancing border theory by showing that previous static conceptualisations of border management are no longer useful. The new viewpoint that this thesis shows is that border management in the *Digital Work-Leisure System* is an open, dynamic, and responsive playground. As a matter of fact, the approaches to work and leisure border management embodied in the six archetypes cannot simply be pinpointed on a continuum ranging from segmentation to integration (e.g. Duxbury et al. 2014; Kossek 2016). Instead, what is needed is a nuanced understanding of the co-existence of a rich pool of entrenched practices.

Building upon this novel understanding, this work significantly contributed to border theory by developing a multidimensional framework that functions as a switchboard (see *Figure 4.1*). It explains how bordering elements may be intentionally manipulated to simultaneously strengthen some borders and weaken others based on situational circumstances, individual principles, and the affordances and constraints posed by digital technologies. Through this, the present research sheds light on how the process of *"mediating, dissolving, enforcing, changing, negotiating and maintaining boundaries"* (Bødker 2016, p.534) is continuously and responsively enacted to configure the structure of borders that define the work and the leisure fields of practice. This contribution is pivotal in grasping the dynamic forces of change intrinsic to digital nomadism.

Fourth, within the context of border theory, the concept of borderland was introduced by Clark (2000) to account for the blending that arises between domains. However, this conceptualisation has limitations as it mainly interprets blending as a brief temporal, spatial, or psychological overlap of actions pertaining to two domains. Thus, it suggests that blending results from domain spillovers, which presents several shortcomings in analysing border management in the realm of digital work. This is because it implies the singularity of actions within a given domain while disregarding the existence of actions that concurrently serve purposes in multiple domains. In doing so, it proposes that times, places, mental and emotional patterns, digital artefacts, and social connections may only be affiliated with one domain at a time.

This perspective, however, contradicts the nature of digital nomadism, which often involves a hybridisation of the structure that comprises work and leisure activities. Hence, this study contributes to border theory by acknowledging the existence of a broader range of blending types, which are illustrated by the findings in the discussion of individual border management practices in the subsections of *Chapter 4.3*. This further contributes to a better understanding of digital nomadism's complexities within border theory. This along with the previously discussed contributions of this study to the digital nomadism, practice theory, and border theory literature are summarised in *Table 5.1* below.

Table 5.1 Summary of the theoretical contributions

Theoretical stream	Theoretical gap	Theoretical contribution
Digital nomadism	Fragmented use of theoretical approaches to practices and work-life	Integration of practice theory with border theory in a theoretical framework.
	Missing understanding of the digital work phenomenon	Development of the digital system model and definition of digital work.
	Lack of commonly accepted criteria defining digital nomads	Development of novel definition of digital nomads for post-pandemic studies.
	Missing understanding of digital nomads' border management practices	Identification of a wide spectrum of situational elements, practical principles, practical affordances and constraints, as well as 25 border management practices.
	Lack of theoretically based classifications of digital nomads	Identification of 6 archetypes of digital nomads.

Continued

Theoretical stream	Theoretical gap	Theoretical contribution
Practice theory	Lack of unified practice approach	Integration of multiple theoretical constructs within practice theory approaches.
	Missing understanding of the practice structure	Identification of a five-dimensional structure from which practices emerge.
	Lack of understanding on the formation practice networks	Development of a systemic approach to understanding the relationship between practices.
	Limited understanding of social agency components	Exploration of social agency components.
Border theory	Missing understanding of the relationship between work and leisure	First study to apply border theory to the analysis and understanding of how the borders between work and leisure are managed in digital nomadism.
	Missing holistic understanding of domain borders	First study to identify, label, conceptualise, and empirically explore material and social borders.
	Static and binary conceptualisations of border management	Developed a dynamically multidimensional framework for understanding the dynamic configuration of borders.
	Limited understanding of border blending	Acknowledgment of a broader range of blending types.

5.3   METHODOLOGICAL CONTRIBUTIONS

In addition to theoretical contributions, this research makes three significant contributions to the research methodology literature within management and organisational studies.

In order to address the aim and objectives of this study, a qualitative multimethod approach was adopted, consisting of observant participation (*Research Phase 3*) and praxiographic interviewing (*Research Phase 4*). Via these two techniques, this research addressed a prevalent gap in the literature, which has advocated the need for novel and multiple data collection techniques to gather both longitudinal and situational data (e.g. Leonardi 2015; Gherardi 2019b). In particular, King and Brooks (2017) highlighted the lack of template analysis studies combining longitudinal and cross-sectional data.

To make this methodological link, this study has combined the self-report digital diary method for collecting longitudinal information and praxiographic interviews for gathering cross-sectional insights. These methods have been united to obtain an inclusive view of happenings in situ and to grasp the meanings within recorded information. In particular, the information obtained through the digital diaries helped to ask individual questions about the situational conditions of digital nomads' lives, while the praxiographic interviews provided the opportunity to further discuss digital nomads' reported observations. Altogether, this enabled the collection of a broad pool of data and enriched the analysis procedures through an additional degree of interpretation.

Furthermore, the adoption of self-report digital diaries for observant participation and the remote video method to conduct praxiographic interviews constitute novel techniques for the study of both border management and practices. Both methods contributed by giving access to information about border management practices that would otherwise be impossible to detect as an external observer. In particular, they allowed direct access to information about non-observable actions, such as digital doings as well as insights about happenings in situ, comprised of times, places, social interactions, and mental and emotional processes, which an observer could have only partially accessed. In this way, this work has contributed supplied novel guidelines for studying digital work and operationalising the exploration of digitally embedded and mediated actions. This finally contributed to achieving a high degree of ecological validity of the findings.

This thesis makes a further unique methodological contribution by adopting archetypal analysis as a tool for the analysis of a qualitative dataset, which constitutes a valuable— yet, unused—method of analysis in qualitative research in management and organisation studies. The development of the analysis procedure (*Chapter 3.7.3.3*) showed how, beginning with qualitative codes, a data-driven classification method based on advanced data analytics can be applied to support the interpretation of qualitative data. Specifically, this approach helped transform unstructured text into interpretable trends and patterns. The observed diversity could thereby finally be described by drawing on the developed codes and themes. This approach can best be described as a novel combination of abductive and iterative research principles, which

challenges our previous philosophical assumptions on how knowledge in the social sciences is developed.

In conclusion, the adopted methodological choices allowed not only for the development of novel theoretical knowledge regarding the *Digital Work-Leisure System* but also for the advancement of methodological approaches for data collection and analysis in praxiographic research. The methodological contributions that this research has made are summarised in *Table 5.2*.

Table 5.2 Summary of the methodological contributions

Methodological stream	Methodological gap	Methodological contribution
Praxiographic methods of data collection	Lack of combinations between longitudinal and cross-sectional data	Demonstration of how longitudinal data supports the collection of cross-sectional data and how their combination is beneficial for an in-depth analysis of the phenomenon under observation.
	Lack of use of digital methods in praxiographic research	First study to use self-report digital diaries to collect in situ observations of practices and praxiographic video interviews to further discuss and explore them.
Praxiographic methods of data analysis	Lack of use of quantitative methods for the analysis of practices	First study to apply archetypal analysis for the study of practices in management and organisation studies.

5.4 PUBLIC POLICY IMPLICATIONS

When considering the broader implications of this study on a larger scale, particularly in relation to policies and government actions, significant conclusions can be emphasised.

First, the identified practices of border management and the proposed practice-based typology of digital nomads can serve as a basis for revisiting regulations about work times and place. To this end, new regulations should take into account the spatial and temporal flexibility on which digital nomads' types are based. Policy-makers should reflect on the fact that modern and digital forms of knowledge work cannot be regulated by Taylorist principles. Drawing on the findings of this research, new public policy can support work organisations in creating the legal framework to guarantee fair and decent working conditions for all types of digital nomads.

Second, policy-makers are called to support the leisure and tourism industry in developing infrastructures, resources, and services for the different types of digital nomads. The novel knowledge provided by this study will facilitate discussions about how service providers (e.g. hotels, restaurants, transports, attractions) and the local community can serve the accommodation, catering, mobility, and entertainment demands of such a dynamic group of workers. The identified *Digital Work-Leisure System* offers valuable suggestions on how spaces should be designed in the future to customise novel forms of leisure and work blending in traditional leisure spaces. For instance, this can include public community areas, coworking spaces, silent and private spaces, Wi-Fi availability, power plugs, and furniture to support work activities in tourism destinations, to name but a few. Reflections should also be made on potential conflicts with traditional tourist demands.

Third, governmental policies should consider work regulations and permits, access to local health insurance, and simplified taxation systems to support the mobility of digital nomads. Over 50 countries have already started to issue special remote work visas (CitizenRemote 2023) and remote work-focused leisure policies (Sánchez-Vergara et al. 2023), such as Barbados with their 12-month Barbados Welcome Stamp and Seychelles with their 12-month Workation Programme. More countries might follow this example and introduce policies to attract digital nomads to move to a destination, foster their expenditure in the local market, and re-populate rural areas.

Fourth, governments could also consider options to integrate skilled digital nomads into their economy. This could contribute to the transfer of important knowledge, for example, in developing destinations. In this way, public interventions can create opportunities for investments and the growth of the destination and make a contribution towards the achievement of some of the goals included in the 2030 Agenda for Sustainable Development, such as no poverty, quality education, and decent work and economic growth (United Nations 2015).

5.5   MANAGERIAL IMPLICATIONS

By generating a rich picture of digital nomads' border management practices that emerge from the complex connections between work, leisure, and digital technology, this thesis aimed to create an avant-garde starting point that opens opportunities for informed action (Nicolini 2012). This is because actionable knowledge is a fundamental principle embedded in pragmatist epistemology. Actionable knowledge is useful for managers as it allows them to make *"informed choices about practical problems and to implement solutions to them effectively"* (Cummings and Jones 2003, p.2). This thesis offers valuable insights for the organisation of the workplace of the future by helping organisations understand, in a practical way, how work and leisure are connected and how they influence each other in the context of digital nomadism.

This thesis showed that digital nomads are increasingly disconnected from traditional organisational norms. This paradigm shift has set in motion a series of transformations that have challenged the traditional divide between work and leisure, favouring the establishment of new practices. In this light, the 25 identified bordering practices and the six archetypes provide a practice-oriented guideline for the future design of novel work frameworks. In an increasingly competitive job market, where the demand for skilled workers is intensifying, the integration of digital nomads into the corporate workforce will represent a source of competitive advantage in years to come. Offering optimal conditions that contemporarily favour a fluid work-leisure lifestyle can thus facilitate the attraction of talented digital nomads and their integration into the workforce.

Drawing on the knowledge generated in this study will help innovative organisations rethink current work arrangements and co-create novel ones with the pool of digital nomads with which they collaborate. The strategic reconfiguration of the relationship between organisations and their workers will, as a consequence, have a transformative influence on organisational structures, corporate culture, recruitment, career planning, and performance measurement. These changes will require leaders to navigate the transition towards a more dynamic world of employment relations. The findings of this research could also be used to rethink and revise the nature and role of office spaces and the distribution of working hours throughout the year. For instance, the archetypes proposed in this research enable a more nuanced understanding of different

types of digital nomads, helping to overcome the conceptual limitations of categorising approaches that are limited to mobility patterns or work types, as discussed in *Chapter 2.1.4*.

The findings of this research support organisations with both a holistic and detailed understanding of the forces that shape *when*, *where*, with *whom*, and in *which way* work and leisure endeavours currently are and will be conducted evermore. This knowledge is not only valuable for the management of current digital nomads but also for the attraction, assessment, and recruitment of future ones. Knowing what their practices are will enable them to evaluate the organisational fit of potential candidates and to empower them in their daily work settings. In this light, organisations are called to develop new job descriptions, including information about the nature of offered work arrangements that explicitly cover the organisation of the work times, workplaces, work collaborations, and technological infrastructure at disposal. The proposed practice-based typology of digital nomads will thereby serve as a guideline to create packages that support the individual modus operandi of individual digital nomads and reduce constraints on their autonomy. Within multinational corporations, there is potential to develop corporate initiatives that facilitate the movement of digital nomads across various locations worldwide at different times of the year, allowing them to pursue their aspirations for travel and exploration.

The findings provide additional implications for leisure services providers, particularly travel and tourism businesses. The hybridisation of the times and spaces where work and leisure are conducted, demonstrated by several of the presented bordering practices, has enabled the digital nomads that participated in this research to live in attractive tourism locations, such as in Boracay, Philippines, or in Playa del Carmen, Mexico, all while working remotely. The tourism sector will thus need to consider new strategies to leverage flexible life arrangements that enable stays and work activities in a smart and dynamic destination ecosystem. The identified bordering practices constitute an opportunity for industry leaders to understand and target these new types of working tourists. In the so-called *workspitality* (Floricic and Pavia 2021), bordering practices can be used as a knowledge base to innovate services and experiences and conceive novel and inclusive work/leisure settings that provide the conditions for relaxation, entertainment, learning, and productivity.

To this end, the proposed practice-based typology of digital nomads offers valuable personas based on which services tailored to different types of digital nomads can be designed. For example, for *mobile superconnectors*, the constant availability of high-speed connectivity possibilities is a requirement that destinations and service providers must fulfil. For other digital nomads, such as *social hermits*, private areas for undisturbed concentration are favoured over lively social settings, such as beach cafés. For *focused ritualisers*, it is important to provide opportunities to enjoy free time and to disconnect from technological devices. The notion of the classical customer journey may also require a fundamental rethinking as the stay of digital nomads in a destination may range from remote work trips (Chevtaeva et al. 2023) and workations (Madsen 2022; Bassyiouny and Wilkesmann 2023) to long-term stays (Birtchnell 2019).

In conclusion, the findings of this work aspire to encourage reflections on the changing nature of both work and leisure, which organisations and the leisure and tourism community have long treated as two distinct and conflicting life domains. Additionally, this thesis hopes to offer a novel perspective that demonstrates how work and leisure happen in a system of entrenched actions at the intersection of work and leisure rather than on a polar continuum that accommodates only a mutually exclusive range of doings, sayings, thoughts, and feelings.

5.6   AGENDA FOR FUTURE RESEARCH

The concept of the *Digital Work-Leisure System* was introduced and explored for the first time in the context of digital nomadism, contributing a novel and original theoretical foundation for further research. Taken together, the results and the limitations of this study provide a novel knowledge base which can serve as inspiration and guidance for future research in management and organisational studies, leisure studies, and the wider social sciences field. An agenda highlighting possible future research directions is proposed to encourage scholars to build upon the outcomes of this thesis. This is of particular importance in an ever-changing and dynamically evolving environment in which new practices emerge, evolve, and dissolve in the interplay between humans and digital technologies. Recognising and appreciating the constant shift in this somewhat *cyborgian* relationship requires scholars to open up new avenues of research and embrace new perspectives. As Mol (2010) argued, the point

"is not to finally, once and for all, catch reality as it really is. Instead, it is to make specific, surprising, so far unspoken events and situations visible, audible, sensible. It seeks to shift our understanding and to attune to reality differently" (p.255).

In accordance with Mol (2010), it is strongly hoped that this research has done exactly that by shedding light on the complex reality that constitutes the practices of digital nomads in the *Digital Work-Leisure System* and expanding upon the prior knowledge of it. Future research could continue building upon this thesis by extending its theoretical contributions and treating work and leisure as entrenched life domains rather than dichotomous and mutually exclusive spheres of life. Furthermore, the contributions of this study highlighted the importance of conducting research that reflects the happenings in the real world in order to develop potential new theories. It is by putting the exploration of lived practice, instead of the measurement of possible intentions, at the centre of attention that this work has uncovered actionable knowledge useful for further research. Based on this knowledge, several theoretical and methodological suggestions for further research are proposed below.

5.6.1 THEORETICAL SUGGESTIONS FOR FURTHER RESEARCH

Two main streams for further research relating to practice theory and border theory can be suggested.

First, the theoretical contribution made to practice theory can be used in future studies of practice to develop a more comprehensive view of how practice emerges from a multilevel process made of interrelated perceptions and needs that extend beyond the situatedness of performed actions. For instance, future research could build on the five-dimensional structure from which practices and configurations develop, as proposed by this study, by exploring the practices of other types of digital workers. Additionally, this thesis demonstrated how applying advanced quantitative data analytics methods can support researchers in empirically investigating the relationship between sets of practices. This approach would be beneficial to move beyond the description of practices as independent and isolated phenomena and towards a more systemic view in which practices influence and are influenced by each other, as suggested by Schatzki (2019). Moreover, it would be of great interest to explore how sets of practices develop and change over time. This research has suggested that the level of experience in the doings of digital work may influence the adoption of certain practices over others.

Thus, understanding how practices are interlinked and the factors that lead to systemic changes over the course of time could add precious conceptual insights to the study of practice.

Second, the theoretical contribution made to border theory could be used to advance previous studies of border management in the wider context of digital work, especially regarding studies in which social and material borders have gone unnoticed (e.g. Adisa et al. 2017; Reissner et al. 2021). Digital nomadism researchers could also benefit from the notion of social borders to further explore how digital nomads manage their social relationships in coworking and coliving social settings. Further research could also attempt to assess the variety of domain blending types that extend the notion of dichotomous integration-separation and the conceptually limited understanding of borderland. Research endeavours need to be concentrating on exploring the dynamic nature of domain transitions both conceptually and empirically by reflecting on the role of digital technology in shaping real-time actions (Buhalis and Sinarta 2019).

Further research could also extend the scope of this study by employing the developed practice-based methodology to explore the relationship between work and family and, even more interesting, between leisure and family, which current research on digital nomadism to date has neglected. While the stereotypical view of digital nomads depicts them as young individuals without caring duties (Thompson 2019), the sample of this research indicates the existence of a more mature cohort of digital nomads with spouses and children (*Appendix 5*). Such research could close a gap in the digital nomadism literature, which has focused either on the younger generations (e.g. Birtchnell 2019; Green 2020; Hannonen 2020) or the silver society (e.g. Eager et al. 2022).

5.6.2 METHODOLOGICAL SUGGESTIONS FOR FURTHER RESEARCH

Methodologically, three main areas for further research can be recommended. First, future research could expand this study and design large-scale quantitative research to test the proposed processes through which practices emerge, validate relationships between practices, and test the proposed archetypes. This would lead to generalisable conclusions on how digital nomads navigate the increasingly blurred settings that constitute the *Digital Work-Leisure System* developed in this study.

Second, data were collected using digital tools, which enabled to gather first-hand insights that would have otherwise escaped the observation of an external observer. Future research could attempt to confirm, challenge, and expand the results of this study by adopting on-site observational research methods. A further and particularly interesting method, which could be applied to overcome the limitations of both observant participation and digital nomads' observations, is offered by means of collaborative autoethnography, proposed by Chang et al. (2016). Applying this method would combine the figure of the practitioner with the figure of the researcher, which would allow a full picture of the elements that play a role in the enactment of bordering practices to be gathered. Furthermore, the collaborative aspect of this method would support the cooperation of multiple co-practitioners-researchers, which in turn could reduce the individual interpretational subjectivity and improve the validity of the findings.

Third, similarly to Rainoldi et al. (2022), future studies could attempt to assess the impact of emerging technological developments, such as the metaverse and artificial intelligence, on the relationship between work and leisure. Specifically, the identified practices and the proposed practice-based typology of digital nomads could serve as a theoretical basis to explore practices that could emerge in the future and how different types of digital nomads could evolve and transform. Developing representations of plausible future scenarios through future methods could also serve as a way of navigating through the change that is embedded in the nature of technological progress.

5.7 PERSONAL REFLECTION

> *Being a scientist means living on the borderline between your competence and your incompetence. If you always feel competent, you aren't doing your job.*
> – Carlos Bustamante

The spirit of spatial and temporal freedom that infuses the life of digital nomads also permeated the composing of this thesis. Indeed, many sections of this thesis were written in many places and many countries—most of them away from Bournemouth University. My journey in search of the necessary academic enlightenment to bring this research to completion has taken me to the British south coast, Austrian mountains, Italian lakes, Greek beaches, Nepali trails, and South African planes,

among others. Aeroplanes, trains, taxis, cafés, restaurants, hotels, conference venues, vineyards, and lodges provided me with a place to think, reflect, virtually search and talk to my study's participants, and last but not least, write the chapters of this manuscript. Early mornings and late nights, working hours and holiday times, sunny summers and snowy winters, have all been the theatre of my intellectual explorations.

Writing this thesis made me realise the importance of living on the borderline between my competence and my incompetence, as Bustamante indicates. It made me realise the importance of being open about my assumptions. It also made me realise that being a scientist is about constantly challenging one's own beliefs and appreciating the beauty of different positions, and this is something I will take forward in my personal life and my academic career. Throughout this fascinating journey, my skills and capabilities as a researcher and my ability to apply theories, philosophical positions, and methods of data collection and analysis as well as to interpret results and present findings, were put to the test.

This doctoral research started off with a proposal entitled *"Fast and Slow: An exploration of the collision between digital technologies and well-being and their impact on work and leisure domains"*. Looking back at this early idea clearly demonstrates that my beliefs and assumptions needed to be turned and twisted to achieve the ideas and results presented in the five chapters of this thesis. During this journey, I explored—with passion and with an open mind—the diverse theoretical propositions and methodological tools of data collection and analysis, some of which were rendered useful for the conduction of related studies (e.g. Rainoldi et al. 2022) but less adept for this doctoral research. In the end, the rigorous theoretical, philosophical, and methodological choices that I made, accompanied by the accurate argumentation needed to explain and defend them, allowed me to grow my competencies and bring this research to a close.

5.8   CONCLUDING REMARKS

The original idea leading to this doctoral study started developing in early 2016. At that time, I began observing phenomena with increasing interest, such as digital detox and the earliest forms of modern digital nomadism. These clearly contrasting and fast-developing trends had something in common: digital technology. Soon I realised that

digital technology was having a profound transformational impact on the way people understand and organise work and play. However, a clear and, most importantly, holistic understanding of the phenomenon was missing, which inspired me to explore the concept of digital work and its impact on the arrangement and configuration of work and leisure. Taking on this study has, however, proven more difficult than I expected. While a few academic inquiries touching upon the transforming effects of digital technology on work and family practices were present in the literature, studies taking into account leisure aspects were exceptionally rare. This constituted wonderful news for someone like me, working in academia full-time and beginning a PhD study on a part-time basis.

The prospect of contributing to the development of knowledge in an almost untouched territory resulted in being a great intellectual stimulus but also required the right framework of analysis. To test my ideas, I participated in several PhD workshops and conferences, and the feedback I received was precious to develop my thoughts and arguments. However, the relevance of the topic and, in particular, the study of the relationship between work and leisure was often questioned and appeared to raise little interest in those early PhD days. All that changed with the uprise of digital nomadism research and the outbreak of the COVID-19 pandemic. The pandemic has been a game changer and made it apparent that digital nomadism is a phenomenon that concerns a vast number of workers and employment types rather than only a small group of young, mobile travellers. The concepts of work and leisure, which appeared to be enchained by the industrial view, have now found a novel platform for academic discussion to which this study contributes. The knowledge regarding how bordering practices emerge, are combined, and shape the structure on which digital nomads organise their work and leisure life, hopes to not only have contributed to addressing a major research gap but also to serve as a source of inspiration for further discussion and inquiry in the future.

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APPENDICES

APPENDIX 1: OBSERVANT PARTICIPATION INSTRUMENT

Digital Diary Guidelines

TITLE OF THE RESEARCH PROJECT
Work and leisure in the digital age: A practice exploration of digital work

INTERVIEWEES' PERSONAL DETAILS
Name: _____

Nationality:_____

Occupation(s): _____

Highest level of education: _____

Age: _____

Gender: _____

INTERVIEWEES' CONTACT INFORMATION
For member checks and in case clarification is needed at a later stage – personal and contact details will be destroyed as soon as project concludes.

Telephone: _____

Email: _____

Other: _____

1

INTRODUCTION

Purpose of the digital diary

This research project is being conducted as part of a PhD degree at Bournemouth University. The purpose of this digital diary is to gain an insider's view into the practice of digital work and its implications for the management of the borders between work and leisure. You have been selected as an informant to enable us to gain an understanding of how digital technology is implicated in the practice that relate to the management and organisation of work and leisure activities from the perspective of digital workers. The data gathered from this digital diary will be treated confidentially and results will be disseminated for academic purposes only.

Length of digital diary

The digital diary should take you around 10 to 15 minutes daily to complete. The total length of the diary study is of seven days. Your participation in this research is voluntary. You have the right to withdraw at any point during the study. If you have any questions or would like further information, please contact Mattia Rainoldi (mrainoldi@bournemouth.ac.uk)

Permission to collect and retain

In order to analyse the information obtained though this digital diary the observations and documentations added to the digital diary will be recorded. By clicking the button below, you acknowledge that your participation in the study is voluntary and that you are aware that you may choose to terminate your participation at any time for any reason.

- o I consent, begin the study
- o I do not consent, I do not wish to participate

2

DIGITAL DIARY QUESTIONS

Work questions

1) Tell us about what work activities did you engage in today.

2) Tell us about when you engaged in work activities today.

3) Tell us about when you engaged in work activities today.

4) Tell us about how did you feel in work activities today.

5) Tell us about who you met in work activities today.

6) Tell us about what devices, applications, tools and platforms did you use in work activities today.

Leisure questions

7) Tell us about what leisure activities did you engage in today.

8) Tell us about when you engaged in leisure activities today.

9) Tell us about when you engaged in leisure activities today.

10) Tell us about how did you feel in leisure activities today.

11) Tell us about who you met in work leisure today.

12) Tell us about what devices, applications, tools and platforms did you use in leisure activities today.

3

Border management practice questions

13) Think of your day as a continuous series of situations. Tell us some stories about how you combined or separated your work and leisure activities and how you switched between work and leisure today in different situations. You can discuss about planned or unpredicted situations.

   Where applicable please indicate what did you do, say and feel and how the time and place of the situation, other people involved in the situation, the digital devices, applications, tools and platforms was used in the situation, and formal or informal rules involved helped you combine or separate work and leisure, or to switch between work and leisure today.

   > Write here your stories

14) If relevant, add here a screenshot, photo, or other type of file of important things that represent or help to explain the situation(s) you were in. For example, those things that helped you to combine or separate work and leisure, or to switch between work and leisure today.

   > Drop file or click here to upload

15) If relevant, add here another file.

   > Drop file or click here to upload

16) If relevant, add here another file.

   > Drop file or click here to upload

4

APPENDIX 2: EXAMPLE OF DIGITAL DIARY

DIGITAL DIARY INFORMATION

Practitioner: DW24 - Adriana

Digital diary time frame: August 25th, 2021 –August 31st, 2021

Digital diary situation: The practitioner worked as a freelance project manager. The practitioner was based in Raches, Greece, during the digital diary time frame.

Practitioner's demographic information: Gender: F; Age 25; Nationality: Romanian; Education: Master's degree; Marital status: single; Family: no children.

<div align="center">START OF THE DIGITAL DIARY</div>

Q1 - Tell us about what work activities you engaged in today.

Day 7	Translating, editing and copywriting, as well as a meeting for priorities setting
Day 6	Editing and translating descriptions of geoparks for an interactive map, sending emails
Day 5	Today I didn't do anything work related
Day 4	I only worked for about 40 minutes yesterday to check some messages and make some last edits on a document.
Day 3	I did some volunteering work for a natural building project and then I worked on a copywriting and editing project.
Day 2	Planning the content of two experiences for an event, a few copywriting tasks and a catch up with a client.
Day 1	I did research for a gamified experience meant to support service providers and tourists to use natural resources more responsibly. I also worked on the last touches for a guide on protecting nature and heritage. I also answered a few emails, had a chat with a client on the priorities of the week and planned the content for a social media post.

Q2 - Tell us about where you engaged in work activities today.

Day 7	In a café with a sort of coworking space
Day 6	In the common space of a hostel
Day 5	Nowhere
Day 4	In the train on my way to another city
Day 3	At a neighbour's house and in our common space from our house.

Day 2	On the terrace of a restaurant nearby where I live and in my room in our shared house.
Day 1	I did most of my work activities at the café next to the place I live in now. I chatted with my client in the restaurant during lunch and planned the social media content in the last part of the day in my house, while hanging out in the common space with some friends.

Q3 - Tell us about when you engaged in work activities today.

Day 7	From 10 am to 3 pm
Day 6	From 9 am to 15 pm
Day 5	At no time
Day 4	At about noon time
Day 3	I worked 2 hours on the volunteering work in the morning from 9 to 11am and then on the editing and copywriting project from 1 to 5 pm.
Day 2	In between 11 am and 4 pm.
Day 1	I engaged in work activities between 12 and 6 pm and then for half an hour during the evening, at around 8:30 pm.

Q4 - Tell us about how you felt in your work activities today.

Day 7	Attentive, determined, slightly tired
Day 6	Concentrated, efficient
Day 5	-
Day 4	Relaxed because I am taking 2 days off so I was just chatting with one of my employers about some ideas and editing a few sentences based on their feedback
Day 3	I felt very sociable and joyful during the volunteering work, and then focused and attentive in the editing and copywritimg tasks.
Day 2	Excited and happy about the upcoming event we're desgining the experiences for and a bit bored during the copywriting tasks.
Day 1	I mostly felt inspired and in flow, I really enjoyed the tasks.

Q5 - Tell us about with whom you engaged in your work activities today.

Day 7	Alone and with one of my clients and colleagues
Day 6	Alone, and also with one of my clients, and with a graphic designer illustrating a concept I worked on for my client
Day 5	-
Day 4	With one of my employers
Day 3	Other volunteers in the morning, then I worked alone in the afternoon.

Day 2	With one of the co-facilitators of the event I`m working for and with one of my clients.
Day 1	I engaged with the manager of the organisation I`m doing most work for during these days, I also had a very short chat with some of the other team members. I also sent a message to one of my other employers. I also engaged with a few other people who also work around the café I worked from and with a few friends during lunch.

Q6 - Tell us about what devices, applications, tools and platforms you used in work activities today.

Day 7	Laptop, Smartphone, Trello, WhatsApp, Google Drive, Google Docs, Google Search, Zoom
Day 6	Google Drive, Google Forms, Google Search, WhatsApp, Gmail, Instagram, Focus
Day 5	-
Day 4	My smartphone, Google Docs, Google Drive, WhatsApp
Day 3	My laptop, Google drive, Google search, Waking Up app
Day 2	My laptop, smartphone, WhatsApp, Google Drive, Microsoft Windows and Excel, Google Search, Medium
Day 1	I have used my laptop, my smartphone, my powerbank. In terms of applications/ platforms, I used WhatsApp, Gmail, Google Drive, Google Photos, Creator Studio, Vsco, Google Search, Trello.

Q7 - Tell us about what free time and leisure activities you engaged in today.

Day 7	Going to an alternative art and crafts space, meeting with a friend for a chat and dinner
Day 6	Going to a specialty coffee shop to enjoy an origin coffee for breakfast, walking in the city and going up to Acropolis, watching the sunset, having a long call with on of my best friends back home
Day 5	Exploring the city with a friend, reading, journaling, having coffee at a specialty coffee bar, listening to a live concert
Day 4	I took a whole day off so the whole day was dedicated to leisure, exploring a new city, hanging out with some friends at different cafés and making new acquaintances
Day 3	I had a brunch with the volunteers helping for the natural building project, I did journaling, I meditated by the sea and then in the evening I took part in a dance class and scrolled Instagram
Day 2	Gardening, watching a tv series on Netflix, playing beach tennis and going for pizza for dinner
Day 1	I had a nice breakfast, then I did some crafts activities in the morning for chilling. I had a coffee and cake with two friends at the bar nearby our house. I uploaded and shared some pictures from a trip I went on in the previous two days and I did some calligraphy. I played a boardgame in the evening and chatted with some friends.

Q8 - Tell us about where you engaged in free time and leisure activities today.

Day 7	In the city, in a space dedicated to arts and crafts which also serves as a bar, at a café and at a friend's house
Day 6	At a café, in Acropolis, in nature
Day 5	In the city I'm visiting at the moment, around specialty coffee shops and alternative hang out spaces
Day 4	In a new city I came to visit
Day 3	At a neighbour's house where the volunteering work was taking place, then in my room, in front of the sea close to my house, and in a nearby open space for outdoors activities
Day 2	Around the house I share, in my room and at the restaurant nearby
Day 1	In my house, at a nearby bar, at a café, online.

Q9 - Tell us about when you engaged in free time and leisure activities today.

Day 7	After 3 pm
Day 6	In the morning before work and after work
Day 5	All day
Day 4	All day long
Day 3	In the morning, before lunch time and after 6:30pm
Day 2	I engaged in free time and leisure both in the morning, going to the garden with a friend, and watching an episode of a new tv series, and then in the evening doing beach tennis and then going for pizza
Day 1	From 8 until 12 am and from 6pm until 8:30pm.

Q10 - Tell us about how you felt in your free time and leisure activities today.

Day 7	Connected, intentional
Day 6	Happy, grateful
Day 5	Present, happy, sociable, immersed with all senses
Day 4	Relaxed, curious, excited
Day 3	I felt present, empathic and active
Day 2	I felt joyful and optimistic
Day 1	I felt relaxed. I also felt inspired while doing morning crafts about some gamification ideas I could propose for the project I'm currently working on. During the coffee time I felt a bit in a hurry because I wanted to stick to my schedule and start working at 12. I also felt a bit time pressured because I would have liked to edit the pictures from my trip but I didn't feel it was a priority for the day.

Q11 - Tell us about with whom you spent your free time and leisure today.

Day 7	Alone and with a friend
Day 6	Alone and calling in with a friend
Day 5	A friend and their friends, people at the hostel where I'm staying
Day 4	A friend and their friends, people from the hostel
Day 3	With some other volunteers, alone and with two friends I have around here
Day 2	With some friends living in the same shared home
Day 1	I spent some leisure time alone, with 2 friends from the area, with my housemates and with friends from back home.

Q12 - Tell us about what devices, applications, tools and platforms you used in your free time and leisure activities today.

Day 7	WhatsApp, Messenger, Instagram, Netflix
Day 6	Messenger, Google Maps, Google Search, TripAdvisor
Day 5	Google maps, Instagram, Messenger, WhatsApp, Waking Up, Presently, Google search
Day 4	Google search, Google maps, Instagram, Messenger, WhatsApp, Spotify
Day 3	My smartphone, Spotify, Instagram, YouTube, Waking Up
Day 2	Laptop, Netflix
Day 1	I used my smartphone, my camera, my laptop, facebook messenger and besides that I used physical tools, such as paints, my bullet journal, and calligraphy pens and notebooks.

Q13 - Think of your day as a continuous series of situations. Tell us some examples about how you combined or separated your work and free time or leisure activities in different situations. Tell us also some examples about how you switched between work and free time or leisure. You can discuss planned or unpredicted situations. When applicable please indicate in your examples: what did you do, say, think and/or feel in the situation the time and place in which the situation occurred which people were involved in the situation, the use of digital devices, applications, tools and platforms in the situation (e.g. mobile phone, laptop, cloud services, social media, crowdworking platforms)

Day 7	In the morning I went to a café where I knew I could do my work. I turned on my laptop for a deep work sessions to finish the final improvements on what I was also working on yesterday, thus I wanted to be distracted as little as possible. I was at the same time talking through Messenger and Whatsapp to a friend back home and to a friend I was supposed to meet. I wasn't 100% focused on the work in the beginning because I still had a few details to arrange with my friend for our meeting in the evening, however this didn't last long so I could have avoided it. I have finished

	everything and uploaded it to the drive. After saving the changes to drive, I closed all the laptop apps to enjoy the view. Afterwards I had a Zoom call with our team where I used Trello to write down the upcoming tasks.
Day 6	I needed to have a deep work session today so I decided to stay in the common space of the hostel which is like a little coworking space. I took a table where I could be alone so that I avoid distractions from fellow travellers. I opened my laptop and set my headphones on to emphasize even more that I'm not in a socializing mode. After checking emails and responding to work related messages on WhatsApp, I wanted to get to work. I wanted to open the documents in Google Drive and I got distracted for a few moments opening Facebook to check a notification from a friend. I had activated an app which pops up a screen before letting me in on Facebook which asks me if that is really what I want to focus on, where I can add my priorities and see them as a reminder in the form "You said you'd rather do a deep work session instead of scrolling Facebook". So this helped me avoid leisure sneaking into work. I closed Facebook and opened the document I was working in, as well as Google Search for information I needed to double check. I started working and set a timer to remind me when every 1 hour has passed. At some point I had to use WhatsApp to guve feedback to a graphic designer about the illustration she made for a concept I worked on last week. Because I went into the WhatsApp Web app I saw I had two more messages from friends and I started to also answer to them without realising free time was sneaking into my deep working time. I said to myself I anyhow had to respond at some point, so I allowed the intrusion given that I was anyhow also still writing with the graphic designer. Then since I was in a messaging mode I also wrote to my client to show the first version of the work from the graphic designer. However, later on when I went out in my leisure time my client kept messaging me on WhatsApp so I also took some 20 minutes while on Acropolis to respond to him and his questions. Our relation is rather friendly and informal, so at some point we were chatting also about my current trip and about his upcoming trip, so the intrusion didn't feel like an intrusion because I was basically also enjoying the time talking to him and I didn't feel the need to differentiate where work ends and leisure begins.
Day 5	I intended the whole time to keep my head off from work. I did have a few conversations about work activities with some people, but besides that I completely tried to separate leisure and work.
Day 4	I only checked work related content during the train ride I had in the morning, afterwards I stopped answering messages about work. I have clearly communicated that I won't reply for the next 48 hours. I have left my laptop back in the house I live so that I make sure I stay away from work while I'm off exploring. I'm allowing messages from work to come in and might read them when sitting by a café and answer if it's something I can do from my phone, such as giving an information, but mostly I am in an off-work mood for 2 days.
Day 3	In the morning I wanted to stay longer at the brunch with the other volunteers and I was quite tired from the volunteering work, but I also really wanted to finish a copywriting and editing project today so I pushed myself to leave and go to my house where I could be alone for a while and

stay focused. I just grabbed a tea and opened the laptop to start work, but then a few of my housemates came back home and then I had some small chat with them. Because they were in a chatty mood, I moved to my room to be able to stay focused just on the work. It was very warm though, so after about 40 minutes I had a quick lunch and continued working from the common space but this time everyone was also with their computers so we could be together yet solely focus on what we each had to do. At some point I wanted to double check an information I was writing about in Google search and got distracted by a notification from a message I received on Facebook. But then my bell of mindfulness from the Waking Up app rang making me realize I was losing focus so I closed Facebook completely and went back to writing. I stayed in a deep focus mood until 5 when I was feeling very tired, so I stopped. I shut down my laptop and put my phone on silent so I could go for a nap. Later I went by the sea to meditate, and I muted my notifications, so that I could enjoy my time with no distractions.

Day 2	Today I was planning the two experiences I've mentioned during a call with my co-facilitator, so the whole time was focused on finishing what we set out to achieve by the end of the 2 hours of work. Even though I was on the terrace, I had my headphones so I stayed very focused. Then I stopped working to have lunch, and afterwards I went back home and worked from there because I wanted to finish my tasks with no interruptions. I only switched between work and free time in the evening when I was chilling but then I had to take a call regarding one of our projects,
Day 1	I combined my work and free time in the morning when I was crafting because my mind started to wander and get active about concepts I could use for the gamification project. However, I did not stop my crafting activity, I kept the thoughts and wrote them down later when I intended to start work. I initially felt a bit frustrated that I was thinking so much of the project instead of just enjoying crafting, but then I felt at ease realizing that I was in a stated of flow which gave me good insights for my work. After finishing my crafts morning, I sat with 2 friends at the bar for a coffee and cake and we mostly chatted about our current work and about the plans we had for the next months. After I went back home, and had a 15 minutes nap, and then I headed to the café to start work. I ordered a coffee, turned on my laptop and checked my messages and emails. My work and free time mixed a bit in the first part because while answering messages I set my pictures from my trip to upload to the cloud so I could share with my friends. After answering my messages and sharing the link to the pictures with my friends, I went on for a deep focus time until 2:30, when I took a break for lunch. I stayed at lunch with some other people working around and I told them about the concept I was writing about, asking for their opinions. At about 3 pm I was back to the computer and finished my first task. Then I moved on to the next one but I got interrupted by a friend passing by who asked about my trip. I chatted with her for 10 minutes and then just continued working until about 5:50 pm. Then I sent the updated documents to the manager and wrote a message to my other employer with a reminder on something I need from them. At 6 pm I finished and went home to do calligraphy in our common space. I

> chatted online with some friends back home and then at 8:30 pm I edited a few pictures and scheduled a post for one of my employers in creator studio. Then at 9 pm I finished and had dinner at home and did some house chores.

Q14 - If relevant, add a screenshot, photo, or other type of file that represent or help to explain the situation(s) you were in. For example, those things that helped you to combine or separate work and free time or leisure, or to switch between work and free time or leisure today. To add click here.

Day 7	-
Day 6	-
Day 5	-
Day 4	-
Day 3	-
Day 2	-
Day 1	-

END OF THE DIGITAL DIARY

APPENDIX 3: PRAXIOGRAPHIC INTERVIEWING INSTRUMENT

BU
Bournemouth
University   **Interview Guidelines**

TITLE OF THE RESEARCH PROJECT
Work and leisure in the digital age: A practice exploration of digital work

Location: _____

Date _____ Time:_____

Interview no: _____ Interview duration: _____ Interview code: _____

_____

INTERVIEWEES' PERSONAL DETAILS

Name: _____

Nationality:_____

Occupation(s): _____

Highest level of education: _____

Age: _____

Gender: _____

INTERVIEWEES' CONTACT INFORMATION

For member checks and in case clarification is needed at a later stage – personal and contact details will be destroyed as soon as project concludes.

Telephone: _____

Email: _____

Other: _____

1

INTRODUCTION

Purpose of the interview

This is an in-depth interview to gain an insider's view in the management of work and leisure borders of digital workers. You have been selected as a key informant to enable me to gain an understanding of how the work and leisure of digital workers manifests in practice. The interview is conducted within my PhD research at Bournemouth University. The data gathered from this interview will be treated confidentially and results will be disseminated for academic purposes only.

Length of interview

The length of this interview is variable but it is anticipated to take 60 to 90 minutes. The interview can be interrupted at any point of time.

Permission to record

In order to analyse the information obtained though this interview the conversation will be audio-recorded. Do you agree to the recording of this interview?

Questions

Do you have any questions before we start with the interview?

INTERVIEW QUESTIONS

We are here to discuss about the practice of digital work. Let's start with a few warm-up questions related to your life as a digital worker:

1) What is your job title?
2) How would you describe your employment type?
3) Think of a typical day of your work, what are your main activities?
4) When do you work? How many hours do you usually work per day/week? Does your work time changes throughout the year (weeks, months, seasons, calendar)?
5) From what places do you travel to work? Does your work location changes throughout the year (weeks, months, seasons, calendar)?
6) Could you please describe how independent are you in choosing the where, when and how you work?
7) What are some of the leisure activities you do in your free time?
8) Does your work influence your free time choices?
9) Does your free time have an influence on your work choices?
10) Overall, how important is work to you?
    O Very Unimportant O Unimportant O Neutral O Important O Very Important
11) And, how important is leisure to you?
    O Very Unimportant O Unimportant O Neutral O Important O Very Important

NOTES AND FOLLOW UP QUESTIONS

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At this point I would like to discuss with you about the role of digital technology in life as a digital worker.

12) Do you use digital technology? O Yes O No
13) What digital technology you use?
14) How often do you use it? How much time do you use it per day?
15) What are the main reasons for you to use digital technology?
16) How do you use digital technologies? How do digital technologies help you achieving your goals?
17) Overall, how important is for you to use digital technologies in your work activities?
    O Not important O Little important O Neither O Important O Very Important
18) And, how important is for you to use digital technology in your leisure life?
    O Not important O Little important O Neither O Important O Very Important

NOTES AND FOLLOW UP QUESTIONS

_____

_____

Now I would like to discuss about how you use digital technology in managing the boundaries between your work and leisure activities.

19) Could you describe in which way you separate or integrate work and leisure in your life. How does digital technology help in doing it?
20) How has the use of digital technology changed how you organise your work/leisure activities in your daily life?
21) In what ways does digital technology influence when (time) you conduct work activities?
22) In what ways does digital technology influence from where (space) you conduct work activities?
23) Do you feel that the use of digital technology helps you to remain engaged or disengage from work/leisure?
24) Are there any rules, implicit or explicit, that you follow?
25) Do you use digital technology to manage the way in which you interact with work/leisure social connections? And if yes, how?
26) How do you manage the process of transiting from work to leisure and vice versa?
27) Think of a situation where work/leisure boundaries mix in time and location, how do you manage and negotiate these boundaries with the closest people around you?
28) How do you negotiate boundaries and expectations with your social contacts at work?
29) Have you found yourself in a situation in which work intruded your leisure time through digital technology?
30) Have you found yourself in a situation in which leisure intruded your work time through digital technology?

3

31) Have you found yourself experiencing a situation in which you found it difficult to keep clear boundaries and differentiate between work and leisure?

32) Have you found yourself in situations where you felt uncomfortable with using technology in managing work/leisure boundaries?

33) Does the use of digital technology make the combination of work/leisure in your life easier / more difficult?

34) When you think of a typical work day, what are your perceived advantages and disadvantages of using digital technology in work and leisure?

35) How does using digital technology in work/leisure make you feel?

36) Overall, how important is for you to use digital technologies in managing the relationship between work and leisure?

O Not important O Little important O Neither O Important O Very Important

NOTES AND FOLLOW UP QUESTIONS

_____

_____

Let's come to the final questions and let's take an outlook into the future in the next 5 years.

37) How do you see yourself working in 5 years time?

38) How do you see the digital worker of the future?

39) How do you see the digital organisation of the future?

40) What do you see as the biggest upcoming changes in the way how we will conduct work/leisure activities in the future?

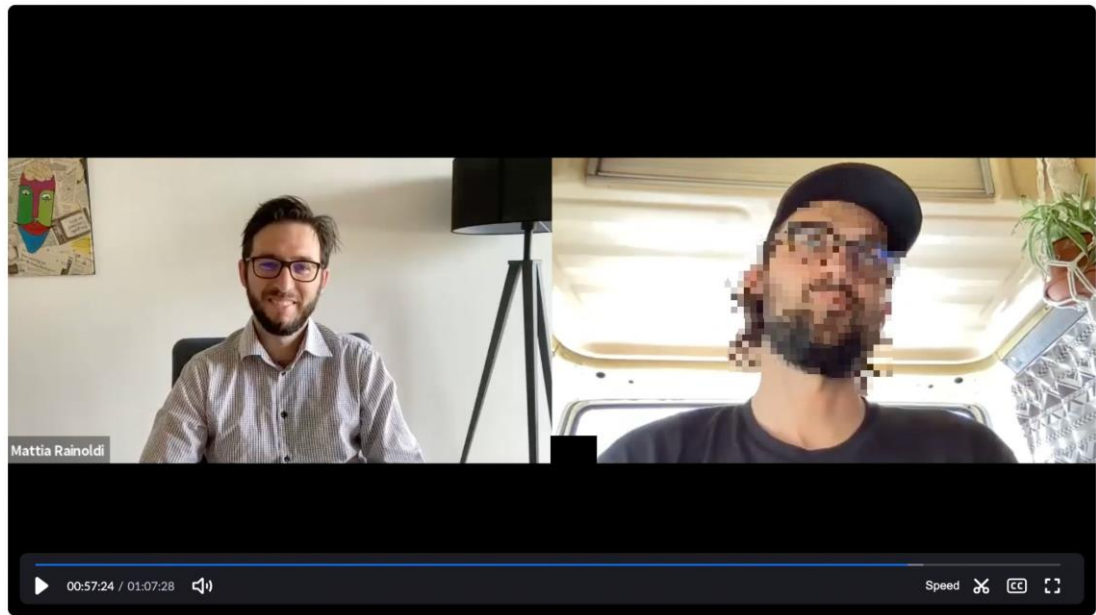**CONCLUSION AND THANKS**

41) Would you to provide any other information related to the topics of this interview that you believe to be important?

42) Do you have any questions about the interview or research project?

Thank you very much for contributing to this research project.

_____

REFLECTION ON THE INTERVIEW SITUATION

_____

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APPENDIX 4: ONLINE INTERVIEW SITUATION

APPENDIX 5: PARTICIPANTS' DEMOGRAPHICS AND ATTRIBUTES

Participant	Pseudonym	Age	Gender	Nationality	Education	Marital status	Family	Work	Employment status	Primary work type	Secondary work type	Archetype
DW1	Charles	38	Male	British	Master	In a partnership	No Children	iGaming writer	Self-employed	Digital freelancer	Digital entrepreneur	Archetype 0
DW2	Jasmine	39	Female	Filipino	Bachelor	Single	Children	Architect	Self-employed	Digital entrepreneur		Archetype 2
DW3	Paolo	31	Male	Italian	Master	In a partnership	No Children	Translator	Self-employed	Digital freelancer		Archetype 4
DW4	Karolina	30	Female	Lithuanian	Bachelor	Single	No Children	Social media strategist	Self-employed	Digital freelancer		Archetype 4
DW5	Catherine	30	Female	American	Bachelor	Single	No Children	Digital marketeer	Self-employed	Digital freelancer		Archetype 0
DW6	Deepak	25	Male	Indian	Master	Single	No Children	Social media manager	Employed	Digital remote employee		Archetype 1
DW7	Leanne	31	Female	British	Bachelor	Single	No Children	Copywriter	Self-employed	Digital freelancer		Archetype 4
DW8	Lazlo	25	Male	German	Master	In a partnership	No Children	Content manager	Employed	Digital remote employee		Archetype 1
DW9	Sarah	26	Female	American	Master	Single	No Children	Virtual yoga teacher	Self-employed	Digital entrepreneur		Archetype 5
DW10	Sofia	26	Female	Bulgarian	Master	In a partnership	No Children	Customer service	Employed	Digital remote employee		Archetype 4
DW11	Elisabeth	32	Female	Austrian	Doctorate	Married	No Children	Professor	Employed/Self employed	Digital remote employee	Digital freelancer	Archetype 5
DW12	Hailey	40	Female	American	A-Level	Single	No Children	Remote work consultant	Self-employed	Digital entrepreneur		Archetype 5
DW13	Frank	49	Male	German	Master	Married	Children	MR specialist	Self-employed	Digital entrepreneur		Archetype 2
DW14	Ante	25	Male	Croatian	Master	In a partnership	No Children	Digital marketeer	Self-employed	Digital freelancer		Archetype 0
DW15	Lotte	24	Female	Dutch	Master	In a partnership	No Children	Interpreter	Self-employed	Digital freelancer		Archetype 3
DW16	José	38	Male	Venezuelan	Master	Married	No Children	Software engineer	Employed	Digital remote employee		Archetype 1
DW17	Lee	29	Male	Chinese	Bachelor	Single	No Children	Tourism entrepreneur	Self-employed	Digital entrepreneur		Archetype 1
DW18	Maria	28	Female	Bulgarian	Bachelor	Single	No Children	Marketing consultant	Self-employed	Digital freelancer		Archetype 3
DW19	Donna	25	Female	American	Bachelor	Single	No Children	Merchandising lead	Employed	Digital remote employee		Archetype 3
DW20	Amina	34	Female	Kazakh	Master	In a partnership	No Children	Consultant	Self-employed	Digital freelancer		Archetype 1
DW21	Olga	28	Female	Russian	Master	Married	No Children	iOS developer	Employed	Digital remote employee		Archetype 1
DW22	Patrick	50	Male	Irish	Doctorate	Married	Children	Lecturer	Employed	Digital remote employee		Archetype 4
DW23	Paul	26	Male	Austrian	Master	Single	No Children	Digital designer	Self-employed	Digital freelancer		Archetype 3
DW24	Adriana	25	Female	Romanian	Master	Single	No Children	Project manager	Self employed	Digital freelancer	Digital volunteer	Archetype 3
DW25	Malaika	42	Female	American	Bachelor	In a partnership	No Children	Real estate agent	Employed/Self employed	Digital remote employee	Digital freelancer	Archetype 1
DW26	Elena	26	Female	Romanian	Master	In a partnership	No Children	Data strategist	Employed	Digital remote employee		Archetype 4
DW27	Diva	28	Female	Indian	Bachelor	In a partnership	No Children	Product manager	Employed	Digital remote employee		Archetype 0
DW28	Ivan	31	Male	Russian	Master	In a partnership	No Children	Architect	Self-employed	Digital entrepreneur		Archetype 1
DW29	Luc	51	Female	French	Master	Single	No Children	Language teacher	Self-employed	Digital freelancer	Digital entrepreneur	Archetype 2
DW30	Yiannis	40	Male	Greek	Master	Single	No Children	Community marketeer	Self-employed	Digital freelancer		Archetype 3
DW31	Oliver	39	Male	American	Master	Single	No Children	Software consultant	Self employed	Digital freelancer	Digital entrepreneur	Archetype 3
DW32	Nicholas	37	Male	Greek	Bachelor	In a partnership	No Children	Career coach	Self-employed	Digital entrepreneur	Digital freelancer	Archetype 1

APPENDIX 6: ETHICS CHECKLIST

Bournemouth University

Research Ethics Checklist

About Your Checklist	
Ethics ID	32301
Date Created	30/04/2020 20:39:44
Status	Approved
Date Approved	10/12/2020 18:26:13
Date Submitted	08/12/2020 08:45:34
Risk	Low

Researcher Details	
Name	Mattia Rainoldi
Faculty	BU Business School
Status	Postgraduate Research (MRes, MPhil, PhD, DProf, EngD, EdD)
Course	Postgraduate Research - BUBS
Have you received funding to support this research project?	No

Project Details	
Title	Work and leisure in the digital economy: A practice exploration of digital work
Start Date of Project	19/09/2016
End Date of Project	31/07/2024
Proposed Start Date of Data Collection	01/11/2020
Original Supervisor	Dimitrios Buhalis
Approver	Natalia Lavrushkina

Summary - no more than 500 words (including detail on background methodology, sample, outcomes, etc.)

Approached from a practice theory perspective and supported by the conceptual logic offered by border theory, the research project aims to explore the emerging paradigm of digital work where digital technology acts as a catalyst of change in blurring and blending work and leisure times and spaces. Despite the amount of literature recognising major shifts in the organisation of work and leisure activities in an increasingly digitally dense environment, there is evidence for a major lack of a holistic understanding and empirical investigation of the practice at the base of the phenomenon. In this context, the research project seeks to contribute to the most recent perspectives on the interplay between work, leisure and digital technology in the field of management and organisation studies. It aims to provide a structured exploration of the implications of emerging digital work practice on the borders between work and leisure, and proposes a categorisation of digital work, which can be used to guide organisational decision making.

Data collection and analysis are guided by sociomaterial principles which provide a novel perspective for exploring the practice of digital work by taking a step aside from traditional ontological positions embedded in determinism and constructivism accounts. Qualitative ethnographic semi-structured interviews will be undertaken to gain insights into the mechanisms and dynamics that constitute digital work. The adoption of ethnographic semi-structured interviews is essential to gather insights into the development, enactment and

accomplishment of practice. The narrative description of the doings and sayings in relation to digital technology made by knowledgeable practitioners as a carrier of practice represent a valuable empirical material for gaining an analytical perspective on the phenomenon, leading to novel theoretical propositions. Prior to the conduction of the interview, participant will be asked to perform an observation of their own practice in their natural settings. The collection of participants' accounts will help to capture the nature of the phenomenon and to gain information rich data to allow for triangulation.

The sample consists of knowledge workers with the prerequisite of having significant experience with the practice of digital work and are selected by means of purposive sampling. It is envisaged that data will be collected from a total of approximately thirty participants. In accordance with the research ethics principles, informed consent will be obtained from all study participants before any data collection commences. To guarantee anonymity and confidentiality, collected research data will be de anonymised in line with the current Data Protection Regulations. Data will be processed using a qualitative data analysis software and analysed by means of a qualitative thematic analysis. The research findings will be disseminated in form of the final thesis, publications in peer reviewed journals, and websites, conference presentations and lectures.

Filter Question: Does your study involve Human Participants?

Participants
Describe the number of participants and specify any inclusion/exclusion criteria to be used
To explore the mechanisms and dynamics that constitute digital work qualitative data will be collected from an envisaged total of approximately thirty participants. Participants will be recruited by adopting a purposive sampling technique. The participants profile consists of two main criteria: a) participants must be an active knowledge worker, b) participants must have engaged with the practice of digital work within 12 months prior to data collection to ensure their vivid recollection of the activities that constitutes the practice of digital work and c) must have have good narrative capabilities in English. No further inclusion or exclusion criteria will be applied.

Do your participants include minors (under 16)?	No
Are your participants considered adults who are competent to give consent but considered vulnerable?	No
Is a Disclosure and Barring Service (DBS) check required for the research activity?	No

Recruitment
Please provide details on intended recruitment methods, include copies of any advertisements.
Within the study population potential participants will be identified without targeting a particular country and approached via social networks sites providing information about the purpose of the research and the nature of the participation. Participants will also be informed that the participation in the study is voluntary and that refusal to participate will have no consequences. Following this step, participants willing to participate in the study will be filtered by asking screening questions based on the sampling criteria to confirm the fit with sampling criteria. Participants fitting the sampling criteria will be invited to take part in the study and informed consent will be sought.

Do you need a Gatekeeper to access your participants?	No

Data Collection Activity	
Will the research involve questionnaire/online survey? If yes, don't forget to attach a copy of the questionnaire/survey or sample of questions.	No
Will the research involve interviews? If Yes, don't forget to attach a copy of the interview questions or sample of questions	Yes
Please provide details e.g. where will the interviews take place. Will you be conducting the interviews or someone else?	
Interviews will take place online via Microsoft Teams or Zoom and will be conducted personally by the researcher. It is envisaged that that interview will last for approx. 60 to 90 minutes. Data will be collected in English. Interviews will be audio recorded by using an audio recorder. Participants will be informed and consent sought. Recordings will be exclusively used for the generation of transcripts. Questions will be asked about work and leisure activities in relationship with the use of digital technology. Prior to the interview participants will be asked to observe their own work and leisure activities and take notes about their use of digital technology. This will be used to inform the interview and to triangulate results.	

The online conduction of the data collection process will to provide a safe and comfortable environment for both the researcher and the participants minimising potential risks and hazards to personal health and safety including the risk of contracting infections from Covid-19.

Will the research involve a focus group? If yes, don't forget to attach a copy of the focus group questions or sample of questions.	No
Will the research involve the collection of audio materials?	Yes
Will your research involve the collection of photographic materials?	No
Will your research involve the collection of video materials/film?	No
Will any audio recordings (or non-anonymised transcript), photographs, video recordings or film be used in any outputs or otherwise made publicly available?	No
Will the study involve discussions of sensitive topics (e.g. sexual activity, drug use, criminal activity)?	No
Will any drugs, placebos or other substances (e.g. food substances, vitamins) be administered to the participants?	No
Will the study involve invasive, intrusive or potential harmful procedures of any kind?	No
Could your research induce psychological stress or anxiety, cause harm or have negative consequences for the participants or researchers (beyond the risks encountered in normal life)?	No
Will your research involve prolonged or repetitive testing?	No

Consent

Describe the process that you will be using to obtain valid consent for participation in the research activities. If consent is not to be obtained explain why.

Informed consent will be obtained from any participant prior to the collection of data. A participant information sheet outlining the nature and purpose of the research, the right to refuse to participate or withdraw from the study and the treatment of the collected data will be provided to each participant prior to the collection of data.

Do your participants include adults who lack/may lack capacity to give consent (at any point in the study)?	No
Will it be necessary for participants to take part in your study without their knowledge and consent?	No

Participant Withdrawal

At what point and how will it be possible for participants to exercise their rights to withdraw from the study?	Participants have the right to withdraw from the study at any time in time prior to and during and after data collection without providing an explanation. After withdrawal from the study, no further information from and about the participant will be collected. Participants will be able to withdraw their data from the study by completing a Participant Withdrawal Form. The Participant Withdrawal Form explains what data at what point can be withdraw from the study.
If a participant withdraws from the study, what will be done with their data?	Participants can withdraw all collected data from the study before data collection has been completed. Withdrawal from the study at this stage means that all collected research data will be destroyed in accordance with BU Data Protection Policy and that none of the data will be included in the study or any publication of the outcomes of the project. With regards to information that we have already collected before the point of withdrawal from the study, participants can request the withdrawal of their data from further use except where data has been anonymised and the analysis has been completed or the results have already been produced as the removal of participant's

<table>
<tr>
<td></td>
<td>data after this point may harm the reliability and accuracy of the research results. This means that only those data identifying the participants will be destroyed in accordance with BU Data Protection Policy and that only data in anonymised form will be included in the study or any publication of the outcomes of the project.</td>
</tr>
</table>

Participant Compensation

Will participants receive financial compensation (or course credits) for their participation?	No
Will financial or other inducements (other than reasonable expenses) be offered to participants?	No

Research Data

Will identifiable personal information be collected, i.e. at an individualised level in a form that identifies or could enable identification of the participant?	Yes

Please give details of the types of information to be collected, e.g. personal characteristics, education, work role, opinions or experiences

In the data collection process, personal sociodemographic data will be collected. This includes age, gender, job role, education, nationality and email contact details. Interviews will be audio recorded and transcribed to enable an analysis of the collected data. All collected data will be treated in line with current Data Protection Regulations.

Will the personal data collected include any special category data, or any information about actual or alleged criminal activity or criminal convictions which are not already in the public domain?	No
Will the information be anonymised/de-identified at any stage during the study?	Yes
Will research outputs include any identifiable personal information i.e. data at an individualised level in a form which identifies or could enable identification of the individual?	No

Storage, Access and Disposal of Research Data

During the study, what data relating to the participants will be stored and where?	During the course of the study, all research data including protocols, recordings, transcripts, personal information, participant agreement forms, participant withdrawal forms in digital form will be stored on the researcher's personal network drive on the BU network and backed up on a password protected data storage device.

Paper records will be digitalised and saved on the researcher's personal network drive on the BU network and backed up on a password protected data storage device after data collection. After being safely digitally stored, paper records will be destroyed in accordance with BU Data Protection Policy. Until destruction, hard copies will be held in a secure location.

Recordings will be removed from the recording devices after being securely stored on the researcher's personal network drive on the BU network and backed up on a password protected data storage device. Recordings will be transcribed to process the data. Without specific consent personal data will be anonymised to guarantee privacy and confidentiality. Pseudonyms or generic descriptors will be used to replace disclosive data. An anonymisation log of all replacements or removals will be created and stored separately from the anonymised data files. Digital copies of the transcripts and any other files referencing to participants' personal data will be encrypted and saved on the researcher's personal network drive on the BU network. All files saved on the researcher's personal network drive on the BU network will be backed up on the password protected storage device. |

How long will the data relating to participants be stored?	Data relating to participants in non-anonymised form will be kept until the date of award [est. 30.09.2023].
During the study, who will have access to the data relating to participants?	During the course of the study, data relating to participants will be treated according to the current Data Protection Legislation and will be accessible only to the authorised persons agreed during consent procedures which exclusively includes the researcher and BU staff or others responsible for monitoring and/or audit of the study. No personal data or information that could be used to identify study participants will be shared with third parties other than electronic transcription services to process the data.
After the study has finished, what data relating to participants will be stored and where? Please indicate whether data will be retained in identifiable form.	After the completion of the research project, any research data in identifiable form which have been stored on the researcher's personal network drive on the BU network or backed up on the password protected storage device will be securely destroyed in accordance with BU Data Protection Policy. Following the end of the research project, research data will be archived in anonymised form in the BU Online Research Data Repository. No personal information in identifiable form will be held after the completion of the research activities.
After the study has finished, how long will data relating to participants be stored?	Data relating to participants will be kept until the date of award [est. 30.09.2023]. After this point, the research data will not contain data relating to participants in a non-identifiable form.
After the study has finished, who will have access to the data relating to participants?	After the completion of the study, research data will be made available to other researchers in anonymised form through the BU Online Research Data Repository. Access to it in this form of data will not be restricted. The shared information will not include any personal data or information that could be used to identify study participants. Research findings in anonymised form will be disseminated through publications in peer reviewed journals and conference presentations.
Will any identifiable participant data be transferred outside of the European Economic Area (EEA)?	No
How and when will the data relating to participants be deleted/destroyed?	Data relating to participants will be kept until the date of award the award of the degree [est. 30.09.2023]. After this point, all data relating to participants will be securely destroyed from any personal network drive or storage device in accordance with the BU Data Protection Policy.
Once your project completes, will any anonymised research data be stored on BU's Online Research Data Repository "BORDaR"?	Yes

Dissemination Plans	
Will you inform participants of the results?	

Final Review	
Are there any other ethical considerations relating to your project which have not been covered above?	No

Risk Assessment	
Have you undertaken an appropriate Risk Assessment?	Yes

Attached documents

Interview Guidlines PhD_MR.pdf - attached on 28/10/2020 20:15:59
Participant Withdrawal Form_V1_MR.pdf - attached on 16/11/2020 13:44:18
Participant Information Sheet_V3_MR.docx - attached on 08/12/2020 08:42:48
Participant Agreement Form_V3_MR.docx - attached on 08/12/2020 08:42:57

APPENDIX 7: PARTICIPANT INFORMATION SHEET

BU
Bournemouth
University

Participant Information Sheet

The title of the research project

Managing work and leisure in the digital economy: A practice exploration of digital work

Invitation to take part

You are being invited to take part in a research project. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

What is the purpose of the project?

This research project is being conducted as part of a PhD degree at Bournemouth University. The purpose of this study is to gain an insider's view into the practice of digital work and its implications for the management of the borders between work and leisure.

Why have I been chosen?

You have been selected as an informant to enable us to gain an understanding of how digital technology is implicated in the practice that relate to the management and organisation of work and leisure activities from the perspective of digital workers. In this research project the participation of thirty professionals who use digital technology to conduct their work is sought.

Do I have to take part?

It is up to you to decide whether or not to take part. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a participant agreement form. We want you to understand what participation involves, before you make a decision on whether to participate.

If you or any family member have an on-going relationship with BU or the research team, e.g. as a member of staff, as a student or other service user, your decision on whether to take part (or continue to take part) will not affect this relationship in any way.

Can I change my mind about taking part?

Yes, you can stop participating in study activities at any time and without giving any reason. To withdraw from the study please request and complete the Participant Withdrawal Form (PWF V1).

If I change my mind, what happens to my information?

After you decide to withdraw from the study, we will not collect any further information from or about you. With regards to information that we have already collected before this point, your rights to access, change or move that information are limited. This is because we need to manage your information in specific ways in order for the research to be reliable and accurate. Further explanation about this is in the Personal Information section below.

What would taking part involve?

Your participation would involve an interview that will last for approx. 60 to 90 minutes. The interview will be conducted online. Prior to the interview you will be asked to keep a digital diary for a period of one week to record your observations about your work and leisure activities and the use of digital technology in their management and organization. The digital diary should take you around 10 to 15 minutes daily to complete.

Will I be reimbursed for taking part?

In return for your time and effort, you will receive an Amazon gift card in the amount of 10 GBP for each submitted digital diary daily entry and the interview. The gift cards will be sent to you as an e-voucher from Bournemouth University after the conclusion of your involvement in the study.

What are the advantages and possible disadvantages or risks of taking part?

Whilst there are no immediate benefits to you participating in the project, it is hoped that this work will contribute to the development of a holistic understanding of the emerging practice of digital work and its impact on the interplay between work and leisure. We do not anticipate any potential causes of discomfort or risks to you in taking part in this study.

What type of information will be sought from me and why is the collection of this information relevant for achieving the research project's objectives?

In the course of the study you will be asked a number of questions regarding digital work practice which will cover topics, such as work and leisure activities and the use of digital technology.

Will I be recorded, and how will the recorded media be used?

The interview will be video and audio recorded. The transcription of the interview recordings and the notes about your activities made in the digital diary will be used only for analysis and for illustration in the final thesis, publications on peer reviewed journals, conference presentations and lectures. Video and audio data will not be included in any output. No other use will be made of them without your written permission, and no one outside the project will be allowed access to the original recordings.

How will my information be managed?

Bournemouth University (BU) is the organisation with overall responsibility for this study and the Data Controller of your personal information, which means that we are responsible for looking after your information and using it appropriately. Research is a task that we perform in the public interest, as part of our core function as a university.

Undertaking this research study involves collecting and/or generating information about you. We manage research data strictly in accordance with:

- ☐ Ethical requirements; and
- ☐ Current data protection laws. These control use of information about identifiable individuals, but do not apply to anonymous research data: "anonymous" means that we have either removed or not collected any pieces of data or links to other data which identify a specific person as the subject or source of a research result.

BU's Research Participant Privacy Notice sets out more information about how we fulfil our responsibilities as a data controller and about your rights as an individual under the data protection legislation. We ask you to read this Notice so that you can fully understand the basis on which we will process your personal information.

Research data will be used only for the purposes of the study or related uses identified in the Privacy Notice or this Information Sheet. To safeguard your rights in relation to your personal information, we will use the minimum personally-identifiable information possible and control access to that data as described below.

Publication

You will not be able to be identified in any external reports or publications about the research without your specific consent. Otherwise your information will only be included in these materials in an anonymous form, i.e. you will not be identifiable.

Research results will be published in form of the final thesis, publications on peer reviewed journals and conference presentations.

Security and access controls

BU will hold the information we collect about you in hard copy in a secure location and on a BU password protected secure network where held electronically.

Personal information which has not been anonymised will be accessed and used only by appropriate, authorised individuals and when this is necessary for the purposes of the research or another purpose identified in the Privacy Notice. This may include giving access to BU staff or others responsible for monitoring and/or audit of the study, who need to ensure that the research is complying with applicable regulations.

Sharing your personal information with third parties

As well as BU staff working on the research project, we may also need to share personal information in non-anonymised for with electronic transcription services to process the data.

Further use of your information

The information collected about you may be used in an anonymous form to support other research projects in the future and access to it in this form will not be restricted. It will not be possible for you to be identified from this data. To enable this use, anonymised data will be added to BU's online Research Data Repository: this is a central location where data is stored, which is accessible to the public.

Keeping your information if you withdraw from the study

If you withdraw from active participation in the study, we will keep information which we have already collected from or about you, if this has on-going relevance or value to the study. This may include your personal identifiable information. As explained above, your legal rights to access, change, delete or move this information are limited as we need to manage your information in specific ways in order for the research to be reliable and accurate. However, if you have concerns about how this will affect you personally, you can raise these with the research team when you withdraw from the study. You can find out more about your rights in relation to your data and how to raise queries or complaints in our Privacy Notice.

Retention of research data

Project governance documentation, including copies of signed **participant agreements**: we keep this documentation for a long period after completion of the research, so that we have records of how we conducted the research and who took part. The only personal information in this documentation will be your name and signature, and we will not be able to link this to any anonymised research results.

Research results

As described above, during the course of the study we will anonymise the information we have collected about you as an individual. This means that we will not hold your personal information in identifiable form after we have completed the research activities.

You can find more specific information about retention periods for personal information in our Privacy Notice.

We keep anonymised research data indefinitely, so that it can be used for other research as described above.

Contact for further information

If you have any questions or would like further information, please contact Mattia Rainoldi (mrainoldi@bournemouth.ac.uk) or Professor Dimitrios Buhalis (dbuhalis@bournemouth.ac.uk) or Professor Adele Ladkin (aladkin@bournemouth.ac.uk).

In case of complaints

Any concerns about the study should be directed to Michael Silk, Deputy Dean Research & Professional Practice of the Faculty of Management, Bournemouth University by email to researchgovernance@bournemouth.ac.uk.

Further use of your information

The information collected about you may be used in an anonymous form to support other research projects in the future and access to it in this form will not be restricted. It will not be possible for you to be identified from this data. To enable this use, anonymised data will be added to BU's online Research Data Repository: this is a central location where data is stored, which is accessible to the public.

Keeping your information if you withdraw from the study

If you withdraw from active participation in the study, we will keep information which we have already collected from or about you, if this has on-going relevance or value to the study. This may include your personal identifiable information. As explained above, your legal rights to access, change, delete or move this information are limited as we need to manage your information in specific ways in order for the research to be reliable and accurate. However, if you have concerns about how this will affect you personally, you can raise these with the research team when you withdraw from the study. You can find out more about your rights in relation to your data and how to raise queries or complaints in our Privacy Notice.

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Research results

As described above, during the course of the study we will anonymise the information we have collected about you as an individual. This means that we will not hold your personal information in identifiable form after we have completed the research activities.

You can find more specific information about retention periods for personal information in our Privacy Notice.

We keep anonymised research data indefinitely, so that it can be used for other research as described above.

Contact for further information

If you have any questions or would like further information, please contact Mattia Rainoldi (mrainoldi@bournemouth.ac.uk) or Professor Dimitrios Buhalis (dbuhalis@bournemouth.ac.uk) or Professor Adele Ladkin (aladkin@bournemouth.ac.uk).

In case of complaints

Any concerns about the study should be directed to Michael Silk, Deputy Dean Research & Professional Practice of the Faculty of Management, Bournemouth University by email to researchgovernance@bournemouth.ac.uk.

APPENDIX 8: PARTICIPANT AGREEMENT FORM

BU
Bournemouth
University

Participant Agreement Form

Full title of project: Managing work and leisure in the digital economy: A practice exploration of digital work ("the Project")

Name, position and contact details of researcher: **Mattia Rainoldi**, Doctoral Researcher, mrainoldi@bournemouth.ac.uk

Name, position and contact details of supervisor: **Dimitrios Buhalis**, Professor, dbuhalis@bournemouth.ac.uk and **Adele Ladkin**, Professor aladkin@bournemouth.ac.uk

Agreement to participate in the study

You should only agree to participate in the study if you agree with all of the statements in this table and accept that participating will involve the listed activities.

I have read and understood the Participant Information Sheet (PIF V5) and have been given access to the BU Research Participant Privacy Notice which sets out how we collect and use personal information (https://www1.bournemouth.ac.uk/about/governance/access-information/data-protection-privacy).
I have had an opportunity to ask questions.
I understand that my participation is voluntary. I can stop participating in research activities at any time without giving a reason and I am free to decline to answer any particular question(s).
I understand that taking part in the research will include the following activity/activities as part of the research:
☐ observing and taking notes
☐ taking part in an interview
☐ being video and audio recorded during the project
☐ my words will be quoted in publications, reports, web pages and other research outputs without using my real name
I understand that, if I withdraw from the study, I will also be able to withdraw my data from further use in the study **except** where my data has been anonymised (as I cannot be identified) or it will be harmful to the project to have my data removed.
I understand that my data may be included in an anonymised form within a dataset to be archived at BU's Online Research Data Repository.
I understand that my data may be used in an anonymised form by the research team to support other research projects in the future, including future publications, reports or presentations.

	Initial box to agree
I consent to take part in the project on the basis set out above	

I confirm my agreement to take part in the project on the basis set out above.

Name of participant (BLOCK CAPITALS)	Date (dd/mm/yyyy)	Signature

Name of researcher (BLOCK CAPITALS)	Date (dd/mm/yyyy)	Signature

When completed a copy should be given to the participant (including a copy of PI Sheet) and a copy retained by the researcher and kept in the local investigator's file.

APPENDIX 9: PARTICIPANT WITHDRAWAL FORM

Participant Withdrawal Form

Full title of project: Work and leisure in the digital economy: A practice exploration of digital work ("the Project")

Name, position and contact details of researcher: **Mattia Rainoldi**, Doctoral Researcher, mrainoldi@bournemouth.ac.uk

Name, position and contact details of supervisor: **Dimitrios Buhalis**, Professor, dbuhalis@bournemouth.ac.uk and **Adele Ladkin**, Professor aladkin@bournemouth.ac.uk

Confirmation of withdrawal from the study

Participant to complete this section. Please initial one of the following boxes:

I confirm that I wish to withdraw from the study before data collection has been completed and that none of my data will be included in the study.	
I confirm that I wish to withdraw all of my data from the study before data analysis has been completed and that none of my data will be included in the study **except** where my data has been anonymised (as I cannot be identified) or it will be harmful to the project to have my data removed.	
I confirm that although the results of the study have already been produced and cannot change, I wish to be forgotten and that all of my personal data is deleted from any records maintained by the university about the study. I understand that this means that only those data identifying me will be deleted.	

Your name is required to verify that you have withdrawn your data from the study as specified above. It may be necessary to share this information with project supervisors, internal examiners, external examiners, and / or journal editors for the purposes of verification of findings and tracing results of studies to the raw data used.

This form will be stored securely until the date of award [est. 30.09.2023], when it will be destroyed, and will not be shared with anyone else.

I confirm that I wish to withdraw from the study on the basis set out above.

_____   _____   _____
Name of participant   Date   Signature
(BLOCK CAPITALS)   (dd/mm/yyyy)

_____   _____   _____
Name of researcher   Date   Signature
(BLOCK CAPITALS)   (dd/mm/yyyy)

When completed a copy should be given to the participant and a copy retained by the researcher kept in the local investigator's file.

APPENDIX 10: EXAMPLE OF AUTOMATED INTERVIEW TRANSCRIPT

INTERVIEW INFORMATION

Practitioner: DW 4 - Karolina

Interview date and time: June 28th, 2021, 14:00 GMT

Interview length: 01:10

Interview situation: The interview started after the introduction of the research project, an overview of the interview process, the collection of demographic information and the obtainment of the practitioner's permission to record the interview. The practitioner is sitting at a table in a living room in a flat in Playa del Carmen, Mexico, and the interviewer (Mattia Rainoldi) is sitting at a desk in an office in Salzburg, Austria.

Practitioner's demographic information: Gender: Female; Age 30; Nationality: Lithuanian; Education: Bachelor's degree; Marital status: single; Family: no children.

START OF THE INTERVIEW

1
00:00:00.329 --> 00:00:00.719
So.

2
00:00:03.540 --> 00:00:19.020
Mattia Rainoldi: So recording is on so as a question gee, I would like to discuss a little bit with you about your practice of being a digital nomad and prepared a couple of.

3
00:00:19.560 --> 00:00:35.070
Mattia Rainoldi: warm up questions related to how you work and how you organize your leisure time as a digital nomad, first of all I would like to ask you what is exactly your job title.

4
00:00:36.810 --> 00:00:41.370
DW 4: Oh, I have a few I don't have one, but my business is social media strategy.

5
00:00:42.300 --> 00:00:42.840
Mattia Rainoldi: All right.

6
00:00:42.900 --> 00:00:44.970
DW 4: Give me some I could be a digital marketer.

7
00:00:50.070 --> 00:00:53.850
Mattia Rainoldi: And how would you describe your employment status.

8
00:00:54.690 --> 00:00:57.600
DW 4: Oh I'm self employed self employed.

9
00:01:00.870 --> 00:01:04.710
Mattia Rainoldi: Are you full time self employed yeah right.

10
00:01:07.770 --> 00:01:14.400
Mattia Rainoldi: So on a typical day of work, what are your main work activities.

11
00:01:16.020 --> 00:01:21.600
DW 4: So I split in between two things I have some English students, so I still teach
English occasionally.

12
00:01:22.770 --> 00:01:34.980
DW 4: Depending on like month by month and then I do social media work so either
I have client calls or I have a pre planing activities anything that's real that that
relates to social media platforms.

13
00:01:36.060 --> 00:01:36.900
Mattia Rainoldi: I see yeah.

14
00:01:39.090 --> 00:01:42.090
Mattia Rainoldi: And what do you enjoy doing when you're not working.

15
00:01:43.980 --> 00:01:53.670
DW 4: Oh gosh I do a lot of spiritual work, so I do a lot of spiritual practices like
meditation, sound healing sessions, I go to a lot of meetings.

16
00:01:55.680 --> 00:02:03.390
DW 4: Um fun meetings most of the time, but they can also be business related. I
don't count meetings as work. Not that kind of meetings anyone.

17
00:02:05.760 --> 00:02:10.260
DW 4: Well, here it's very hot, so I usually go swimming go to the beach, go for walks, cafes.

18
00:02:11.310 --> 00:02:13.560
DW 4: So that would probably be like the main things I do for fun.

19
00:02:14.700 --> 00:02:18.930
Mattia Rainoldi: Alright, you said here, they are also kind of work meetings. Why would you say so?

20
00:02:20.070 --> 00:02:26.580
DW 4: No, no, so, for example, if there's like a business meetup I don't count it as work, even though it is for business.

21
00:02:27.600 --> 00:02:32.430
DW 4: Because I enjoy them. But they're called business meetings so technically some people could consider it work.

22
00:02:33.330 --> 00:02:34.290
Mattia Rainoldi: And why don't you.

23
00:02:35.340 --> 00:02:49.110
DW 4: Because I enjoy it so much. I love communicating with people from like other business areas, I love chatting with them and, like networking with them, so I don't really count us from you work is more when I'm next to my computer and when I have to do some things.

24
00:02:50.910 --> 00:02:51.450
Mattia Rainoldi: All right.

25
00:02:53.070 --> 00:02:57.000
Mattia Rainoldi: that's interesting that you say work is on the computer.

26
00:02:58.920 --> 00:02:59.370
DW 4: For me.

27
00:03:00.990 --> 00:03:07.980
Mattia Rainoldi: Right what is not on the computer, why would you say that work is
just on the computer.

28
00:03:10.050 --> 00:03:18.900
DW 4: Um because well for me, it is because I am a very people person, so I enjoy
meeting people, so if I do something

29
00:03:19.650 --> 00:03:28.920
DW 4: with a person, even if it's business related I don't feel like working, even
though technically it makes me money. So for me what I call work

30
00:03:29.790 --> 00:03:37.170
DW 4: will be something that I actually have to like mentally prepare to do, whether
it's a client session or.

31
00:03:37.980 --> 00:03:47.910
DW 4: social media like pre-planning or designing or something, I still enjoy it, but
if I'm next to computer it's worked for me, because then I cannot be outside I cannot
be like in the

32
00:03:48.750 --> 00:04:03.090
DW 4: sun because I need to be in a place that is like more comfortable, cool air, no
sweating, no sun, like that. So is more about maybe physical limitations, rather than
the actual computer it's.

33
00:04:05.250 --> 00:04:12.960
Mattia Rainoldi: All right, okay so for you, basically, the computer constitutes

34
00:04:14.700 --> 00:04:16.320
Mattia Rainoldi: some kind of.

35
00:04:18.330 --> 00:04:20.490
Mattia Rainoldi: space of work.

36
00:04:21.480 --> 00:04:32.190
DW 4: This out, I think, yes, I mean, of course I use computer for other things to.
Um I think I mentioned that in the interviews as well, like, I do have different spaces
for different things, so I do.

37
00:04:32.910 --> 00:04:39.150
DW 4: I use computer in the phone for all the things I do my meditation session sometimes are on my computer.

38
00:04:39.630 --> 00:04:55.800
DW 4: But it's not a computer itself isn't that that space when i'm next to my desk like I am right now i'm going to work mode so it's something that I have to focus on I prepare for, whereas if i'm on my meditation corner, even if I use my computer it doesn't feel like.

39
00:04:56.910 --> 00:04:58.200
DW 4: more of a place of grace.

40
00:04:59.880 --> 00:05:07.470
Mattia Rainoldi: Okay that's very interesting to to hear from you. So talking about

41
00:05:09.390 --> 00:05:15.750
Mattia Rainoldi: the space of work you mentioned, working from a cafe.

42
00:05:18.060 --> 00:05:25.830
DW 4: Yes, I do that occasionally not as much as a lot of people do, firstly because I'm on calls a lot I don't like to be on calls when I'm in the cafe.

43
00:05:26.280 --> 00:05:37.440
DW 4: So you work in a CAFE I usually only do meetings one one I have a face to face meeting or, if I have some sort of training or social media pre plan sort of like content planning.

44
00:05:38.460 --> 00:05:44.880
DW 4: Because, then I can focus on the screen I don't care what's happening around me doesn't distract me, but if i'm actually working on.

45
00:05:46.470 --> 00:05:51.420
DW 4: One on one conversation or chatting with someone I would probably not be in a cafe.

46
00:05:52.650 --> 00:05:56.820
DW 4: That would be home or or a space where I don't have distractions.

47
00:05:58.260 --> 00:06:05.610
Mattia Rainoldi: Right so but being in a CAFE is being in a place a free time, please.

48
00:06:07.440 --> 00:06:18.990
DW 4: um well I don't know nanda cafes I go to here I guess it depends on the CAFE so here, there are a lot of co working cafes so a lot of people here work in CAFE so I wouldn't say it's just.

49
00:06:19.590 --> 00:06:27.210
DW 4: Having people around who chat it's more like actually business setting or you can connect with other people and talk to them so.

50
00:06:28.290 --> 00:06:36.330
DW 4: It depending on what I do I, I can work in a CAFE if I really want to change the place let's say if I have a lot of meetings in a day.

51
00:06:36.690 --> 00:06:44.820
DW 4: I get tired of sitting at home and comfortable and I want to change scenery so, then I go to a CAFE but I don't have the same kind of work, I do want like.

52
00:06:45.180 --> 00:06:54.450
DW 4: Learning trainings for myself, something that I still have to do work wise but it's not as serious as like one on one calls or one one flight.

53
00:06:56.340 --> 00:07:01.650
Mattia Rainoldi: I understand. Are there other places, where from you work from time to time?

54
00:07:03.480 --> 00:07:05.610
DW 4: Um no actually I don't. Um.

55
00:07:06.840 --> 00:07:11.280
DW 4: I tried to work outside, but I get too distracted, so working outside is not my thing.

56
00:07:12.330 --> 00:07:13.200
DW 4: i'm.

57
00:07:14.580 --> 00:07:16.500
Mattia Rainoldi: What do you mean with working outside.

58
00:07:17.040 --> 00:07:25.980
DW 4: Like either on the rooftop or in the garden or or dependable like depending on which country I'm. Let say if I'm at home in Lithuania

59
00:07:26.370 --> 00:07:39.900
DW 4: I could technically work i'll time we have like a terrorist in the garden never thing but it drives me crazy the sun and the heat and whatever not here on the rooftop it's also too hard so i'm not comfortable, some people are from the beach I.

60
00:07:40.200 --> 00:07:46.050
DW 4: met my computer next Sam So for me it's usually either CAFE co working space or.

61
00:07:47.910 --> 00:07:49.620
Mattia Rainoldi: Whatever exactly based now.

62
00:07:50.310 --> 00:07:51.240
DW 4: Right now i'm in Mexico.

63
00:07:51.720 --> 00:07:52.860
Mattia Rainoldi: we're about.

64
00:07:53.130 --> 00:07:54.270
DW 4: Oh vital Carmen.

65
00:07:55.200 --> 00:07:55.380
yeah.

66
00:07:57.030 --> 00:07:59.160
DW 4: it's not working on it is more now.

67
00:07:59.430 --> 00:07:59.670
yeah.

68
00:08:00.780 --> 00:08:06.690
Mattia Rainoldi: So, and what about the place where are you sitting now is it for your regular place of work.

69
00:08:08.280 --> 00:08:14.730
DW 4: Well, this is just facing the door, but this is a student, I have a studio so it's like a dance.

70
00:08:16.020 --> 00:08:18.660
DW 4: lift up certain table, or whatever you call it.

71
00:08:20.340 --> 00:08:21.720
DW 4: yeah that's why I usually work.

72
00:08:22.860 --> 00:08:27.330
Mattia Rainoldi: So basically you're working also from your own apartment, so to speak.

73
00:08:28.230 --> 00:08:33.750
DW 4: I always work from home, most of the time I want for my own place alright.

74
00:08:33.990 --> 00:08:41.400
Mattia Rainoldi: So how do you differentiate what is your place of work within your apartment and what is not.

75
00:08:42.390 --> 00:08:53.640
DW 4: Oh well, I have a table with a desk and everything set up for my work and then the rest of the things I don't do next to this table, so if I do meditation or how my meditation side my questions my.

76
00:08:54.540 --> 00:09:12.330
DW 4: carpet not carpets like the rug my meditation stuff if I do some relaxing stuff i'll probably be have like two beds for some reason in this apartment, and so I use one bed for my like free time things I just want to watch TV or something, but under the desk I usually only do work.

77
00:09:14.340 --> 00:09:24.120
DW 4: Plus, most of the time when I finished work i'm out of my home like it's very rare that unless it's raining or something i'm usually not staying at home and work.

78
00:09:25.740 --> 00:09:28.680
DW 4: there's too much to do here, I don't have time to be ethical.

79
00:09:29.670 --> 00:09:34.230
Mattia Rainoldi: yeah talking about there is too much to do what is there to do.

80
00:09:36.360 --> 00:09:48.600
DW 4: This whatever you can think of, there are a lot of different sessions in terms of health, so I mentioned already spirituality glasses, there is like yoga other gym sports sports activities there's the beach that people know you're, of course.

81
00:09:49.920 --> 00:09:58.590
DW 4: There are a lot of meetings like pretty much every day, there is a meeting on something like this cryptocurrency meeting there's a business owners meeting or coaches meeting.

82
00:10:00.240 --> 00:10:01.830
DW 4: there's like a women's circle.

83
00:10:01.920 --> 00:10:03.600
DW 4: is literally every day there's something.

84
00:10:04.530 --> 00:10:12.210
DW 4: And even if I don't have someone to meet I can teach them to really go to the main street and go for a while go for a nice meal.

85
00:10:14.490 --> 00:10:15.300
Mattia Rainoldi: Alright, see ya.

86
00:10:17.460 --> 00:10:17.850
Mattia Rainoldi: All right.

87
00:10:17.910 --> 00:10:20.160
DW 4: it's buzzing like we don't have to hear.

88
00:10:25.110 --> 00:10:31.140
Mattia Rainoldi: Okay, I just lost you for a second, but it seems to be working again.

89
00:10:31.920 --> 00:10:35.250
DW 4: Let me give me one second i'll switch the Internet, maybe not help.

90
00:11:01.890 --> 00:11:03.210
DW 4: yeah I think.

91
00:11:07.740 --> 00:11:10.260
Mattia Rainoldi: So, and in terms of time.

92
00:11:11.280 --> 00:11:11.580
Mattia Rainoldi: So.

93
00:11:11.820 --> 00:11:13.380
Mattia Rainoldi: When you generally work.

94
00:11:15.390 --> 00:11:20.340
DW 4: Well, I don't have a set schedule, I make my schedule myself so every week
is a little bit different.

95
00:11:21.420 --> 00:11:28.680
DW 4: Normally I try to work when it's really hot, so I usually work from 11 o'clock
in the morning to about four o'clock or five o'clock in the afternoon.

96
00:11:28.950 --> 00:11:46.080
DW 4: Like I have breaks in between, but that's like the main time when I schedule
my meetings my calls um and then sometimes occasionally like this week I have
extra students, so I have like evening classes, which I usually don't once I finish up
by i'm done i'm out of apartment.

97
00:11:47.190 --> 00:11:57.000
DW 4: In the morning it depends on the week, sometimes I can be busy sometimes
depending on the schedule to like time zones and the students but mostly 11 to fine.

98
00:11:59.460 --> 00:12:05.520
Mattia Rainoldi: Alright, so in your diary, as you mentioned, or two very different
times.

99
00:12:06.600 --> 00:12:09.300
Mattia Rainoldi: it's not just 11 to five wise.

100
00:12:10.740 --> 00:12:23.160
DW 4: Because it really depends on the week so i'm sometimes I have clients who want to have earlier sessions and my prayer sessions, or maybe like, if I have someone from Europe, then obviously the sessions are a little bit earlier to.

101
00:12:24.900 --> 00:12:34.230
DW 4: It just so unpredictable and only thing that I have predictably done are the English classes, because then I have students that I can tell them like what time we're doing it.

102
00:12:34.620 --> 00:12:45.810
DW 4: But if it's any other kind of work, I can schedule a depending on how I feel like I know what I have to do like having a to do list that I have for today, but I don't really put.

103
00:12:46.980 --> 00:12:57.750
DW 4: Something like Okay, every day, every week I do this every day changes, like, for example, for me the weekend could be Wednesday like tomorrow on Tuesday.

104
00:12:58.230 --> 00:13:09.420
DW 4: i'm totally off so it's my day off and next week is probably going to be like Thursday or something and I feel so yeah so it really depends on the week, but if it would be like a typical week let's say.

105
00:13:10.560 --> 00:13:26.460
DW 4: If i'm in Lithuania it's more predictable there's not as much to do with Mexico, so I would work like 11 to four or five day times within the morning, I have my meditations and all that sort of thing and then the evening I spend time with family and friends so.

106
00:13:27.780 --> 00:13:28.080
DW 4: But.

107
00:13:28.620 --> 00:13:34.350
DW 4: There are always exceptions, yes, one of the things that when I started my business and all the work online I realized that.

108
00:13:35.400 --> 00:13:40.020
DW 4: First of all, I don't want to have a calendar, that would be very specific to specific hours.

109
00:13:41.100 --> 00:13:42.480
DW 4: Second, I don't really need it.

110
00:13:45.690 --> 00:13:56.250
Mattia Rainoldi: You mentioned something interesting and like tasks to explain a little bit more about it, you said when I feel like and there is a lot to do.

111
00:13:57.330 --> 00:14:02.550
Mattia Rainoldi: In in your sentence, so you mean that what you mean with that.

112
00:14:04.500 --> 00:14:08.070
DW 4: When I feel like I i'm not sure about what I mean by that, but the.

113
00:14:09.330 --> 00:14:16.680
DW 4: The other part is like, for example in Lithuanians I don't have that much of a social life, so I come there to see my family, so if I stay there for a few months.

114
00:14:17.100 --> 00:14:23.340
DW 4: I don't do much in the evenings like I spend time with family I laughs it's more.

115
00:14:24.210 --> 00:14:34.680
DW 4: home sort of activities, so my life more predictable I have like my schedule is more based on my parents casual obviously time zones are switched as well.

116
00:14:35.190 --> 00:14:44.340
DW 4: But here I have a lot to do so, like a lot to do even outside my work so, then I have to be like really strategic.

117
00:14:44.940 --> 00:15:00.150
DW 4: Otherwise, when you work online, you can work 24 seven that's something that you learn very quickly, so you definitely have to have boundaries of what you want to do, what are your priorities you know what you to do as well, some things you cannot push.

118
00:15:01.980 --> 00:15:09.600
DW 4: And then, what I feel like I guess maybe what I meant was that, like sometimes i'm having a hard day and then i'm not feeling very creative.

119
00:15:10.230 --> 00:15:20.370
DW 4: In terms of my like content planning so, then I don't work that much I go to meet people or I go get inspiration go to do some spiritual practices and then, when I come back i'll come back to work.

120
00:15:22.560 --> 00:15:22.860
Mattia Rainoldi: and

121
00:15:24.780 --> 00:15:34.050
Mattia Rainoldi: You just mentioned boundaries, and that is something that I would like to come back later so let's keep it in mind here.

122
00:15:34.290 --> 00:15:38.610
Mattia Rainoldi: So you said, we need to mean to keep boundaries.

123
00:15:40.260 --> 00:15:40.800
Mattia Rainoldi: Right.

124
00:15:42.270 --> 00:15:50.910
Mattia Rainoldi: let's just go ahead and talk about a little bit about the role of digital technology that you use.

125
00:15:51.480 --> 00:15:56.520
Mattia Rainoldi: In your life as a digital nomad a couple of questions on that before we move.

126
00:15:56.910 --> 00:15:59.070
Mattia Rainoldi: and discussing hold this boundary.

127
00:16:02.400 --> 00:16:09.030
Mattia Rainoldi: So high saw that you use quite a few digital technologies.

128
00:16:09.990 --> 00:16:10.680
DW 4: Not even sure.

129
00:16:11.190 --> 00:16:19.860
DW 4: To tell them all, I was, like every day I keep thinking, I was like surely I use more of that, but sometimes I was just like i'm not sure if I use them enough to consider and using them, you know.

130
00:16:21.120 --> 00:16:25.740
Mattia Rainoldi: yeah can you mention the most important one again and tell me
also.

131
00:16:27.240 --> 00:16:29.010
Mattia Rainoldi: For what reasons you use them.

132
00:16:31.980 --> 00:16:37.860
DW 4: Well, the most important one for me is probably camera because I do a lot of
content, planning and.

133
00:16:38.520 --> 00:16:52.830
DW 4: pretty much everything is on camera for me for my social media to do
anything from meeting posters to advertising stuff to you know posts itself that's
probably, the main one, but I use an extra one like life moon for.

134
00:16:54.510 --> 00:16:55.980
DW 4: Some Apps on my phone.

135
00:16:57.570 --> 00:17:06.990
DW 4: So they're not that consistent, depending on what I need can was a very
consistent one try yellow is one of the big one for me as well, I have a lot of content
there.

136
00:17:08.430 --> 00:17:13.710
DW 4: A lot of pre planning stuff as well, and then the new thing that I started using
recently is the notion.

137
00:17:14.400 --> 00:17:23.820
DW 4: that's my new favorite again that's a lot of pre planning, although now notion
in starting to have all my life on it so it's a really good platform for.

138
00:17:24.240 --> 00:17:35.130
DW 4: Organizing your stuff has a lot of ability it's almost like your life websites to
be on this so that's something that i'm still exploring so it's not the main one right
now but it's starting to be.

139
00:17:36.780 --> 00:17:42.510
DW 4: And then, of course, the social media platforms themselves so like Facebook
and instagram i'm always on it, if i'm working.

140
00:17:47.340 --> 00:17:51.330
Mattia Rainoldi: Our social media platforms for you.

141
00:17:52.380 --> 00:17:54.000
Mattia Rainoldi: Just work.

142
00:17:55.170 --> 00:17:55.800
Mattia Rainoldi: media.

143
00:17:57.600 --> 00:18:06.390
DW 4: No, no they're not but i'm probably one of those people that if I don't have something to do that relates to my business I probably wouldn't do it on social media.

144
00:18:06.870 --> 00:18:21.900
DW 4: Like I love connecting with people so absolutely I connect with my family on social media I talked to my friends, but generally they do most of the things on social media because of my work, even if it relates to my free time let's say if I go to.

145
00:18:23.280 --> 00:18:32.910
DW 4: meditation or something I might take pictures but they're not as much for myself, as it is for the purpose of my business or the purpose of advertising or connecting.

146
00:18:34.980 --> 00:18:48.690
DW 4: out of the blue, like it just for myself, I usually don't like go to on social media and scrawl that's something I don't have time for I have too many creative ideas, so I usually don't do this probably unless there is purpose for it.

147
00:18:49.800 --> 00:18:52.650
DW 4: But I do connect with my family, so I wouldn't say that it's just work.

148
00:18:58.410 --> 00:19:09.900
Mattia Rainoldi: So, you said you use you take sometimes picture in meditation classes for using them for work, there are other examples of such things that you do that.

149
00:19:11.220 --> 00:19:16.020
Mattia Rainoldi: You do something in your free time that is related to your work or something that.

150
00:19:17.430 --> 00:19:19.350
Mattia Rainoldi: Do your work that is more like.

151
00:19:21.270 --> 00:19:21.660
DW 4: yeah.

152
00:19:22.530 --> 00:19:27.240
DW 4: Absolutely so um I guess right now, I still separate my work into because.

153
00:19:28.200 --> 00:19:38.670
DW 4: I teach English because it's more stable so it's a really stable income because there's always people who want to learn English so that I consider more only 100% work mode.

154
00:19:39.180 --> 00:19:50.730
DW 4: My business as such social media management and social media strategy and coaching that was in the past, I don't separate my life from that it is part of really all the time, like.

155
00:19:52.620 --> 00:20:07.440
DW 4: A lot of videos that I take our for my social media, but my business is about me because it relates to launch about so much to spirituality being an entrepreneur being traveler that it's not you can separate it not, in my case.

156
00:20:09.270 --> 00:20:19.380
DW 4: I would never like in the future if I continue to do what I do, I will never be able to separate like Oh, this is my work, I said, like a five or switch everything off and I go off now.

157
00:20:19.950 --> 00:20:32.940
DW 4: Even if I spend time with my family or my boyfriend or with my extended family, I would still be doing something that relates to my business, it could be just something easy that I enjoy I like taking pictures or.

158
00:20:34.890 --> 00:20:35.580
DW 4: Making a.

159
00:20:36.630 --> 00:20:43.260
DW 4: Recording with voice recording video recording I think once you're into printer your entrepreneur 24 seven.

160
00:20:44.820 --> 00:20:49.710
Mattia Rainoldi: All right, how does he make you feel being constantly.

161
00:20:51.900 --> 00:20:54.930
Mattia Rainoldi: Combining word can leisure.

162
00:20:56.310 --> 00:21:11.790
DW 4: I like it it's part of who I am and why I always was like the the the nation of i'm in something that I i've been in since I was like 12 or 13 so I wasn't doing it for money or I didn't even know that's possible, but I was still doing that stuff so it's sort of part of me.

163
00:21:13.740 --> 00:21:22.380
DW 4: I think, just yesterday I had a chat about it, and once you're a coach you're always a coach, no matter whether you're working or not so it's pretty similar, and I think.

164
00:21:23.880 --> 00:21:31.530
DW 4: It really depends on the person's perspective, I had a holiday not too long ago and I realized, I actually like my life more than I, like my holiday.

165
00:21:32.730 --> 00:21:38.520
DW 4: I like that balance between things that makes sense to me something that I feel really passionate about and something that.

166
00:21:39.690 --> 00:21:52.350
DW 4: feels what's the word fulfilling more than just switching off and taking a week of holiday that feels weird to me and I guess it's just because I enjoy the things I do.

167
00:21:54.210 --> 00:22:01.290
DW 4: So, in many cases I wouldn't call it work, but the boundaries are always there, so when I say 24 seven is more like the mindset of.

168
00:22:01.680 --> 00:22:12.510
DW 4: Always seeing opportunities, because that's part of me, but there are boundaries off, you know when when like I sleep, everything is switched off, there is no messages no call no sounds.

169
00:22:14.670 --> 00:22:16.170
DW 4: yeah there are definitely boundaries that you.

170
00:22:17.370 --> 00:22:30.780
Mattia Rainoldi: Bring yeah do you do it also during the day so configuring your devices, you said no sounds know called you do you do it also during your day.

171
00:22:31.980 --> 00:22:40.590
DW 4: Sometimes, depending on what I do i'd say if i'm studying something, then yes, I switch everything off and I keep only the thing that i'm doing it time.

172
00:22:40.920 --> 00:22:52.080
DW 4: Because we have very short attention span, so we get distracted very easily especially actually there's a science, research done that, every time we hear a pain, or the vibration.

173
00:22:52.650 --> 00:23:02.580
DW 4: Our mind automatically goes to see what happens, no matter whether it's important or not So yes, I tried to switch it off if it's something that I have to like really focus on.

174
00:23:03.660 --> 00:23:12.420
DW 4: same with a computer, like, for example, I had Watson before and I heard the sound when we started talking and I had to switch it off because it's distracting me from what's happening on the screen.

175
00:23:13.560 --> 00:23:30.990
Mattia Rainoldi: So you now you're earning let's say in a work setting so you're switching that off the in order not to get that get distracted into your work time, so to speak, do you do you do similar things also when you are in your free time.

176
00:23:33.150 --> 00:23:38.580
DW 4: Like if i'm, for example, find do meditation I usually switch off my like.

177
00:23:39.660 --> 00:23:49.860
DW 4: I used to Toronto airplane mode so wouldn't go because I still have to use my technology for most of the things I do because I have a lot of trainings online rather than face to face.

178
00:23:50.460 --> 00:24:00.870
DW 4: And so, yes, I have to switch things off that people would not distract me nobody would call me if i'm meditating if i'm having like my tea session or something I.

179
00:24:01.770 --> 00:24:10.980
DW 4: call the key around me not like, I have this knowledge around me but it's not working for the purpose of technology is just working as a tool for me to have the the sound or whether meditation.

180
00:24:13.020 --> 00:24:13.740
Mattia Rainoldi: And this thing.

181
00:24:16.740 --> 00:24:29.550
Mattia Rainoldi: You also were talking about you just mentioned briefly holidays and also before of that you mentioned day off, so how, how do you see holiday.

182
00:24:32.400 --> 00:24:39.810
DW 4: Well, I don't take too much holiday what I call holiday holiday is when I am either with people or yeah usually with people.

183
00:24:41.370 --> 00:24:42.090
DW 4: That I don't.

184
00:24:42.630 --> 00:24:51.090
DW 4: Do any so maybe i'll do like both because I have like I have commitments to my clients, but just let it take like three minutes or so, because of the pre planning.

185
00:24:51.480 --> 00:25:07.650
DW 4: So it like it doesn't distract me for anything but I don't do any false I don't do any content pre planning was really the only time I touch the computer is if I need to check something or missing or if I do like a meditation or something but.

186
00:25:09.000 --> 00:25:14.970
DW 4: A holiday is something when i'm just going out of my home place I usually travel.

187
00:25:16.680 --> 00:25:30.600
DW 4: But it doesn't happen too often because usually I mix and match normally my life is let's say I work or five days or six depending on the week good sometimes I have like how days, where I have like three hours a day, so, then I take only one day off a week.

188
00:25:32.610 --> 00:25:39.390
DW 4: And I like it that way, like I like to work, two, three days, take a day off to
travel somewhere can meet some friends to relax and then work again.

189
00:25:41.250 --> 00:25:49.800
DW 4: For me to take like a week off has to be a reason I left on my boyfriend was
coming here to visit me, so I took it off to the time off, but.

190
00:25:50.490 --> 00:26:01.410
DW 4: it's difficult for me because I don't enjoy just being on holiday too much, I,
like the fulfilling work it's not only about money more about just a feeling of doing
something fulfilling.

191
00:26:03.810 --> 00:26:07.560
DW 4: But that's the typical holiday for me just right.

192
00:26:09.360 --> 00:26:09.840
yeah.

193
00:26:11.970 --> 00:26:16.920
Mattia Rainoldi: So basically from what you have been saying it seems like that.

194
00:26:18.300 --> 00:26:31.380
Mattia Rainoldi: You enjoy or you prefer separating what is work from from what is
leisure in some in some ways, and also there are ways.

195
00:26:32.490 --> 00:26:36.210
Mattia Rainoldi: In which you're saying well, those are connected.

196
00:26:39.660 --> 00:26:41.670
DW 4: yeah it's a complicated mix.

197
00:26:43.020 --> 00:26:43.710
DW 4: it's like.

198
00:26:46.470 --> 00:26:53.880
DW 4: I know, so there are some things I definitely consider hundred percent work
and even there are some things that I don't enjoy that much.

199
00:26:56.040 --> 00:27:01.200
DW 4: So that I would definitely consider work I would consider something where I have to like mentally prepare doing it.

200
00:27:02.190 --> 00:27:15.060
DW 4: But there is the other side of work that I love doing and I obviously trying to convert everything that I don't like doing something that I like doing eventually hopefully it's going to be hundred percent of that.

201
00:27:16.200 --> 00:27:26.040
DW 4: But it does relate on like places and financial situation as well, because of course the more financial freedom, you have, the more people, you can have to do what you don't like doing.

202
00:27:27.060 --> 00:27:27.960
DW 4: So that helps a lot.

203
00:27:29.100 --> 00:27:35.430
DW 4: But yeah most of the time I like to have boundaries, when I need them, for example, like if i'm with someone.

204
00:27:36.060 --> 00:27:42.450
DW 4: having dinner, I will switch off my work, no matter what like you know clients call me I would care because.

205
00:27:42.900 --> 00:27:57.630
DW 4: If it's not their time to talk to me, then they don't have access to me, at a time, so this is like a boundary but at the same time, like, if I am by myself and the rooftop enjoying time I might do some work because I don't want it like a mix of both working pleasure.

206
00:28:00.000 --> 00:28:18.060
Mattia Rainoldi: All right, yeah so, how would you say, well, another question so So do you have any routines or rituals that you have in place for switching between work and leisure or for keeping them together.

207
00:28:19.770 --> 00:28:27.270
DW 4: Well um one thing that I use I always change clothes so for sure once I finished my work, I changed.

208
00:28:28.500 --> 00:28:34.500
DW 4: clothes and I change out of them, which I didn't do in the beginning, and I think that starting to do that was really helpful.

209
00:28:35.370 --> 00:28:40.590
DW 4: And another thing is just the place so for me when i'm in bed when i'm chilling.

210
00:28:41.310 --> 00:28:51.600
DW 4: or somewhere else outside I don't have that much of a work mindset, even if I do work it's more relaxing when i'm here sitting in my desk I am fully work mode and.

211
00:28:52.080 --> 00:29:00.060
DW 4: That helps me a lot, so it is not a routine of an action of sorts but it's a routine or sitting down preparing for something preparing my.

212
00:29:01.080 --> 00:29:02.340
DW 4: desk to do so.

213
00:29:03.900 --> 00:29:11.070
Mattia Rainoldi: And what about technologies that he used to have a routine in place also that concerns technologies.

214
00:29:11.970 --> 00:29:20.070
DW 4: is well, I have my calendar and my reminders I think I mentioned that, so I schedule everything I even I schedule it in my free time, so it doesn't have to be like.

215
00:29:20.580 --> 00:29:30.420
DW 4: 10 to 1045 and take time off, but it could be that, like my my working hours are blocked out, I have the to do list that I want to do for a day.

216
00:29:31.170 --> 00:29:43.440
DW 4: I guess a routine of work would be to have a to do list that I review every evening so every evening I write a to do list for the next day, and then the morning I check to go to it, whether I still feel about it.

217
00:29:43.920 --> 00:29:49.560
DW 4: The same way, like whether it is a priority or not so that's probably every two teams sort of thing.

218
00:29:51.690 --> 00:29:58.500
DW 4: I think the rest of my rituals and routines are more for me, as a person, not so much for me to separate work and pleasure.

219
00:30:00.030 --> 00:30:01.290
Mattia Rainoldi: yeah I understand.

220
00:30:05.070 --> 00:30:05.460
Mattia Rainoldi: correctly.

221
00:30:07.740 --> 00:30:10.440
Mattia Rainoldi: Just let me briefly go through.

222
00:30:12.330 --> 00:30:18.750
Mattia Rainoldi: My yard your diary and see there is something here i've made some notes.

223
00:30:22.620 --> 00:30:29.940
Mattia Rainoldi: Right, so you have mentioned, most of the time same devices for leisure and for for work yeah.

224
00:30:30.600 --> 00:30:40.380
DW 4: yeah pretty much I don't change too much, I am limited as well you know when you live a traveling I have one suitcase so not many things change with me everything.

225
00:30:43.350 --> 00:30:47.160
Mattia Rainoldi: But he also said, you have to force what was.

226
00:30:48.630 --> 00:30:53.460
DW 4: Actually, in the beginning, I used one more for personal things like meditations.

227
00:30:56.490 --> 00:31:05.040
DW 4: Recording stuff and just query to being creative and then later on, it just became convenience so.

228
00:31:05.430 --> 00:31:16.170
DW 4: Because I have different ones I have the iPhone and android so I use different system for whatever I need to get done there are some things I prefer an ios and are some things I prefer to do on android.

229
00:31:17.430 --> 00:31:24.090
DW 4: So it just became them, I guess, in the beginning it was more of a separation, I was like okay this phone is just for my pleasure sort of things.

230
00:31:24.870 --> 00:31:39.960
DW 4: or something that I have to do for my my personal personal stuff but you know it's not so much, I think it I learned how to separate it mentally so I don't need that technology to separate me from that so it's more just a preference of what I like to use for what did you.

231
00:31:41.940 --> 00:31:42.840
Mattia Rainoldi: I also.

232
00:31:45.240 --> 00:31:48.540
Mattia Rainoldi: noticed that you have different email addresses.

233
00:31:49.470 --> 00:31:50.700
DW 4: Oh gosh yes, I have a lot.

234
00:31:52.470 --> 00:31:53.580
Mattia Rainoldi: There is a reason for it.

235
00:31:54.420 --> 00:31:58.350
DW 4: Now it's just it just transformation over many years.

236
00:32:00.360 --> 00:32:09.690
DW 4: I think, well, I will, of course, my main email is the one from MAC book, but I think at a time when I was starting a blog I created another one.

237
00:32:11.310 --> 00:32:13.980
DW 4: For this zoom login maybe and.

238
00:32:15.030 --> 00:32:19.140
DW 4: I use one more so for business stuff for sure.

239
00:32:20.550 --> 00:32:36.360
DW 4: But I have a lot of my payments, set up a Google, so I have to gmail for that
so it's just it's just convenience religious the technology limitations, you know I think
like I cannot access my icloud not easily anyway, from my android phone.

240
00:32:37.620 --> 00:32:41.730
DW 4: I can but it takes time just figuring out, and I have a lot of like.

241
00:32:42.420 --> 00:32:43.200
DW 4: Two factor of.

242
00:32:44.640 --> 00:32:49.260
DW 4: Security settings in place for that just annoys me, so I have two things,
depending on what I need to do.

243
00:32:51.600 --> 00:32:51.990
All right.

244
00:32:56.400 --> 00:33:08.760
Mattia Rainoldi: Let me quickly, do you do it also while you have said, you do it
with with email addresses to do it also with social media or.

245
00:33:09.780 --> 00:33:14.790
DW 4: I did at one point I had different accounts for different things, but I don't do
anymore.

246
00:33:17.910 --> 00:33:31.140
DW 4: When I started my business, I mean that way I bought you know, two
separate things, but then I realized my businesses me more so than anything else, so
it doesn't have to be separated.

247
00:33:36.810 --> 00:33:44.940
DW 4: Not anymore, but that is very popular for a lot of people they do have
different things you know behind the personal ones and the business wants and gets
it depends on the business.

248
00:33:45.540 --> 00:33:47.100
Mattia Rainoldi: yeah I think so yeah.

249
00:33:48.510 --> 00:33:52.650
Mattia Rainoldi: Just let me go through your diary once again.

250
00:33:58.290 --> 00:34:06.630
Mattia Rainoldi: So you've seen here once my computer is off i'm ready to relax so is that also kind of a routine for you.

251
00:34:07.680 --> 00:34:20.310
DW 4: If it's at home, yes and and I guess what I mean what I mean is my computer off, of course, I might still use it to watch TV or something, but I have some applications that are open for me when I work.

252
00:34:20.820 --> 00:34:25.770
DW 4: And I keep them open so when I switch them off it doesn't matter if i'm.

253
00:34:26.250 --> 00:34:35.970
DW 4: Still in my computer but that's it work is done, like a switch it off, I don't have to check my calendar anymore, like, I still have reminders and remind me oh hey go to this session or or go there, but.

254
00:34:36.420 --> 00:34:44.250
DW 4: it's not as pressing anymore, whereas when I have applications open during the day, I have to check them because it's almost like.

255
00:34:44.880 --> 00:34:54.360
DW 4: Regular work people like I used to have regular job it's like email, you know you know when the email comes, you need to look at it, because you don't know whether its priority or not so that's pretty much the same than me.

256
00:34:55.020 --> 00:34:59.970
DW 4: I have those applications open I need to check them to see if I have a priority thing to do, or not.

257
00:35:01.290 --> 00:35:04.890
Mattia Rainoldi: Yes, yes, also discuss the year.

258
00:35:06.540 --> 00:35:24.000
Mattia Rainoldi: that's I found also very interesting, it was related to watching TV that it makes it hard for you, when you are watching TV or videos on your computer and then you need to go back to work.

259
00:35:25.080 --> 00:35:36.540
DW 4: yeah so um that's something i'm still sort of figuring it out, because let's say if I have close and sometimes I have like a brain dumping calls whether it's half an hour or an hour.

260
00:35:37.410 --> 00:35:50.700
DW 4: I do get really emerged with watching, something it could be like motivational video on the speaker that I really liked right so it's still sort of work, because I am growing myself as a person it's like a personal development sort of thing.

261
00:35:51.720 --> 00:35:59.880
DW 4: So sometimes it is hard to remember to go back home because I get to merge with something I do and and it's hard to.

262
00:36:00.630 --> 00:36:16.380
DW 4: Go back to like work mode because usually I watch all of those things out of my workspace, even if it is like related to to sort of work like you know personal development could be related to my work, because if I grow it and, like lions growth to but usually I don't do that.

263
00:36:17.730 --> 00:36:22.620
DW 4: on my desk if it's something easier I I I do it and call me yes.

264
00:36:23.610 --> 00:36:36.120
DW 4: So sometimes it is hard to to have that reminder on my phone That was all you gotta go back in like five minutes by back on the call and i'm like what i'm watching this, and this is really good, and I want to see it so that's still a challenge you.

265
00:36:38.160 --> 00:36:40.350
Mattia Rainoldi: So how is challenging for me.

266
00:36:42.510 --> 00:36:55.050
DW 4: Well it's just hard to go back to what I the commitments that, because obviously I, ideally, I would like to continue to do something that i'm doing right now and then, when I finish, then I feel going back to.

267
00:36:56.220 --> 00:37:06.210
DW 4: The pulse thing, but right now I don't have the financial freedom to do so, that is the goal for sure, eventually, because of the same my.

268
00:37:07.590 --> 00:37:12.840
DW 4: The people that I look up to you, they have that sort of like where they can push their meetings.

269
00:37:14.100 --> 00:37:26.640
DW 4: further apart, or they can tell the client that you know they will mean half an hour later I don't have that freedom, yet I am still dependable on the schedule for sure it is a free schedule, but i'm still dependable on schedule.

270
00:37:31.320 --> 00:37:37.500
Mattia Rainoldi: On the other end you return your tech devices do not distract me.

271
00:37:39.480 --> 00:37:40.740
Mattia Rainoldi: See bitcoin.

272
00:37:40.770 --> 00:37:41.880
DW 4: yeah so, for example.

273
00:37:41.880 --> 00:37:44.790
Mattia Rainoldi: What to say or how you see it.

274
00:37:47.430 --> 00:37:54.090
DW 4: No, I guess it's just it's hard, because it depends on the situation, I could contradicts itself, because obviously i'm typing something and I.

275
00:37:54.510 --> 00:38:07.410
DW 4: Maybe you know can't remember what I wrote the day before, so I can't remember how it contradicts, so I would explain how it doesn't but let's say devices don't distract me if I just have them around let's say.

276
00:38:09.660 --> 00:38:14.670
DW 4: If I am on a call with you, even if i'm getting messages and I let's say forget to.

277
00:38:16.800 --> 00:38:18.000
DW 4: I know switch off.

278
00:38:19.260 --> 00:38:28.770
DW 4: Like reminders or calendar reminders or something i'm not the natural reaction is to look down and want to be able to chat.

279
00:38:29.130 --> 00:38:35.760
DW 4: And that second I might still do that because it's a natural reaction, but it does not mentally distract me in a way that.

280
00:38:36.180 --> 00:38:45.870
DW 4: I gotta check I got to see what happens, like in the beginning basket used to happen when I started, you know, every time I got a message, or something I was like oh my God it's urgent I got a champion of change, I gotta.

281
00:38:46.590 --> 00:38:49.950
DW 4: see what happens and what I have to do, even if i'm in the middle of something.

282
00:38:51.180 --> 00:39:08.730
DW 4: But right now, like I have those checks in place where i'm like switching it off, but even if I forget it, it might distract me for a second but it's not a mental change in my stress level like I don't get stressed anymore, based on technology same like let's say some people.

283
00:39:10.440 --> 00:39:15.090
DW 4: A year alone me students saying that you know we didn't work, work, work and then to keep their laptop open.

284
00:39:15.450 --> 00:39:30.570
DW 4: So they will come back to work, for me, that was not the case once i'm out of my work mode, even if i'm on my computer, I will not go back to my work let's say platform and do work unless I want to do it it's not something I feel like because the technology is there.

285
00:39:31.710 --> 00:39:40.980
DW 4: Like I don't see technology as evil like I don't see that as a kid depends on how you use it for me and super helpful and.

286
00:39:42.540 --> 00:39:49.470
DW 4: it's not yeah I choose how to spend my time with technology not technology tells me how I spend my time on it.

287
00:39:51.360 --> 00:39:57.990
DW 4: Does that make sense, so like it does contradict of depending on the situation
of time talking about.

288
00:39:59.430 --> 00:40:03.960
Mattia Rainoldi: So what you were trying to say is that you are in control of it.

289
00:40:05.010 --> 00:40:05.460
DW 4: yeah.

290
00:40:06.660 --> 00:40:07.650
DW 4: yeah summary.

291
00:40:10.350 --> 00:40:10.590
Mattia Rainoldi: Right.

292
00:40:16.620 --> 00:40:17.610
Mattia Rainoldi: Let me see here.

293
00:40:19.110 --> 00:40:21.930
Mattia Rainoldi: So, in your typical day.

294
00:40:23.580 --> 00:40:35.580
Mattia Rainoldi: What are the advantages and these advantages that you perceive the
of using digital technologies for both for leisure.

295
00:40:42.720 --> 00:40:45.660
DW 4: Well, the advantages, is something that I can do.

296
00:40:47.070 --> 00:40:53.850
DW 4: Whatever I want anytime you know, like, if I have my phone I can do work,
and I can also do the things I love doing.

297
00:40:54.960 --> 00:41:00.540
DW 4: Like spiritual practices that don't relate directly to my work so that's
definitely done advantage.

298
00:41:03.000 --> 00:41:03.870
DW 4: um.

299
00:41:05.550 --> 00:41:10.050
DW 4: The connection with people like you can connect with whoever you want to.

300
00:41:10.500 --> 00:41:25.170
DW 4: which I know like 10 years ago, even though technology was kind of already there I didn't know much about and I didn't know how to utilize it and how to like get what I needed, so I appreciate the fact that right now I probably find out anything that.

301
00:41:26.250 --> 00:41:34.110
DW 4: i'm not limited by constraints on the place or location or society so there's definitely an advantage.

302
00:41:35.340 --> 00:41:36.660
DW 4: disadvantage.

303
00:41:39.690 --> 00:41:40.800
DW 4: Well, a disadvantage.

304
00:41:41.850 --> 00:41:48.030
DW 4: not sure if it's technology are more self my work is that I cannot run my business without.

305
00:41:49.110 --> 00:41:49.620
DW 4: not really.

306
00:41:50.910 --> 00:42:06.390
DW 4: So it's kind of the advantage and disadvantage to say i'm a traveler so I chose to work online, I mean there are people that do things like I do face to face, but as a traveler I cannot do that so limitation of my life choice lifestyle.

307
00:42:08.580 --> 00:42:11.760
DW 4: So that's definitely a disadvantage because, if I am.

308
00:42:13.050 --> 00:42:21.990
DW 4: doing what I love face to face, I still need to record it or I still need to take pictures of it because I need the social proof, what I do.

309
00:42:24.330 --> 00:42:29.970
DW 4: When it's raining or sunny and raining at the same time um yeah so that's probably would be the only disadvantage.

310
00:42:35.010 --> 00:42:46.380
DW 4: Everything else I mean, of course, the connections different like for sure face to face meeting give you more energy they give you more connections to people it's more natural but.

311
00:42:47.460 --> 00:42:55.830
DW 4: But I think the impact is still the same were doing online or face to face, which is that the energy you get or receiver give specific different.

312
00:42:56.340 --> 00:43:04.620
Mattia Rainoldi: And in terms of organizing your work, leisure time or spaces and connections.

313
00:43:08.730 --> 00:43:10.260
DW 4: Is it an advantage or disadvantage.

314
00:43:17.070 --> 00:43:21.720
DW 4: Need I mean I think it's an advantage, I mean like technology helps me.

315
00:43:23.310 --> 00:43:25.830
DW 4: To be in at work when I need to be.

316
00:43:27.000 --> 00:43:27.750
DW 4: um.

317
00:43:30.000 --> 00:43:38.700
DW 4: yeah i'm not sure i'm not sure I have an opinion on that or maybe I don't understand the question you know, like sometimes the question is hard to like understand where you're coming from maybe.

318
00:43:39.300 --> 00:43:48.510
Mattia Rainoldi: elaborate I rephrase it for, for you know what i'm trying to see here if you feel that.

319
00:43:50.790 --> 00:43:56.040
Mattia Rainoldi: Work and late so everything digital technology to us.

320
00:43:56.790 --> 00:44:02.340
Mattia Rainoldi: So, have a disadvantage or other an advantage in organizing.

321
00:44:03.870 --> 00:44:15.600
Mattia Rainoldi: Your work time your leisure time so basically it's more on the relationship between work and leisure, then, particularly for one domain or of your life.

322
00:44:16.560 --> 00:44:27.120
DW 4: mm hmm gotcha okay um I think for me it's totally an advantage, like technology helps me have everything organized.

323
00:44:29.130 --> 00:44:34.530
DW 4: In the past, I think I was more of a person who writes things down and who tries to track all the things on.

324
00:44:36.540 --> 00:44:39.780
DW 4: Different notebooks are our calendars but now.

325
00:44:41.400 --> 00:44:45.360
DW 4: I have different things and technology that helped me both with a personal life.

326
00:44:46.710 --> 00:44:57.180
DW 4: and work life, and I think without technology, it will be harder to do that, for me, right now, because I trained myself how to use the technology to my advantage.

327
00:44:57.750 --> 00:45:10.230
DW 4: And I think I appreciate it, I would not say I can find a lot of negative sides to technology, like the digital age, my life that that actually helped me to realize that like old.

328
00:45:12.780 --> 00:45:21.810
Mattia Rainoldi: yeah have you found yourself in a situation way which, through the use of technology work intruded your leisure time.

329
00:45:30.180 --> 00:45:33.570
DW 4: I mean, maybe in the past, more so when I started because.

330
00:45:34.710 --> 00:45:39.750
DW 4: I was having a lot of time on social media trying to understand how everything works and how to.

331
00:45:40.290 --> 00:45:53.790
DW 4: Do stuff and then I was always on like I was always chatting with people are talking and I couldn't separate the talking with my friends to the talking for my business, so I think At first it was.

332
00:45:56.040 --> 00:46:03.240
DW 4: And I think at first I didn't have understanding of how to separate my work time from my leisure time.

333
00:46:03.630 --> 00:46:13.440
DW 4: Like I when I was working full time I always had a great time management skills in order to have any plans, I have my things I did I had my kpis or goals and was so easy.

334
00:46:13.890 --> 00:46:27.870
DW 4: And then I started working online and everything fell apart because I didn't have a boss anymore, nobody told me hey today you got to do this, that was the hard spit and I think that's where I was lost in technology, all the time, because I wasn't sure what I have to do.

335
00:46:29.610 --> 00:46:35.130
DW 4: So it was more like a research time or learning time where I had to learn it for myself.

336
00:46:37.920 --> 00:46:40.200
DW 4: Does that relate to what you were asking.

337
00:46:41.280 --> 00:46:47.100
Mattia Rainoldi: Yes, yes, yes, it does, and you were talking about the past and and now you feel.

338
00:46:48.960 --> 00:46:52.110
DW 4: You feel that are now, including some way.

339
00:46:53.670 --> 00:46:57.750
DW 4: Now I don't I don't find acknowledging yourself I think it's a choice.

340
00:46:58.500 --> 00:47:03.660
DW 4: My boyfriend actually does he's always on calls, even though he does not having business, not that kind of business.

341
00:47:04.050 --> 00:47:10.680
DW 4: he's always all my friends are calling my whatever and i'm always on the phone, for me, I don't have that I choose.

342
00:47:11.130 --> 00:47:15.750
DW 4: What I do with technology if I call my family family family if I talk to my friends, I talked to my friends.

343
00:47:16.740 --> 00:47:28.470
DW 4: If I don't feel like talking to anything I just put my phone far away from me and ignore the rest of the world, so I think technology is a tool that I use to my advantage, I did not get.

344
00:47:30.360 --> 00:47:33.660
DW 4: controlled by nine more but it took a while for sure.

345
00:47:34.980 --> 00:47:49.020
Mattia Rainoldi: So for you, basically dishes have technologies make the combination or or separation of work and leisure more easy is how I understand it.

346
00:47:50.190 --> 00:47:53.790
DW 4: yeah absolutely absolutely I mean it's for me it's intertwined.

347
00:47:54.930 --> 00:47:56.430
DW 4: I think when I had a full time job.

348
00:47:57.510 --> 00:48:10.230
DW 4: It was easy I switched off the work computer I went home and then I did whatever I wanted my own devices, but now everything's related one computer one you know coupons but still similar applications.

349
00:48:11.520 --> 00:48:21.900
DW 4: yeah it's all it all just makes it easier it aligns with what I do it helps me schedule my time and helps me talk to the people, so it's definitely part of my life, rather than.

350
00:48:24.780 --> 00:48:32.130
DW 4: yeah I think it's an integral part of who I am right now, rather than just my work on our just my pleasure.

351
00:48:33.330 --> 00:48:34.440
DW 4: I don't separate itself.

352
00:48:36.960 --> 00:48:43.410
Mattia Rainoldi: So overall let's recap, a little bit on what we have.

353
00:48:44.640 --> 00:48:56.430
Mattia Rainoldi: been discussing, so how you feel how it is important for you to use digital technologies to managing the relationship between work and leisure.

354
00:48:59.100 --> 00:49:01.800
DW 4: Oh it's it's everything is 100%.

355
00:49:03.750 --> 00:49:12.270
DW 4: Everything I do everything I planned on here or on the phone so it's definitely I couldn't do what I do without.

356
00:49:13.980 --> 00:49:17.160
DW 4: Both in terms of timing and in terms of activities that I do.

357
00:49:20.520 --> 00:49:30.450
DW 4: it's integral part it's probably 100% like if I didn't have my schedule I didn't have my schedules or my techniques for time management on my computer and my schedule on my chronology.

358
00:49:30.930 --> 00:49:38.190
DW 4: It would be very hard to start doing everything by myself again doubt like having I mean I could replicate it on.

359
00:49:41.850 --> 00:49:48.360
DW 4: what's the physical stuff like notebooks and subway would be very, very different technology helps me to put everything in place.

360
00:49:55.680 --> 00:50:05.640
Mattia Rainoldi: So let's come to our final questions and before closing hop, I would like to ask you what is.

361
00:50:06.660 --> 00:50:07.770
Mattia Rainoldi: How you managing.

362
00:50:09.030 --> 00:50:14.310
Mattia Rainoldi: The future, so to speak, so you're working digitally.

363
00:50:14.700 --> 00:50:16.740
Mattia Rainoldi: Online most of the time you are.

364
00:50:17.010 --> 00:50:24.000
Mattia Rainoldi: The worker, so how you see yourself working in five years time.

365
00:50:26.580 --> 00:50:30.240
DW 4: was hard to say because a lot of personal things might change, you know there's a personal life.

366
00:50:30.810 --> 00:50:42.090
DW 4: Think about as well, I will potentially have family and that's obviously going to change, as well the good thing is that I am I have doing just to prepare for it, so a lot of things I do, I could do even.

367
00:50:43.260 --> 00:50:49.560
DW 4: When my family around me it's not a big deal, and I think in five years, I.

368
00:50:50.760 --> 00:51:00.450
DW 4: I really want to have more automation in place so right now, I still trade my time for money pretty much pretty similar to what we do in regular sort of job.

369
00:51:02.220 --> 00:51:24.630
DW 4: However, I am working on things that are automated and ones that are in place both not only technologically but financially I wouldn't have to be present as much so, I would still use social media for maybe social proof or such and I would still use some of the technology to plan out.

370
00:51:25.860 --> 00:51:31.140
DW 4: Life in everyday things but I imagine, I would be spending very little time.

371
00:51:32.490 --> 00:51:35.970
DW 4: doing the manual work myself, it would be my team.

372
00:51:38.310 --> 00:51:44.580
Mattia Rainoldi: So while you are trying to say he's out automation but through other people or through technology.

373
00:51:45.600 --> 00:51:52.590
DW 4: Both um so automation if we talked about like websites and courses and let's same.

374
00:51:53.100 --> 00:52:00.450
DW 4: doing some sort of trainings, then it would be automation by technology, so there are the funnels that I have in place i'm starting to have them now, but.

375
00:52:00.840 --> 00:52:08.700
DW 4: they're not like a place where I would be happy about them, so, hopefully in five years, they will be so does the technology side but also automated in terms of.

376
00:52:09.570 --> 00:52:22.740
DW 4: The tasks on the computer or on the technology would be done my by my people, so the only thing that I would be doing is talking to people, so my main job would be to communicate what I need to be done.

377
00:52:23.640 --> 00:52:30.360
DW 4: But the actual manual work will not be done by me so both either by the apology or by people delegation.

378
00:52:31.650 --> 00:52:32.940
DW 4: So that's the ultimate goal.

379
00:52:34.470 --> 00:52:38.340
Mattia Rainoldi: So this is basically the biggest changes, you are seeing coming.

380
00:52:39.390 --> 00:52:44.310
Mattia Rainoldi: On the way that we will that work digital in the future reason.

381
00:52:47.700 --> 00:52:52.440
DW 4: Well, for me, yes, but I can't imagine that happening for everyone at.

382
00:52:54.660 --> 00:52:56.610
DW 4: The end the printer and being.

383
00:52:58.650 --> 00:53:14.100
DW 4: Like working online is not the same, so when somebody has a full time job, and they are working online, they still have their kpis they have their bosses requirements they have things that they need to do because someone else tells them to, so I think.

384
00:53:16.380 --> 00:53:20.400
DW 4: Their life would probably still be dependent on other people.

385
00:53:22.110 --> 00:53:30.540
DW 4: In many ways, and their financial stability, would depend on other people in self employment or entrepreneurship.

386
00:53:32.010 --> 00:53:39.960
DW 4: it's different to you're trying to build something, but hopefully, the idea is to build something that works for you, rather than you work for money.

387
00:53:41.460 --> 00:53:46.110
DW 4: So it is definitely different like I can you know I know some friends of mine also work online right now.

388
00:53:46.650 --> 00:53:56.100
DW 4: But they work for their employers, so their life is completely different to mine they they're still working online and the computer but they don't have freedom because someone else is responsible for their time.

389
00:53:57.570 --> 00:54:04.290
DW 4: So I can imagine the same goals that I set for everyone it's more about your goals and lifestyle and how.

390
00:54:05.940 --> 00:54:09.900
DW 4: Yes, acknowledges just the tool that we will all for sure, be using I mean.

391
00:54:11.130 --> 00:54:18.720
DW 4: I think lots of things will stay the way they are now with Kobe, but I also think that a lot of people will go back to him because.

392
00:54:19.410 --> 00:54:30.480
DW 4: I don't think the world is quite ready for like a digital revolution revolution, where everyone works I don't think so because that comes from human want to be online.

393
00:54:30.990 --> 00:54:39.300
DW 4: You know, like my parents or some of my friends, they would never want to work online they're happy to go to the office they finished the office and they're done I didn't want that.

394
00:54:40.290 --> 00:54:50.100
DW 4: 24 hour mentality, where you are mixing well, not everyone is ready for it, I think it would take years and years until we get to the point where people would be forced to do so.

395
00:54:52.290 --> 00:54:56.430
Mattia Rainoldi: yeah so and how you would see the digital worker.

396
00:54:59.730 --> 00:55:10.350
DW 4: um well I think people will learn how to have more free time and not to prioritize their family time with them else would work.

397
00:55:10.800 --> 00:55:17.730
DW 4: Because I feel like working nine to five whatever it is ours that people work that is not good for our health so.

398
00:55:18.540 --> 00:55:26.730
DW 4: We have that, since what 1940s and that's the same because I was based on factory work now we don't work in factories, at least not a lot of runs.

399
00:55:27.180 --> 00:55:32.640
DW 4: So it's sad and we still have that 80 years later, so hopefully this sort of Kobe situation.

400
00:55:33.510 --> 00:55:51.000
DW 4: For us to actually reevaluate, what are the priorities between work and life balance and we don't have to spend 10 hours working unless we want it right, because I, I do work sometimes then hours you want to do so either because I get to mess with my projects or because I feel like it.

401
00:55:52.320 --> 00:55:56.790
DW 4: But hopefully the people who don't feel like working they wouldn't have to work as much.

402
00:55:57.870 --> 00:56:07.080
DW 4: Hopefully that digital nomad would be someone who is not limited by either society rules or by kesha hopefully we'll be able to be more free.

403
00:56:08.700 --> 00:56:15.180
Mattia Rainoldi: yeah so you mentioned work life balance, do believe, to have a good work life balance so far.

404
00:56:15.210 --> 00:56:16.200
DW 4: yeah sure.

405
00:56:16.440 --> 00:56:17.430
DW 4: Well, I probably should work.

406
00:56:17.520 --> 00:56:20.220
DW 4: Virtually but I never hmm.

407
00:56:20.910 --> 00:56:23.700
Mattia Rainoldi: Sorry, I interrupted you why would you.

408
00:56:24.090 --> 00:56:35.070
DW 4: think I should probably work more actually every time I look at my week schedule i'm like probably work more and then that's part of personal growth my.

409
00:56:35.940 --> 00:56:49.650
DW 4: My coaches, believe that we should work less so i'm still in between the learning about it, but I think i'm still limited by that society expectation of working X hours a week or doing that work, but I definitely work less.

410
00:56:51.870 --> 00:56:54.270
DW 4: than I used to when I worked full time.

411
00:56:57.270 --> 00:57:00.150
Mattia Rainoldi: So he is a big thing for me.

412
00:57:01.410 --> 00:57:13.200
DW 4: know but do it feels guilty, sometimes I think we all feel like Maybe I should you know make more money or work more hours or talk to more people it's just something that.

413
00:57:13.950 --> 00:57:22.890
DW 4: I was used to working full time and it's something that we all have like ingrained to us work hard study hard, it is hard but.

414
00:57:23.790 --> 00:57:35.940
DW 4: i'm two years and, like I started my business three and a half years ago, but of course it took time to actually develop it so now i'm starting to feel like Actually, I would like to work a lot less and then just still make.

415
00:57:37.170 --> 00:57:43.530
DW 4: More money right but that's something that is mentally challenging it's not something that comes naturally for most of us.

416
00:57:47.910 --> 00:57:52.710
Mattia Rainoldi: Right let's come to a conclusion and before we.

417
00:57:53.850 --> 00:57:54.930
Mattia Rainoldi: say goodbye.

418
00:57:56.880 --> 00:58:20.100
Mattia Rainoldi: I have a couple of questions for you, and first, if you have anything else that you'd like to talk about or talk with me about related to the topics we have been discussing if there is anything that I didn't ask you about or that you wanted to say, and you didn't have the chance to say.

419
00:58:21.930 --> 00:58:29.160
DW 4: yeah maybe you know we kind of push the boundaries and the priorities, but I think that's like that was the key for me so.

420
00:58:31.230 --> 00:58:38.700
DW 4: boundaries, not only in terms of what is work and what is not work, what is pleasure, but also in terms of who you are.

421
00:58:39.210 --> 00:58:46.560
DW 4: So it's a lot about choice, and I think hasn't different our own digital worker it matters what you consider your.

422
00:58:47.160 --> 00:58:53.280
DW 4: boundary like let's say, do you want to be available for your clients or your friends after.

423
00:58:53.880 --> 00:59:08.460
DW 4: 6pm right you want to have your phone next year, like my boyfriend he answers the phone calls, even though he doesn't want to talk to people I don't do that you know I my priorities my sanity my priorities my health if I feel like going.

424
00:59:09.960 --> 00:59:17.970
DW 4: To a spiritual meeting it doesn't matter as long as I don't have like a commitment to my client, I will switch everything off and i'll go and nobody would like.

425
00:59:18.810 --> 00:59:24.420
DW 4: Get in my way to take if I need to do this i'm going to do it, no matter what anyone else says, but.

426
00:59:25.320 --> 00:59:34.020
DW 4: That wasn't that came, naturally, to me it wasn't like in the beginning you're always being, I have to do this, I promise to do this, or I feel like I have to be there right.

427
00:59:34.890 --> 00:59:43.620
DW 4: Like sometimes, for example, at one o'clock I come back and I came back tired and i'm like I think one of the days I was writing about it, I feel so tired, I need a nap.

428
00:59:44.070 --> 00:59:53.550
DW 4: And it was definitely out of my plans, it was definitely out of like my schedule and normally I don't feel like that I felt all maybe i'm getting sick or something, but the fact is, I needed to prioritize myself.

429
00:59:53.850 --> 01:00:03.030
DW 4: In that case, I would even call my clients and say we need to reschedule even if it's last minute, because your boundaries your health your boundaries your.

430
01:00:03.600 --> 01:00:13.200
DW 4: Mental State not work, not money on something else that you, so I think that's something that anyone force align no matter for themselves or for for clients.

431
01:00:13.590 --> 01:00:23.190
DW 4: They have to learn how to do, because I feel like when I had full time job, even if you felt bad you had to go to work and fair enough, sometimes we have to run because we don't have a choice, but.

432
01:00:24.150 --> 01:00:34.890
DW 4: I think we need to ask why and it's important to ask yourself why do you feel like that you know, is it is it strong enough to tell someone that can do it today.

433
01:00:35.790 --> 01:00:48.840
DW 4: Because we don't have that mental boundary for now personal life right sometimes you need space for people to, and we feel bad about it, but I think that's important to learn how to prioritize.

434
01:00:50.010 --> 01:00:51.420
Mattia Rainoldi: that's very interesting.

435
01:00:52.830 --> 01:01:00.450
DW 4: So so that's like a priority and boundary I guess in one sort of thing priorities you, no matter what.

436
01:01:01.350 --> 01:01:09.930
DW 4: And you have to make your space, and you know, for some people, that can be go play video games that's totally fine I like whatever people say oh you're spending hours on.

437
01:01:10.620 --> 01:01:20.700
DW 4: computer games So what if that helps the person switch off then that's what they should be doing it doesn't matter it's irrelevant there's no such thing same with technology there's no such thing as good or bad.

438
01:01:21.420 --> 01:01:27.900
DW 4: I mean unless you're eating like cakes every day that's probably not so good, but generally as long as it is mentally.

439
01:01:28.770 --> 01:01:41.070
DW 4: Like helping you with something, then, and we should do that and we should not be like Oh, you should do more of that more of this, you should be more like this, there are too many limitations and our societies.

440
01:01:42.300 --> 01:01:42.810
DW 4: like that.

441
01:01:45.420 --> 01:01:49.440
DW 4: And then the priorities I guess another thing that maybe we didn't touch too much.

442
01:01:51.450 --> 01:02:01.800
DW 4: We will always have hundreds of things to do, we have hundreds ideas that we want to work on and knowing how to or finding a way that works for you, a priority.

443
01:02:02.610 --> 01:02:07.080
DW 4: Is super important you know, like when you learn how to prioritize and sometimes I feel.

444
01:02:07.620 --> 01:02:16.920
DW 4: Like I have my list and whatever not and sometimes I wake up and I get distracted with like things I have to do and and I ended up end up not doing something, but I know how to get back.

445
01:02:17.880 --> 01:02:29.700
DW 4: stay with feeling terrible and say I feel sad for a day or the reason nothing happens right you just mentally feel exhausted, you need to find ways or methods that help you go back to more.

446
01:02:30.990 --> 01:02:48.750
DW 4: doesn't mean that your feelings are not valid, but it does mean that you know how to get back on track, rather than get lost in that process off victim mentality something happened to me something did something to me now you choose how someone facts you or something.

447
01:02:51.330 --> 01:02:56.430
Mattia Rainoldi: yeah that's very things idea, thank you very much for sharing it with me.

448
01:02:57.390 --> 01:02:57.870
For sure.

449
01:02:59.490 --> 01:03:01.050
Mattia Rainoldi: If anything else.

450
01:03:01.650 --> 01:03:06.120
DW 4: No nothing that was just something yeah we can touch before right.

451
01:03:07.170 --> 01:03:11.760
Mattia Rainoldi: All right, so last question for you, and is it.

452
01:03:13.140 --> 01:03:19.740
Mattia Rainoldi: Do you have any questions about this interview or this research process.

453
01:03:21.210 --> 01:03:21.570
Mattia Rainoldi: brought.

454
01:03:23.070 --> 01:03:24.600
Mattia Rainoldi: that you would like to ask.

455
01:03:25.530 --> 01:03:31.980
DW 4: yeah I was really curious what what sort of hypothesis, did you base this on or like what kind of.

456
01:03:33.180 --> 01:03:35.790
DW 4: thing you're trying to prove or disprove.

457
01:03:37.980 --> 01:03:40.860
Mattia Rainoldi: not trying to prove or disprove anything.

458
01:03:42.030 --> 01:03:54.000
Mattia Rainoldi: I am looking at exactly the practice aspect of how people are managing the relationship between work and leisure.

459
01:03:54.540 --> 01:04:11.310
Mattia Rainoldi: And in these days with all of digital worker so digital economic come seem very strongly as a moderator or as an influencer of how this relationship works and that is what interested me.

460
01:04:12.600 --> 01:04:16.350
Mattia Rainoldi: strongly to do this to do this project because.

461
01:04:17.820 --> 01:04:22.260
Mattia Rainoldi: It affects me personally, and so, so that was the reason.

462
01:04:23.490 --> 01:04:29.730
Mattia Rainoldi: be behind it and they see a great potential in digital work for the future.

463
01:04:31.440 --> 01:04:39.510
Mattia Rainoldi: And at the beginning of my study I in reading hold the economics.

464
01:04:41.280 --> 01:04:52.350
Mattia Rainoldi: Studies and so and I don't know if you if you know about it, if you know anything about john Maynard Keynes so of famous very famous economist.

465
01:04:52.680 --> 01:05:16.170
Mattia Rainoldi: So in 1930 he predicted that hundred years later, so basically in 2030 people would have been working only 15 hours a week sod sat down and then because of technological advancements so we have all the technological advancements and we are still working way beyond.

466
01:05:17.190 --> 01:05:27.240
Mattia Rainoldi: The 15 hours a week so it's also was a very interesting thing, so the prediction there was people would invest more time in in doing leisure.

467
01:05:27.720 --> 01:05:43.320
Mattia Rainoldi: Activities rather than than work activities because most of the work will have been taken over from optimization and we are moving towards that aim so you're seeing countries are reducing the the working hours a week.

468
01:05:45.150 --> 01:05:56.220
Mattia Rainoldi: And we are seeing basically the standard of living, rising, and these countries are not becoming poor but they're becoming richer, more productive, because people are happier.

469
01:05:57.540 --> 01:06:12.630
Mattia Rainoldi: And when they are going to work, they are not oh my God, I need to go to work, but they are motivated that a guess probably they collected, a lot of energy from their their free time but it doesn't need to be four days work in three.

470
01:06:12.630 --> 01:06:13.440
Days.

471
01:06:14.580 --> 01:06:20.670
Mattia Rainoldi: They off can be something different, as you were describing for yourself.

472
01:06:21.570 --> 01:06:39.480
Mattia Rainoldi: So could you share two things differently according to also to you, are more to your leisure priorities, rather than just a word we're working so the leisure leisure activities, then stay in a corner, they have just one.

473
01:06:43.080 --> 01:06:54.150
DW 4: Interesting okay well yeah actually um what you're saying about that kind of missed it's interesting because I do believe that forward was not so much.

474
01:06:55.170 --> 01:06:59.280
DW 4: a disease that we had to have, I think it's the revolution that we have to pass.

475
01:07:00.720 --> 01:07:10.680
DW 4: To our workplace so yeah like obviously it was the health concern, but I think it had to happen, because otherwise, people would have never been forced to change or the company this society.

476
01:07:11.310 --> 01:07:17.400
DW 4: would have never been forced to change right because there is no change
why, why would you give someone more freedom right it's the.

477
01:07:20.190 --> 01:07:27.180
DW 4: call it a industrial mindset right everyone worked in the factory was still work
in factories to some extent yeah.

478
01:07:28.050 --> 01:07:33.090
DW 4: That has to change, because we don't have that anymore so thankful, because
just pushed it.

479
01:07:33.960 --> 01:07:42.120
DW 4: So much faster than maybe we would have done them selves but there isn't a
revolution, I mean look at it like when I travel so much I need a lot of digital people.

480
01:07:42.840 --> 01:07:51.000
DW 4: And a lot of them started way earlier than I did I didn't even know that was
possible when I was 18 now 18 year olds do that, more so than we older people do.

481
01:07:52.650 --> 01:07:53.970
DW 4: So that's pretty.

482
01:07:54.990 --> 01:08:09.120
DW 4: interesting, but I do think I don't know like how many people are going to
like talk to women, you know I don't know how you look at it, but it could be that
your results for your interviews might be different if you talk to people who have
digital work.

483
01:08:09.810 --> 01:08:20.910
DW 4: By freelancing and digital work by business owning because I think that is a
huge difference from what I see with my friends, and what I see with people like my
colleagues will have their own.

484
01:08:22.890 --> 01:08:25.200
DW 4: mindset is a bit different and their.

485
01:08:26.250 --> 01:08:28.290
DW 4: Their findings are definitely different.

486
01:08:29.310 --> 01:08:34.770
Mattia Rainoldi: Yes, he is what i'm doing trying to put together a sample with.

487
01:08:35.250 --> 01:08:39.120
Mattia Rainoldi: makes people love only those that are.

488
01:08:40.260 --> 01:08:53.250
Mattia Rainoldi: working as a digital nomad or freelance freelancer or server them, I mean going to interview also people that have a more classical way.

489
01:08:54.360 --> 01:09:06.270
Mattia Rainoldi: of working and the interesting thing, so the iPod is is that I have in the back of my mind that on paper you look that it's different.

490
01:09:07.470 --> 01:09:19.920
Mattia Rainoldi: But what I believe that are there going to be a lot of similarities in the way of organizing how the way of working and because, on paper, it looks totally different.

491
01:09:20.850 --> 01:09:21.930
DW 4: mm hmm right.

492
01:09:22.140 --> 01:09:26.670
Mattia Rainoldi: yeah so we'll see what it comes out after after i'm done with.

493
01:09:28.530 --> 01:09:48.510
Mattia Rainoldi: Those interviews yeah then then i'm going to use the interviews also i'm going to evaluate them and call them and then i'm going to make on algorithm around on on all the data and trying to see if there is any distance between the different personas.

494
01:09:49.890 --> 01:09:50.520
Mattia Rainoldi: What we'll see.

495
01:09:51.270 --> 01:09:52.320
DW 4: In a be interesting.

496
01:09:52.500 --> 01:09:54.270
Mattia Rainoldi: yeah i'm sure it will.

497
01:09:55.560 --> 01:09:56.040
For sure.

498
01:09:57.570 --> 01:09:59.130
Mattia Rainoldi: Any other questions yeah.

499
01:09:59.790 --> 01:10:00.930
DW 4: Well, I don't think so.

500
01:10:01.230 --> 01:10:04.260
Mattia Rainoldi: So now, I conclude that the recording.

APPENDIX 11: TRANSCRIPTION ANNOTATIONS

Interview feature	Representation	Interview annotation examples
Emphasis	Capital letters	Elisabeth: It's a, it safeguards my work, the high-quality work. But it also safeguards my free time because last week, for example, I WAS in fact on a holiday, and there I didn't respond to, I think, very little emails if any, meaning, it also really safeguards my leisure time, so if a day I'm not working, I'm actually doing something different, then, if it's, this is the mechanism for it.
Pause	Short pause (p) Long pause (pause)	Charles: I don't know I just, I just think that (p), I think that.
Assent and dissent sounds	uh-huh, mm-hmm uh-uh, uhn-uhn	José: But in a when I'm traveling, I like that, you know, like, waking up in the morning, go walking around and find a good place to have a coffee or maybe take my laptop and work from there. I don't like that that much, but sometimes I do it and, and basically close to the nature of that's what I always look for. MR: Mm-hmm, you're saying, you're working from cafés and didn't like it very much. Why, why is that?
Nonverbal sounds	um	Paolo: Um, I just accept that there is no clear separation when it comes to my mobile phone and it's something I thought about quite often […].
Interruptions	-	MR: At the beginning you said to me that the first thing that you do after waking up, well probably not the very first but after few moments, you get your coffee and then you check your emails on, on your smartphone. How does it - Frank: Just give me a second, I need to. Sorry, I was distracted from my mother, she's just contacted me. Okay sorry, there we go, sorry, can you repeat your question?
Overlapping speech	(overlap)	MR: Can you give me a little bit more details about why Frank: (overlap) Yes (end of overlap). MR: is it [mountain biking] an escape for you?
Audibility problems	[inaudible]	MR: What is your job title? Hailey: [Inaudible] work productivity consultant. Interviewer: Can you say it again? I couldn't hear you. Hailey: Remote work productivity consultant.
Laughing and similar features	(laugh) (cough)	Elisabeth: First it's probably a habit and second again to, I don't know (laugh), like to be, to be sure that nothing urgent is happening, there is no emergency somewhere.

Source: Adapted from King et al. (2019)

APPENDIX 12: EXAMPLE OF EDITED INTERVIEW TRANSCRIPT

INTERVIEW INFORMATION

Practitioner: DW12 - Hailey

Interview date and time: July 22nd, 2021, 18:05 GMT

Interview length: 01:24

Interview situation: The interview started after the introduction of the research project, an overview of the interview process, the collection of demographic information, and the obtainment of the practitioner's permission to record the interview. The practitioner is sitting at a table in a living room in a flat in Oaxaca, Mexico, and the interviewer (Mattia Rainoldi) is sitting at a desk in an office in Salzburg, Austria.

Practitioner's demographic information: Gender: Female; Age 40; Nationality: USA; Education: A-Level, Marital status: single; Family: no children.

START OF THE INTERVIEW

Mattia Rainoldi: All right, let's get started. So, to start, there are very few simple warm-up questions for you, and the first one is a simple one, what is your job title?

DW12: [Inaudible] Work productivity consultant.

Mattia Rainoldi: Can you say it again? I couldn't hear you exactly.

DW12: Remote work productivity consultant.

Mattia Rainoldi: All right, I'm just going to take a note. Very good, and how would you describe your employment type?

DW12: I am self-employed.

Mattia Rainoldi: Mm-hmm, are you full-time, part-time? How would you describe that?

DW12: Um, yeah, full-time, self-employed, um, doing it all myself, (laugh) entrepreneur, solo, solopreneur (laugh).

Mattia Rainoldi: [Inaudible](laugh). So, when you think about your typical day how, how is that organised for you?

DW12: Um, my typical workday, I, I do keep very, try to keep very organised with routine and structure, and so, you know, I usually I get up, but I have some, some time to myself, usually last about an hour and a half to two hours. Um, I wake up without an alarm because I've designed my life that way. It's great, and yeah, after I kind of spend some time just taking care of myself in the morning and then I dive into work, sometimes I'll listen to a podcast to kind of as I'm finishing up with whatever like maybe eating breakfast or something and transition into work and um, so I'll start to work and usually, you know, I spend most of my time on LinkedIn so that's kind of where my first bit of first bit of my day is. My mornings are, um, I don't do my, my deep dive work in the mornings that's more for me to, I eat, I eat a lot, so I take a lot of breaks to eat, especially in the, in the first half of the day, so my work sprints are a little bit shorter in the morning, and I do calls in the morning, it's kind of my social time and then, you know, I have lunch and after lunch, is when I don't, I don't usually have afternoon calls, and that's when I do my deep dive work and, um spend a few hours doing that, and then I end my day. Um, it varies depending on what, what day it is and what I've got going on. Usually, the first half of my work week is heavier, towards the end a bit lighter, so my day ends a little earlier towards the end of the week and then, um, and then I go and do whatever I want the rest of the day, go hang out with friends, go out to eat. Yesterday I just walked around the city centre, didn't really do much, but just walk around with my dog, um or (p) yeah weekends, I try to disconnect more, usually, sometimes I average about like one to two hours or so of work, just kind of like planning and getting ready for the week. But the weekend it varies depending on what I'm doing, what I'm doing it with, where I'm going, you know, if I get away for the weekend, or if I just stay in town and hang out with friends, social stuff, social distancing during a pandemic (laugh) and so, yeah does that answer your question?

Mattia Rainoldi: Yes, it does (laugh), thank you. There are a couple of things you mentioned that are very interesting to me, so, um, the first thing that you try to keep a structure and my question there is how flexible is your structure?

DW12: Yeah, it's pretty flexible, um, even, [inaudible], so what I do is I basically kind of sort out what my goals are, and then I, [inaudible] these are actual techniques that I teach my coaching, I blueprint my calendar, so that I, you know, I, I do everything that I need to each day, each week, each month to reach those goals, so I know that when I look at my week, and it's planned, and you saw the little, I gave you the screenshots, as it's planned that I give myself, there are many flexible, but I know that when I make the choice to adjust things to be flexible, that that does affect my week and, and you know, and my goal, so it's always in the back of my mind, but it doesn't let that, you know, I'm not rigid with it, so um if something comes up and I want to adjust, then I get to have that choice, again knowing, you know, I can adjust, but I have to adjust (laugh). And in the morning, like I have on my, my calendar, I have like 30 minutes to wake up because I don't wake up with the alarm, and so I just kind of give myself a time frame to get it to be flexible, um, and even, even my lunch it's different days, different times, or if I want, you know, someone may say hey do you want to co-work today with me at some café or restaurant. So, then I'll pack up and, obviously, whatever I had planned for that 30 minutes of packing up and getting there, I'm adjusting that and I'll get there and I'll be social with them, um, and again it's all just like being very aware in the moment of how this affects the long-term game, right like there's present DW12 and there's future DW12 and I get to decide, you know, in that moment which one am I going to sacrifice and it's totally okay either one, um yeah.

Mattia Rainoldi: All right, so you said, 'which one I'm going to sacrifice' so, um, how is the choice of sacrificing made, and what are you sacrificing?

DW12: Yeah, so like an example would be, um, if I, you know, after this call had, you know, plans to do two hours or an hour and a half or something of work on, um, I'm co-founding a coworking, um virtual co-work club, so if I dedicated time to that and then someone messaged me and said 'hey do you want to go co-work with me' well, of course, that takes me time to kind of packed up my stuff like I said and go. So that makes that, in that moment, I'm giving present DW12 the, the freedom to go and meet up and be social and do all of that, knowing that it's the long game, you know, this, this time frame that I put aside to working towards this project I'm going to have to adjust that which is then going to adjust, you know, I need to adjust my, my schedule to get to reach the goal for that. Sorry my little chihuahua's crying, hold on one second (laugh) (digital nomads briefly leave the conversation to take care of the dog). Okay,

so it's yeah, I mean, maybe sacrifice isn't the most appropriate word, but there is a sense of that, you know, like, I am not so rigid that wouldn't lose opportunities that present themselves to be able to socialise or go do whatever I want in that, for the present DW12 that, you know, I'm not like 'no I have this thing that I have to do', you know, I get to make the choice right, like is which one is more important to me, which one do I want to focus on and just knowing that, that choice in that moment will affect my future.

Mattia Rainoldi: Mm-hmm. So, what you're trying to say here is that, um, you decide also (p) when something, um, when something unplanned comes up based on priority?

DW12: Yeah, um, yeah, priority, and, and how I'm feeling and what I, what I need in my life as well, like there are definitely times in my life, where I need to be a little bit more social, because I, maybe I haven't been or, I need to just have some more fun because I've been really focused at work and things like that, so it's being aware of what I need personally, as well as professionally when balancing work and life like that.

Mattia Rainoldi: Mm-hmm. So, you just mentioned the word balanced, so what makes for you a balanced day or your balanced week, or something like that?

DW12: Yeah, so the way I look at balance is more from a high-level view because you may have one day out of the week where you didn't really feel balanced, you know, like, um, Monday, I ended up not feeling well and needed to just take the whole day off, which then affected my whole week, so I definitely worked much longer on Tuesday this week and, you know, I took my break because I needed them well, and, um, I still worked many more hours, and so, but that doesn't mean that I'm out of balance, because I worked one extra-long day. You know, that's where you kind of zoom back and you look at the, the week as a whole and month as a whole and, overall, did you, did you feel balanced, did you feel, um, you know, like you were achieving your goals, but not basically killing yourself, you know, a big piece of this is being very self-aware and feeling what your body needs and having a toolkit of resources to be able to pull from when you need it to help keep yourself balance. Um, so for me, and one example is, I am from Florida, so I'm from the coast, I'm a total beach girl, I love the water. And where I am currently, it's landlocked, there's no water, there's no

water here, and when I stay somewhere for too long, without being able to go and play in the water, I can feel I get out of balance, and so a couple of weeks ago, I decided that I just want to take the week, I'm not taking a full-on vacation, but I'm taking, you know, I'm going to work a little bit, but I'm going to work less so that I have more time to enjoy, but I went down to the coast, and, you know, we're on a boat, played in the sand, played in the water, had fun and, you know, I that was just kind of re-energising. And so just, you know, it's, it's being very self-aware and recognising what you need when you need it.

Mattia Rainoldi: Interesting, um, two things, of course, I need to start with one, um, you said you need to have a toolkit of resources available in order to try to maintain what is for you a balanced, um, life, um, in this sense do you, do you feel, um, that digital technologies, um, helps you to, to do that?

DW12: Yeah there are definitely times, where I lean on digital technology for that, um, so I guess a really good example is, I you probably saw in my notes, I did a mushroom, a guided mushroom journey Sunday night and one of the things that came up for me was, um, (p) like this, this desire for more joy in my life, more joy and the things that I'm doing and kind of reframing, 'should', I should do this, I need to do this, I have to do that, and instead of, you know, reframing it with I get to, I want to do, I want to, I could, I could, you know, could I do this if I wanted to, and things like this and, and that allows me to bring more joy into my life, but then also being more creative, having more creative outlets will bring more joy to my life as well as thinking, how can I, how can I be more creative and how can I, um, you know, embrace my feminine side and give, you know, that get, find those creative outlets to give to my, my, my feminine side, and so one of the things that came up was dancing. I do, I do like dancing, I don't do it near as much as I used to, um, and so, one of the things that I decided that I would start doing now is in the morning, and this should be like a resource that goes into my toolkit. In the morning, I have a nice rooftop up here. I can just go and plug in my headset and just dance, and so that's what, what I did this morning, and I use technology to do that. I use my phone and use Spotify playlist that I created, so that's that is one example, and then just even googling here like I want to get into working with my hands with ceramics or something, so like researching and googling to find a ceramic place, you know, that I can do that, so I would depend on

technology to find that over just kind of walking around asking all of that because it's more efficient (laugh).

Mattia Rainoldi: Yes, of course, and, um -

DW12: Guided meditations, sorry. Yeah, YouTube, guided meditations, different things like that, so yeah, that's, that's popped my head.

Mattia Rainoldi: And do you feel that um, technologies are also a resource for you to distinguish, organising the time you dedicate to your work and the time you dedicate to your leisure activities?

DW12: Yeah, I definitely depend on technology to help me with that. It helps me. I mentioned in there that I use Amazing Marvin. It gives me a place to plan for the things that I want to accomplish and have a visual and really plan, even down to like how much time in a day I'm spending on each task and project, so that I know that I'm going to reach my goal, you know, when, when, when I want to, but even, you know, my personal life as well because I would totally double and triple booked myself socially and I've done that before if I don't write it down in my calendar. Um, so just keeping track of things like that, and then, um, you know, sometimes when, when starting something new, like a new habit and making a new change, it's, you know, it's new, so it's not part of our normal, normal day, normal routine and so, even for me like putting it down and intentionally setting time aside and letting the phone notify me that this is the time that I've allotted to, you know, do this or that or whatever, um. It helps to keep me on track with any new personal work or personal habit or routine I want to create as well.

Mattia Rainoldi: So, do you use notifications quite a lot?

DW12: Um, it depends. Some, some of the Apps, the notifications are totally off, um, and some of them are on, um, and some of yes, are kind of like in between like they're not, they don't notify me, but they're in my little drop down or whatever, so it just depends on how important I feel like those notifications are um, but either with the notifications, you know, my phone isn't always with me. I don't go to. I will. I won't say, don't ever, but probably like 90 to 95% of the time, I don't go to bed with my phone, and when I wake up in the morning, you know, I kind of do my me-time before

I get on it, so um, there's a sense of, there's definitely using the notifications but probably not 100% relying on them because sometimes again if I'd want to give myself some free time and disconnect from my phone, then I just put my phone down, walk away from it.

Mattia Rainoldi: Right, um, the topic of disconnection is also a topic that I'm very interested in. You mentioned it already twice. Um, so how do you disconnect? What is disconnecting for you?

DW12: So, disconnecting there's the just the physical piece, you know, which then, you know, which helps with the mental piece of it as well. So, like, for my laptop unless I'm going to like co-work somewhere or whatever it has a stand, it stays in that stand, stays on my desk and, you know I, I RARELY take it to another room with me, so that when I'm done and I walk away like I close the laptop and I walk away and that's, you know, kind of a physical disconnect for me and with my clients I teach them it's called a daily recap and it's a way to mentally prepare yourself prior to closing the laptop so that when you walk away it's not just a physical disconnect but you've mentally disconnected because you've evaluated your day, reflected on and evaluated, you've um kind of set yourself up for your, for your tomorrow, for the rest of your week and planned everything out, you know, written out a bunch of to-do's, get just get things out of your head and then you're able to then close and then actually mentally disconnect because you've gotten everything out right, or most everything I mean, obviously we kind of think of things, you know, as we're going about and for me what I try to do, then, is to get it out. I have index cards on my nightstand, so because I don't take my phone with me, that doesn't mean that my brain is going to like just totally shut off, right? So, when I think of things I just did on the note no card and get it out, I have a (laugh). I write on all my windows with the dry-erase marker, so again, anytime something pops into my head. I'll just go to a window, and I'll write it down, and then, you know, when I go back to work, and I have a lot of time for that, then I'll, you know, address it so it's the sense of like knowing that things don't have to be like I don't have to disconnect from the present, you know, I can just get it out and that I've allotted time for it in the future, tomorrow, whatever, to address those things.

Mattia Rainoldi: Okay, this is a very interesting strategy that I haven't heard of so, so far, but, yeah, I can learn something from it, and so what you were talking about now is, was mostly related to your use of your computer, so how to disconnect from, from, from your computer and all the thoughts, the work thoughts that are attached to it. How do you deal with your mobile phone?

DW12: With my mobile and so I would say there's times where I get to choose, like if I want to go walk around the neighbourhood without it, or like I said, you know, in the evening I leave it in the living room, I don't take it with me, you know, um, you know, to go to the beach, like I said, when I went down to what took place when I went down to the beach, a few weeks ago, like just putting it away, you know, and disconnecting. Um, the, the hardest part, especially when I'm like travelling, I just want to take a picture, you know, sometimes I put it on airplane mode. So, I just don't, don't even be bothered with it, (p) but, yeah, then I would say the managing the notifications and then just giving myself time, you know, away from my phone.

Mattia Rainoldi: Mm-hmm. Do you use your phone for both purposes, for work and for leisure?

DW12: Mm-hmm. Yeah, I would say so, um, there's the work, (p) the work Apps on my phone, most of those are the ones that don't have notifications on, that are, that are silenced because typically when I'm working, I'm on my, on my laptop so if I'm not on my laptop I then can choose you to know it's not like the notification isn't interrupting me, grabbing my attention, I can choose when I want to, you know, like maybe go into LinkedIn and do some engagement or, or go into content studio and schedule a post for tomorrow, or something like that, so.

Mattia Rainoldi: And how do you make the decision when to allow or not to work, um, work to get into your, to your free time?

DW12: Yeah, so I would say being, like having my own business is is a bit different than before when I was an employed remote worker, it was, it was much easier to shut it down and, and that was it, but with having my own business, it is, I have to be even more intentional to keep that separate because I'm doing something that I enjoy, and so I can't just like turn my brain off from doing, you know, thinking about something that I enjoy doing so that's where it kind of comes into, like recognising the moment,

like is this a moment that I need to be present and, if so, okay well I'll just either, you know, jot it down or like open up my, my notepad on my phone and type it in there real quick and then, you know, put it away, or you know, if it's not, you know, if I'm just kind of like walking around central, I don't really have any plans and engaging with anyone or anything I may stop and do a little something if I wanted to, but it's more about just recognising in the moment is this like 'do I want to disconnect from the present moment, right now, or do I want to stay connected'.

Mattia Rainoldi: Yeah, okay. So do you feel that sometimes, um, well, just before that, so we have been picturing out now the scenario where you are in your free time and how you managed to avoid intrusion into your free time from work? So how do you deal with the contrary, so you are in your work time, you're working and how do you manage then to keep it separated or, or not from, from your free time activities and from your leisure time?

DW12: Yeah, and just as like, I'm not 100% perfect on not allowing work to interrupt my personal life, but then, you know, making the conscious choice or making the effort to have the choice is the same when, when working as well, there are things that I like strategies that I have to help, and that is, you know, really scheduling out my day in a very realistic way and typically that means only really working on like two or three tasks, because they take up, you know, quite a bit of time along with meetings and things like that, and so that planning my day very realistically, um, knowing about the ultradian rhythm that we have during the day, where we, the rhythm is 90, 90 minutes. And then, after that 90 minutes your brain really needs 15 minutes to just rest and that doesn't mean like 15 minutes to go and engage on your phone, you know, it means, go eat, take a break, dance, yoga, meditate whatever, you know, and so, when our brain like when we try to press through that 90 minutes (p) in and when we're paying attention to our body, our body will tell us this we start, we just start getting distracted, you know, our brain starts thinking about other things we start fidgeting or whatever, and that is your body saying 'take a break', you know, embrace this moment to be distracted by something else, because my, you know, my brain needs it, and so I don't, um, make myself feel bad if I have just done, you know, an hour or 90-minute worth of work and I get distracted because I needed to be distracted and it doesn't mean that there aren't other times so like social media is a difficult one, because I need to be on social media to find my clients, um, and a big piece of all of this is just the reflection

and evaluation and I, I do this as a daily, you know, daily and constantly adjust based of, of the, the evaluation and even with my social media strategy like I realised I wasn't really, I was putting way too much time and energy and getting distracted on Instagram and Facebook when going on and it wasn't really getting me much in return, so I just decided that I was just going to really cut back and just create autom, like everything is automated on there, I don't need to go on and I'm not engaging anymore, everything is linked in. LinkedIn, to me, is not fun (laugh) in the sense of like mind-numbing Instagram fun, I guess, so I don't really have to worry too much about getting distracted on, on there so yeah, I think just the bit in all of this, like the big piece, is really being self-aware and, and taking the time to reflect and evaluate and then adjust continue making the progress towards how you want your life to be and the goals you want to reach.

Mattia Rainoldi: Um, if I understood it right, so you use different social media for different purposes in order not to get into the trap of getting too distracted by different, um, demands from different life domains, isn't it?

DW12: Yeah, yeah, pretty much, Instagram and Facebook have become, well, I don't, I mean, I use them a little bit in my life, but there's, those have become more of, a just like, when I want to just sit on the couch and, you know, just what is it called doom scroll or whatever, you know, and sometimes I do want to just do that, you know, but it doesn't really, those don't help with work and, and other than just the scrolling, yeah so I don't really use them much during work.

Mattia Rainoldi: All right, okay, that's very interesting, so, um, talking about that, um, do you found yourself already in a situation where is it hard for you to please keep clear boundaries between your work and leisure?

DW12: Um, I wouldn't say it's -

Mattia Rainoldi: (overlap) due to technologies? (end of overlap)

DW12: Yeah, I wouldn't say it's hard. There are definitely times and moments but when it can be more challenging and difficult, given the situation, and I think a big part of it for me just it's more of my own personal journey because I came from a company many years ago where I just was burnout for two years solid, like just going

on adrenaline, and recognising that I just couldn't do it anymore I physically, mentally, emotionally just couldn't do it anymore. I had to get out, and I made such a drastic change in my life. That's when I sold my house, went remote, got a part-time remote job and told them like I am ONLY working 25 hours a week, that is, it don't ask me to work more because I was in such a state of total exhaustion and desperation and that was the catalyst for my healing and (p) now I can look back and say 'I did not, I was, I was not good with boundaries, I was not good with, I didn't know what my boundaries were, I didn't know what I wanted to be'. I didn't know how to communicate them. I didn't know how to follow through on them. I just, it was it. I was not good with boundaries, so it took desperation and exhaustion, and it took me learning and working with a therapist how to create boundaries, and not just for myself, but with others as well (clearing voice) so. I think because of what I went through, it has become like a thing in my life to have good boundaries, um, and it's definitely an area that I'm still working on, but, um, there, you know, I think, for the most part, I'm pretty good, and I think my scheduling my day helps me to, you know, kind of stay with a framework with those boundaries. I don't want to go back to burnout that was, that was really bad (laugh).

Mattia Rainoldi: Yeah, I guess so, (laugh). I guess it's very hard. Yeah, fantastic, yeah, this is very good information that you're providing me. So, you would say basically that how you are living now, you are, you prefer basically to keep these big areas of life, um, separated?

DW12: Yeah, yeah, it's become like my, my me-time and, and my balance has become very sacred to me because I know what it's like NOT having balance and NOT having boundaries, and it's really shitty, and it causes a lot of health issues that I'm still recovering from four years later.

Mattia Rainoldi: Yeah, yeah, I understand, yeah. Um, and what I found also very interesting is that you said um that you take days off to disconnect.

DW12: Mm-hmm.

Mattia Rainoldi: And the question here is when do this you decide to take days off or vacation?

DW12: Yeah.

Mattia Rainoldi: On what is that based?

DW12: So it's the funny thing is like when I became a remote worker and a digital nomad, I kind of was always living on vacation so it, that like that deep desire and need for like 'I need a vacation' it didn't happen as much, so I think that's where that like the whole just living more balanced, so I did have to be much more mindful about that, you know, like so it would either be like really extra-long weekend or long week and going off and go, it was usually because I was able to travel anyway, like disconnecting from work meant that I could actually go somewhere very, um, like off the grid, you know, like to a coastal beach in Columbia that didn't have Internet, you know, so that's kind of what I used those times to do that. And still, now it's kind of the same thing, like when I went down to the coast this last one, I knew the Internet was not good, so I didn't even expect to work much. I did, like, the bare minimum, just to kind of keep the business going and, and then would, you know, put my laptop away and go and enjoy, um, and so planning those, I don't necessarily plan too far in advance. Um, if something comes up, you know, a couple of weeks or a month away or something like that, then I'll go ahead and plan, but usually, it's again kind of just going back to that recognising what I need, and when I need it. So, like, my visa of six months in Mexico is up on September 2nd, so I'll leave here the last weekend of August, and I know what it, what it means to, you know, go to another country, do a border runner, all of this stuff and all the things that come in to play with that and the planning, so I will (p) schedule myself less work during those days, you know, before and after and just focus on (p) the travel and getting to a new place and getting settled because, um, you know, if I, if I go into that with the expectation that I'm still going to like hit it hard with work and travel, and make all the plans, and get settled, that's just too stressful, there's no and, you know, so I, it's really just setting myself up for success for those days.

Mattia Rainoldi: Ah, okay, yeah (p). All right. And that takes you through a couple of questions related to the place where, where you work, yeah. So how do you decide where to work?

DW12: Um, so that's evolved as I've been working remotely. Currently, I like the stability that I have at home. I like, I like a stand-up desk, I actually sitting on my stool right now, but I have a stand-up desk that I really like, and I think a big part of that is because it's my own business now, there is a, an additional level of stress that I didn't have when I was just an employed remote worker. Um, so life itself could be a little bit more challenging and stressful, and it wasn't a big deal because, again kind of balances as work wasn't stressful, but with work being a little bit more stressful, I really want to keep my life really simple and not so challenging if I can, and Mexico can be a very challenging country (laugh), so, just the day in a day so having like the consistency and stability in my apartment knowing that the Internet is good and all of this and, and I have what I need is great, but there are definitely days, where I'm just like 'I just cannot be inside today I want to go work from a café or restaurant, or today I want to be social and co-work with friends here' or things like that. And so, it's really more just how I'm feeling in that day, like, you know, if I'm, if I'm really in a get stuff done productive mode, I stay home. If I feel like I can have some, some fun with working, then I go meet people and work.

Mattia Rainoldi: Mm-hmm. Because I noticed in your, in your diary that you worked several days from restaurants. What is the reasoning for doing that for you?

DW12: And it could be that I just want to get out of the house, it could be that I don't feel like making food here, so I'll go sit at a restaurant or eat there and then and then work, it could be that I want to co-work with other people. Um, it could be that my dog is annoying the shit out of me at home, and I need to take her for a walk and, you know, go somewhere else, or something, um, yeah, those are most of them, the reasons, sometimes you just want to change it up. I will say that when working from the beach that, that, for me, has been the most inspirational. Like my energy is high, I'm super productive, I'm very focused like just all around it's a feel-good place for me, so anything outside, even here in the city like, if I can be on a rooftop with a view of the mountains that's helpful, but if I can get on, get to the beach that's, that's really good for me so usually if I am if my location is at a beach, I'm not working in, in my house as much, I'm usually out at and pull up at a café on the beach (laugh).

Mattia Rainoldi: All right, well, the beach per se is not a place of work, what it would be considered a place of work, so for regular people, I would say.

DW12: (laughs) I'm a regular person!

Mattia Rainoldi: (laugh) Um, so, what I -

DW12: (overlap) It's not like (end of overlap) it's not like ON the beach, you know there's usually restaurants, like right up above, yeah.

Mattia Rainoldi: But still (laugh) it is not what is considered to be of a formal place of work, that is what I was trying to say, but rather a place of leisure. So, how does it make you feel to be in a place of leisure doing work?

DW12: It makes me feel really good like I said, you know, just having that view and the sound and the smell just puts me in a really good place like mentally I guess and it's a place of inspiration for me, you know, so maybe it goes back to that balance, you know, it's like a, you know, maybe it's not the high level balanced but it's like in the moment balanced, you know, like there's energetically I, I'm more balanced, and so it just it just works really well, for me, anyway, and I know some people, you know, they want to work are, they like, you know, for them it's like, you know, the view of the mountains, you know, it's the kind of the same, same thing, but I guess that would be literally as, as well, or like, you know, even in an office and having the window view and seeing the city skyline, you know, like it's that's I think that same type of feeling that people get, um, just seeing maybe it's just being able to see like beyond (p) being in it, you know, like beyond the laptop and the room that you're in maybe, I don't know.

Mattia Rainoldi: Okay. So, in this particular case, would you say that (p) using technologies for doing your work add value to your life?

DW12: Yeah, yeah, totally. I mean, the technologies have definitely made work, you know, more efficient. It's, you know, connected me so that my business can be globally, global and I can go and live wherever I want and I don't have to let, in each place that I moved to rebuild my business locally, um, that's probably the, the biggest benefit as far as my business and my lifestyle that technology has provided is just the global, global connection piece. And then, of course, you know, automation, integrations to create efficiency, so I'm not doing so much you know, the manual repetitive work over and over as well, so yeah.

Mattia Rainoldi: Can you tell me a little bit more about it?

DW12: About just how technologies helped with work or work, life or sorry?

Mattia Rainoldi: Well, so you were mentioning automation and all these things. What do automate, how to automate?

DW12: Well, some programs that I have, they have automation built within, so like even just creating an email campaign, you know, I can draft up that email when, when I feel create creative enough to do that, when I'm in the headspace to, to draft up an email, but it doesn't mean that I have to send it right then, you know, I can schedule it, and the system will automatically send it when I've told it to, um, then there are like, so that, that's more like a native in, or an automation within, so then there's third party Apps to help integrate different platforms to create these types of automation as well, so like Zapier is, is one of those, and so I can create like, for example, if someone schedules a call with me, I can have their email address automatically if I wanted it to, automatically go into my email list, so I've collected their email from one platform, and I've put it into another one, so now I'm, I don't have to manually do that myself. Um, let's see what is another example and (p). Well, you, I mean Zoom integrating with Calendly, my booking system, and Google Calendar, so all I have to do is send a link to someone, they fill out that link, and the integration and automation automatically add the Zoom link put it, you know, attach it to my Zoom profile or my Zoom account, automatically send out the invites and there's nothing else I have to do, I don't have to go in, you know, the back and forth with people and ask them what time works for them, and then create the booking, the invite, go to Zoom, grab it, or create it, grab it, add it, send, you know like all of that's taken care of. So those types of things free me up to focus on, you know, clients, find new clients, creating content, instead of all the admin work.

Mattia Rainoldi: And, um, do you believe that having the systems in place creates also benefits for your non-working life?

DW12: Yeah, I totally agree and having these systems in place for, you know, increased efficiency and productivity allows me to work less so that I can enjoy more free time. Having those things, you know, gives me peace of mind that, okay, well, I want this email, like the best time for an email to go out might be like Tuesday at 7

am. Well, at that time, I'm usually still asleep. I don't want to have to set an alarm to go out and then manually send that email because that affects my me-time, that wakes me up very abruptly, you know, that's my morning routine, you know, so it definitely helps, it gives me peace of mind that things are happening, where I want them to happen even if I'm not present to make them happen.

Mattia Rainoldi: Okay, yeah, that's interesting. Um, do you have for yourself some kind of rules? Um, well, in the use of technology and also how that influences your work and your leisure time?

DW12: Sorry, asked me that again.

Mattia Rainoldi: So, if you have any rules for yourself, that you design for yourself that you follow, about the use of technology and how that influences work or your, um, leisure time?

DW12: Um, rules, rules are meant to be broken when you want to break them.

Mattia Rainoldi: Yeah.

DW12: Um, (laugh) I don't know necessarily if I would use, to use, use the word rules more as I would use guidelines (p) for myself kind of framework and guidelines, um, rules, I feel like we're just so definitive and rigid and hard, and doesn't really allow for flexibility, um (p). So, trying to think if I actually have any rules.

Mattia Rainoldi: Or routines maybe is the more appropriate word, um, or rituals.

DW12: Okay, yeah, yeah. I mean routines like I've mentioned, you know, putting my phone away before going to bed, yeah knowing that what time I go to bed, um, it will directly like affect how my day starts the next morning, so giving myself, you know, eight to nine hours of sleep that, that would, that would, if there was ever like anything close to being a rule in my life, it would be sleep. Sleep has become very important to me. There's, you know, even my, my recovering from burnout like I need to consistently every night to fully recover so that's, that's a big one for me going to bed at a time so that I can so I know that when I want to wake up naturally, I've given myself eight, nine hours. And then my, yeah, my morning, like I said, it's usually about an hour and a half to two hours that I give myself in the morning to just do what I need

for me, you know, um I could send it in all the little forms, you know it's usually the market, walking my dog, having breakfast, doing some stretches now, now, you know, incorporating dancing on my rooftop for myself and I just of course shower, you know, all those types of things, the bathroom stuff, but, yeah, just that's, that's probably (p), that's probably my most non-negotiable, is the put, the time frame between putting my phone away at night to around 10 am when I start working in the morning that's pretty, pretty much like this is set, this works for me, this gets me success in my life and my days (laugh).

Mattia Rainoldi: All right, great. So, we covered most of the topics that are sketched down on my guidelines and what I'm going to do now. I'm just going briefly to go through your diary.

DW12: Okay.

Mattia Rainoldi: And, um, see if there is still something that you, um, wrote here that we didn't discuss upon, so I already made a few, few notes here and let's see if you can give me more and more information about, about it. Um, so the first thing that I marked here, um, so I believe it's a Sunday here, you said 'no work, no need to switch', um, so it seems like that is a day off for you, um, and a part of the things that you have already discussed with me, um, do you, so my question here is how do you protect so your working day for not being interrupted by work and no need to switch to work?

DW12: Mm-hmm, um, I think the first piece of that is as much as I do enjoy, you know, what I do, um, I VERY much also enjoy me and my life, and what I do outside of work, so, I think like (p) for people who really like enjoy their work, you know it's easy for them to get into work and to, you know, all of that stuff, and it's just as easy for me to get into my life and stay present and focused on, on my life because I really enjoy it so, um, yeah it's kind of just, just that. I just enjoy I enjoy not working (laugh), sometimes (laugh), a lot of times (laugh).

Mattia Rainoldi: I get it. Yeah, fantastic. Um, (laugh) moving on to the second note that they made so we talked about the restaurant, um, the restaurant, so give me impression for working for, for from restaurants and the beach, and so I got that and what is interesting for me here is the next note that I made, you're saying here, so you went to work by walking into your office and opening your laptop. And then a few

sentences later and you say, 'I close my laptop,' so is the act of opening and closing something meaningful for you?

DW12: Mm-hmm, yeah, totally, it's kind of, I guess, part of the ritual like I think when working from the office, you know, we have the commute whether you're walking, you're bicycling, or Ubering, driving or whatever to work that's a physical boundary that you've created to separate work, work and life. When working from home, you, you don't really have that, you have to create that for yourself, and so I've heard a lot of different ways that people, people do that some are pretty extreme and how they, you know, in that ritual that they create, but for me it's just it is that simple act of closing the laptop, opening the laptop. Now at the end of the day that closing the laptop, there is a little bit more, like the (p), you know, the evaluating how the day went, adjusting what I, you know, if I didn't complete something or if I need to work on more time and then planning the rest of my week, you know, accordingly, as I need and then that allows me to, to feel good about closing my laptop, feeling like okay there's, you know, it is finished for the day, you know, and then and then having that that physical closing of the laptop yeah.

Mattia Rainoldi: Mm-hmm, yeah, that's good. The next note is on the same day, and you said you were making good progress, but you had to cut it short and have your weekend clean-up. That is interesting in light of what you have said that you schedule exactly your working time, so here it seems that this scheduling, correct me if I'm interpreting wrong, can sometimes create some kind of stress for you.

DW12: Yeah, and, to some degree, that's intentional, um, with the, with the scheduling, um, there's different ways that I scheduled. There's time boxing and time blocking, and so when your time block you, you're kind of just saying, this is how much time I'm going to dedicate towards this project, to this task. When your time boxing, you're saying this is the a lot of time that I'm spending on this, this is it, like so it it's intentionally adding a level of pressure for you to really like get in, get focused and get it done in a short period of time, so the planning is intentional in that way to create a sense of pressure, um however, for ME, because I've also taken the time to notice my energy levels throughout the day when I want to do that, when I naturally want to do deep dive work and because that's in the afternoon for me, sometimes I get really (p), just so into creating content or working on a project or something that I'm,

I'm really enjoying it but that's also like naturally when I'm, when I'm wanting to like really dive deep and so sometimes, um when I've given myself like (p) an end to the day and I actually have like either plans to go meet someone or something, it can be like 'oh man, but I'm on a roll' like I'm getting, you know, like it's, you know, it's just like pouring out, and you know, it's like that creative outlet, you know, it's just like it's just coming out and you don't really want to stop it, and so that sometimes happens yeah.

Mattia Rainoldi: All right, yeah. That makes sense, um, yeah, there is also an example of something that might be called an intrusion.

DW12: Mm-hmm.

Mattia Rainoldi: So, on this day, you're saying that you were working on social media, engaging on LinkedIn and, um, someone contacted you, so you needed to switch to deal with that conversation, and basically, the conversation made you lose um the flow of work and that basically was then hard for you to get back to it.

DW12: Yeah, fucking bitch (both laugh). I haven't talked to her since (laugh), yeah it was, it was definitely an intrusion and not welcomed at all, and, you know, life happens, and I know that when I (p) plan my week, and I schedule things, I account, I give myself some, some free space in there because I know things happen, and so it makes it easier to adjust. Um, you don't always really plan for something, for an intrusion that's going to fuck up your whole day, um, so in those moments, again giving myself credit, I'm not going to sit in front of my laptop and force myself to get focused if that's not what my brain wants to do, my brain wants to process that I might have COVID and what does this mean, and whom do I need to contact and how I don't do adjust my week and all of that, because that's what I needed to focus on at that point in time, and so that's, and that's okay to do that. Um, it did mean that the next day, when I got back into work, again, I had to adjust my week, and I had to work a little bit more than I expected the next day, um, and that's where I was saying earlier, like it's that zooming out and making sure from a high-level perspective you've got the balance, that your balance may be thrown off for one individual day or two individual days or whatever something like that, but, um so yeah, it's again, and that being self-aware, recognising what you need and not forcing yourself, because forcing yourself

will really cause a lot of stress, unnecessary stress, it's about recognising what you can control and what you can't control.

Mattia Rainoldi: Mm-hmm. Yeah, and in terms of control, would you say that you generally allow so technology to create intrusions in your life, um, domains?

DW12: Do I allow technology to create intrusions? Yeah, probably (p), do you? You know, like even, yeah. Yeah, I mean I, I think, I tried to do things so that it doesn't, you know, like I said, like put my phone to the side, like even right now my phone is facing down, so that if it goes off I don't see it, or you know, I put on 'do not disturb' or things like that, when I, when I know that I really need to eliminate social distractions and intrusions but at the end of the day, like, I still do have certain notifications on because (p) there may be certain types of intrusions like, you know, my family calling me, you know, so I'm not going to leave my phone on airplane mode. I don't leave my phone on airplane mode very much. I turn it over but, you know, there are just certain notifications and things that I will allow because I do feel, like all in all, those are those take priority, and I will allow those types of intrusions.

Mattia Rainoldi: Okay, mm-hmm. Let me see. Oh, that's very interesting for me, 'multitasking is a myth'.

DW12: Yeah, it is (laugh). Multitasking is a myth! Your brain can only work on one thing at a time and if your brain is good at switching from one task to another but it takes energy to do that so, um, you know, attempting to do multiple things at one time you usually, you're not giving your, your best to the one thing, so if you can (p), you know, accept that and sort yourself out so that you are focusing on one thing at a time then you're, you're giving your, you know, you're giving your best or you're getting better to it anyway, and then lumping things together that are, that are similar with your work, similar tasks together um, like communication, you know, it could block, block time out so I'm doing emails and then I'm moving to Slack and then I'm moving to, you know, LinkedIn or whatever, most of mine is LinkedIn, but all those are very similar so your brain, even though it's switching from email to Slack, to LinkedIn, it's not like switching from email to meeting, to work on this project, to Slack to, you know, it's not all over the place, at least.

Mattia Rainoldi: Mm-hmm. And this you're switching between different communication channels is also switching between communication channels for different purposes?

DW12: Um, yeah, yeah. LinkedIn is definitely more like I'm looking to network, connect to network, and generate leads. Emails are usually requests, requests for engagement of some sort of requests to review something, um, things like that, so a lot of to-do items or get-to-do items come out of emails, so typically when I'm when I switch to emails, I have my notepad as well. And Slack, Slack has evolved. Slack used to be more just for promoting (p), but here lately, I'm actually having to engage, so that's currently adjusting to how Slack has evolved in my, my life (laugh).

Mattia Rainoldi: Yeah, but all of these channels are work-related.

DW12: Yeah, yeah, totally.

Mattia Rainoldi: So, don't you switch to channels to communication channels that are not work-related?

DW12: Right, even with, um, direct messaging, like when I work with clients, I put my clients in an App called Telegram. I communicate with my virtual assistant through Telegram, I have streams and like groups in there, I communicate with my web guy in Telegram, um, he's the only one where I communicate work and personally because he insists on using Telegram personally, but everyone else that, you know, I try really hard to keep Telegram as my work and more internal work comms and then WhatsApp is more social friendly, personal things like that so even in my, my DMs, I try to keep that separate also.

Mattia Rainoldi: Okay, and this is useful information as well. Um, so let me see if I still find something that we haven't discussed so far (pause). Yeah, there is again here, so a small intrusion, but in another context, you're saying here you're working from, from a restaurant, you ordered food and all of a sudden, then you started the conversation with the guy next to you.

DW12: Oh yeah (laugh). That was random, and yeah, luckily, I hadn't really gotten into work yet like; I had just kind of started pulling my stuff out of my backpack. Um, but yeah, he just wanted to talk to me for like five minutes, which is fine, you know,

there's a part of me that's like, I never going to see you again like this is, you know, a lot of it has to do with my mood in the moment as well, because I am an introvert, so (p) sometimes I just don't feel like talking to other people (laugh) but, you know, I, we chat, and it was, it was fine, it was okay, and then, um and then I put my laptop on my stand so basically blocks my view right in front of me like past me, so I just did that and (laugh) and eat my food and work and then he left, I said bye (both laugh). Sometimes I welcome them, but sometimes I'm just an introvert. I'm not in the mood (laugh).

Mattia Rainoldi: All right, (laugh) would you also say your mood influences the time you dedicated to working or other purposes?

DW12: Yeah, yeah, I think if I (p), am in the mindset of working, (p) um because I think as an, as an introvert sometimes I have to like prepare myself mentally to engage with other people, and so, if I prepared to just engage with my laptop, you know, it just kind of takes a (p), takes a second, you know. I (p), my dog. I've had her for a year, year and a half now, and she has definitely changed that aspect of my life because she's so friendly, she's not (p) an aggressive shot, or chihuahua, she's like wants to be everyone's friend and so that has definitely started many conversations in my life that I wouldn't have been okay with it (p). I wouldn't. I would have missed it.

Mattia Rainoldi: I heard the dogs having this kind of effect on people and being helpful to start conversations.

DW12: Yes, yeah, I mean if it's a cute guy, totally, the dog do your thing, yeah (laugh).

Mattia Rainoldi: (laugh) all right, let's see if I have a few more things or not (pause). Yeah, this is something that you mentioned already. In this case you're saying you are virtually coworking and, um, before enjoying lunch you put your phone away, um, putting your phone always is a strategy for you (p) to create a boundary, so physical boundary between, between different aspects of, of life.

DW12: Yeah.

Mattia Rainoldi: Yeah, and you also discuss, explain it to me well, I guess. 'My work time before work' oh, sorry, so 'my time before work is usually spent disconnected from my phone'. We talked about that. Maybe a last question that is interesting for me

and I had heard from other practitioners is, the context of a day, for example, having for you is influencing if, if you take different choices, if you take the choice of work, to work or to enjoy the other activities?

DW12: Sorry, what's the question?

Mattia Rainoldi: It's about the context. So, whether (p) things happening where you are at the moment that you are having an influence on your decisions?

DW12: Yeah, yeah. Um (p), work is a priority for me right now, because it is, I am starting my own business, I have started my own business, I'm, you know, just, just one year in, and it takes a lot to get it up and going so um, I, it is definitely a priority and that (p) um, you know, kind of what I was saying that present DW12 and future DW12, you know, right now in my life, future DW12 is really taking precedence because I couldn't keep this business to get, get up and going (laugh). But it doesn't mean that, like, you know, I don't, I don't adjust and so (pause). I'm trying to think like, um (pause). Yeah, where I am in my life physically, where I am mentally, emotionally also plays a huge part in, in the balance of, like, what I'm going to be doing that day. Um, for me, I mean, I put in there, I did a mushroom journey, I did that because I'm really trying to dig deep and do a lot of really deep internal healing in my life, and so that is also a priority, so there are days, where that takes precedence, um, overwork and things like that. Um, what comes out of those, those moments, um, of learning more about myself, and what I need, then those things, what I need become priority. Um, so, if that is, you know, being more social or whatever, or could, or connecting, um, with people in a different way, on a different level, things like that, so, then those things become precedence and priority. So, I don't know if I really answered that. I guess it really just again goes, goes back to like (p), being as self-aware, you know, as possible (p), self-discovery and really giving yourself what you need, when you need it, above all else, you know, dictates it, dictates everything for me.

Mattia Rainoldi: So, you're basically getting to, to the end of this conversation, and, um, at this point, I would like to ask you if there is still something that is important to you, um, related to the topic that we have been discussing, so digital technologies

playing a role in the, in the way that you organise and you manage your work and leisure activities. Is there anything that we didn't discuss?

DW12: Um, I think that (p) as much as digital technology has helped and improved, there definitely was a time (p) where, you know, we weren't dependent on them like I didn't get my first cell phone until after high school, you know, and I did just fine back then (laugh). You know, I got around, I communicated, it was just it was different but the world's changing obviously and (p), you know, communication does help in a lot of ways, there's definitely a negative side to it, a negative aspect, but I think the negative piece of it is the, the getting attached to it or addicted to it, or, you know, it kind of ruling your life and if that's the case, that's typically a deeper rooted issue in yourself, you know, using it, you can use it as a tool to help you to grow, to improve but can also be used to distract you and keep you from growing. Um, so I think, you know, with people saying technology is good, is bad, is whatever, I mean, you know, what's good, what's bad, it's the intention behind it, the motivation, while you're using it, and only in the individual themselves, well sometimes they don't even know (laugh), you know, they're just, just on autopilot. But again, going back to just being, the more you can discover about yourself and the more self-aware you can be, you can take control, you can tap, take that power back in control over how much you want to use technologies and how much you allow technologies to (p) affect you.

Mattia Rainoldi: That is a lovely closing (laugh) of this interview, yeah. It summarised very well what we have been saying throughout, um, all our conversation. If I might ask you one very last question, how do you see yourself working with technologies, working digitally in your future?

DW12: Yeah, it is a big part of, of what I do when I work with clients, um, we're looking at the systems and tools that they're using, we're looking at work habits, and, you know, a big piece of the work habits is how much time they're spending on, you know, what the expectations are, how they put expectations on themselves to constantly stay connected on Slack with their team and working through the fact they don't need to do that, um, so (p) I just forgot your question, what was your question again (laugh)?

Mattia Rainoldi: (laugh) So, how do you see the future evolving?

DW12: Yeah, okay, um, so yeah, I think there's, there's going to be a balance, you know, with it. It's definitely going to help us in the future, and we're going to make so much progress with it, AI is, is a thing, and it is going to be a thing right but being mindful of how it's going to be a thing, and with everything, you know, Facebook had its original intentions and then it's turned into, you know, a distraction for people right so like there's always like the good and the bad or the, the pros and the cons of it all. But I think as humans, like if we can just take a step back, you know, and look at the bigger picture, maybe, I don't know, it's just, I mean, we're definitely going to progress with it, but (pause) people will progress well with it, some people progress not so well with it, people will use it not in a not great way, I don't know, it's just it, is what it is like, I'm just on the roller coaster doing my best to maintain myself (laugh). I don't know, that really wasn't it, like, I wasn't much of an answer, but I kind of take an 'it is what it is' approach to it all.

Mattia Rainoldi: I take it as an answer (both laugh). So, um, well, thank you very much for contributing with, yeah, your experiences. It has been very insightful for me. I'm going now to press the STOP recording button here on Zoom, and we can conclude this interview.

DW12: Okay.

<div align="center">END OF THE INTERVIEW</div>

Post-interview information, questions, and feedback: After the interview, the interviewer thanked the participant and offered the opportunity to ask further questions about the research project and to give feedback on the interview. The conversation concluded with the interviewer providing information about the participant's compensation and the procedure for obtaining it.

APPENDIX 13: FINAL VERSION OF THE TEMPLATE

Theme	Level 1 codes	Level 2 codes	Level 3 codes	Nr Sources	Nr References
Situational elements					
	External situational elements			32	372
		Natural environment		32	232
			Climatic conditions	24	38
			Meteorological seasons	9	18
			Epidemiological conditions	16	24
			Ecogeography and infrastructure	32	152
		Organisational environment		18	46
			Organisational regulations and culture	14	39
			Public policy	6	7
		Socio-cultural environment		24	94
			National culture, ethnicity, and religion	6	9
			Social ties	21	85
	Internal situational elements			32	372
		Professional situation		32	76
			Employment type	32	66
			Experience	9	10
		Lifestyle		32	158
			Aspirations	21	63
			Hobbies, sports, and projects	19	42
			Preferences	23	52
		Financial conditions		20	44
		Health and well-being status		25	94
			Health conditions	7	10
			Well-being	24	84

Continued

Theme	Level 1 codes	Level 2 codes	Level 3 codes	Nr Sources	Nr References
Sociomaterial elements					
	Practitioner practical principles			32	466
		Individual-oriented principles		32	294
			Discipline	19	51
			Hedonism	15	56
			Privacy and security	5	11
			Public image	12	19
			Selfness	22	58
			Stimulation	24	80
			Technological attachment	11	19
		Activity-oriented principles		32	172
			Involvement	20	52
			Priority	32	120
	Digital technology practical affordances and constraints			32	448
		Border actionability		24	77
		Border-setting autonomy		26	110
		Domain presence		25	121
		Border tangibility		14	30

Continued

Theme	Level 1 codes	Level 2 codes	Level 3 codes	Nr Sources	Nr References
Structural elements					
	Temporal structure				
		Temporal practices		32	291
			Real-timing	17	53
			Sequencing	22	79
			Overlaying	9	29
			Time setting	10	33
			Zipping	24	76
			Time zoning	14	21
	Spatial structure				
		Spatial practices		32	250
			Camping	22	66
			Caravanning	15	36
			Monastering	24	94
			Sheltering	21	54
	Human structure				
		Human practices		32	252
			Concentrating	21	61
			Diverting	18	52
			Rewarding	10	17
			Ritualising	20	61
			Vigilancing	19	61

Continued

Theme	Level 1 codes	Level 2 codes	Level 3 codes	Nr Sources	Nr References
	Material structure				
		Material practices		32	247
			Interoperating	24	90
			Notifying	12	22
			Partitioning	18	51
			Silencing	14	40
			Unnotifying	21	44
	Social structure				
		Social practices		32	217
			Accessing	22	54
			Communing	18	46
			Conforming	19	37
			Isolating	19	40
			Statusing	15	40

APPENDIX 14: EXAMPLE OF CODES FROM DIGITAL DIARIES AND INTERVIEW TRANSCRIPTS

Theme: Situational elements
Level 1 codes: External situational elements
Level 2 codes: Natural environment
Level 3 codes: Climatic conditions
Source: NVivo 12

Files\\Diaries\\Diary DW1 - § 1 reference coded [0.60% Coverage]
Reference 1 - 0.60% Coverage

I had intended to take the day off today, but the cloud/rain is persisting, so I figured there's not much point going to the beach.

Files\\Diaries\\Diary DW11 - § 2 references coded [1.01% Coverage]
Reference 1 - 0.37% Coverage

Today I worked in the living room and on the terrace as it was nice weather outside.

Reference 2 - 0.63% Coverage

I did have some free time today in the late afternoon when I felt, I did not want to work on the book chapter anymore and just enjoy the weather.

Files\\Diaries\\Diary DW12 - § 1 reference coded [1.06% Coverage]
Reference 1 - 1.06% Coverage

The weather in the mornings is always really nice where I am. I take my dog out for a morning potty, did some rooftop stretches, walked to the market hit my morning juice.

Files\\Diaries\\Diary DW22 - § 1 reference coded [1.17% Coverage]
Reference 1 - 1.17% Coverage

I walked close to home at around lunchtime (it was nice weather!)

Files\\Diaries\\Diary DW29 - § 1 reference coded [1.05% Coverage]
Reference 1 - 1.05% Coverage

Good to change the routine, which coincides with nice weather. Good to go to a coworking space to socialize in person with people.

Files\\Diaries\\Diary DW30 - § 1 reference coded [1.01% Coverage]
Reference 1 - 1.01% Coverage

One of these typical working days plus the weather changed (rainy and windy).

Maybe the weather's a bit nicer today, so I'll go and sit on the balcony for an hour instead, and I'll do that later when the sun's gone down, or, you know, so it's not managing is quite and I don't, I don't see it as that it's quite relaxed.

And this is why I sometimes work for more leisure activities. Let's say I work on my website, or I just like prepare a social media post. I can do that from my couch and by the time of 6 pm or sometimes 8 pm, or sometimes I work also, you know, late in the evening, 10 pm to midnight, then I'm quite comfy working from, um, sitting on my couch or sitting outside on the terrace, if the weather's nice, then there is no point for me sitting indoors.

But at home, it's super easy because I've got the infrastructure setup, I've got my table without the Wi-Fi so based on the weather, I can work wherever if it's raining, I go to the office at the house, if it's sunny I sit outside and work, so I'm combining the best depending on the weather situation.

Leisurely setting means for me I'm sitting in my on my terrace or in my hammock, which relaxes my body more, relaxes my mind more because sun is shining on my face. And I can still sit with my laptop on my lap or on my knees here and work.

I'm a very opportunistic worker, let me put it that way, so, in other words, if, if, if the, if it rains on a Saturday or on a Sunday and I have nothing else to do, I will work because I can, because it makes sense for me to do this in this time.

If it is a sunny day outside and I, and I look at my calendar, and I don't see any other commitments, I, I will go mountain biking, for example, during the week for two hours or I will go to the, you know, to do a bit of surfing on the, on the Almkanal.

Yes, so, and that's exactly how I think because I'm a very outdoors-oriented person. In other words, the weather plays a big role in my, in my daily planning and what I do and when I do things, so, um, yes, the answer is definitely yes, during the week, if I see an opportunity to do something fun, even though it's a Monday or Tuesday or whatever work day it is, I will, I will do it if I can.

Reference 4 - 1.05% Coverage

The things that I like to do for fun a very weather dependent, so or conditions dependent. In other words, you know, I like, I like kite surfing which depends on the wind, I like ski touring, which depends on the snow conditions and the weather conditions very much during the wintertime, I like mountain biking a lot, which also is more fun and on sunny days, then on rainy days and yeah and so, in other words, all of these outdoor activities they don't always happen on a Saturday or Sunday. And that's the motivation behind, um, taking advantage of either the weather during the week.

Files\\Interview Transcripts\\Transcript DW15 - § 3 references coded [5.74% Coverage]
Reference 1 - 2.67% Coverage

I would do the most of my work in the morning hours, like to get most of it done before lunchtime, and then, if there's anything left, um, yeah, I tried to do this in the afternoon, but especially now during summer when it's very hot in the afternoon hours, and it's very hard to concentrate, um, I think that the climates also really influences on like my division between work and leisure so yeah that's, that's maybe how I do it, it's right to do as much work as possible in the morning.

Reference 2 - 0.87% Coverage

Yes, yeah, I remember that very well, because I was very impressed by myself, yeah. At the beginning of the interview, I said that I really don't like so work on weekends and try not to use my laptop but on Saturday, um, I didn't have plans and weather was not that nice, it was pretty rainy actually during the weekend here, so I didn't really know what to do and I didn't want to go on to the beach or to go outside.

Reference 3 - 0.87% Coverage

Yeah, yeah, yeah, it really depends, um, I wouldn't say I do this every time, but if they're, if the weather, if the weather is bad then probably yes because now it's summer now I really like to that I'm already in Croatia I like to be outside as much as possible, so if I would have a gap and the weather is bad, then, then I would answer yes, but, um, if the climate here is as it should be then probably I would rather go outside then that'd be on my laptop.

Files\\Interview Transcripts\\Transcript DW18 - § 1 reference coded [0.26% Coverage]
Reference 1 - 0.26% Coverage

Yeah, you have to earn it. And sometimes you have to skip, sometimes you see sunshine all day, but you have a deadline, so you just gotta ignore the sunshine to do your, your work.

Okay, I mean, and so, in terms of leisure, I suppose I'm going to be using things like the BBC weather app, um, to see what, you know, the conditions of the day look like for either, um, certainty for golf or for any kind of activities that I'm going to be outside for a while. I would also use, um, if I'm interested in, in the surf, I'll use an app called Magic Seaweed, and I'll be able to find out the tide times, um, the predicted wind direction, and that helps me, maybe to plan ahead to think if there's a better time and day to go and enjoy a surf.

Um, yeah, sometimes I (p) really like it when it's raining (laugh) because then I know, 'Okay, you don't miss out on anything. You can't do anything, so it's time for work'.

The reason why I go work to park, for example, because if weather is good, I don't want to sit at home. In the, um, if I know that I have to call some people, and if it and it will be about half-hour or one hour, I will walk and speak this.

If the weather is nice also, I don't want to stay inside. I, I could work in the park, even that kind of work in park.

I, I can be honest here and say that also I've probably learned to accommodate that in my life, and so there are things that I do for myself during the day. And that's kind of a schedule and a routine that I'm used to so, for example, even if it wasn't that someone is saying, 'Hey P31 I want to talk to you at 7 pm or 8 pm', I'm used to 'oh I'm going to do something in the middle of the day', so at 11 am. I'm going to go play basketball, and I'm going to spend some time outside enjoy the weather, um, from 11 am to 2 pm and then I'm going to work for the rest of the day, and that work might push out into the evening.

Yes, so one is the weather. If, for example, the weather there is a rain, very windy or things like that, I prefer to stay home and or, if I have a company, if I have some friends

or some guests and I prefer to spend my free time with, (p) with the guests and my friends. So, I plan my time accordingly.

Reference 2 - 0.23% Coverage

My favourite one is visiting new places exploring this place is during morning or if it is very hot during the evening, depending on the weather.

Files\\Interview Transcripts\\Transcript DW4 - § 3 references coded [1.65% Coverage]
Reference 1 - 0.52% Coverage

If I'm next to the computer it's work for me because then I cannot be outside, I cannot be like in the sun because I need to be in a place that is like more comfortable, cool air, no sweating, no sun, like that. So, is more about maybe physical limitations rather than the actual computer itself.

Reference 2 - 0.87% Coverage

Like either on the rooftop or in the garden or, or depending on what, depending on which country I'm in. Let's say if I'm at home in Lithuania, I could technically work outside, we have like a terrace in the garden and everything, but it drives me crazy. The sun and the heat and whatever not, here on the rooftop, it's also too hot, so I'm not comfortable. Some people work on the beach. I couldn't imagine my computer next to the sand. So, for me, it's usually either a café, coworking space or (p).

Reference 3 - 0.27% Coverage

Um, normally I try to work when it's really hot, so I usually work from 11 o'clock in the morning to about four o'clock or five o'clock in the afternoon.

Files\\Interview Transcripts\\Transcript DW7 - § 1 reference coded [0.65% Coverage]
Reference 1 - 0.65% Coverage

Freedom to see new places, do new things and maybe to do for, I mean, for example, the weather is not great, obviously in the UK, so to maybe be somewhere in the winter where the weather is nicer, yeah, that type of thing.

Files\\Interview Transcripts\\Transcript DW8 - § 1 reference coded [1.12% Coverage]
Reference 1 - 1.12% Coverage

Um, usually I do it based on what my girlfriend's doing or what my friends are doing, and I also base it upon, um, whether I want to go earlier because I want to do something or usually I stack my hours up the whole weekdays until Friday, so I can leave earlier at around one or even earlier, that I have spare time on Friday and also depends on the weather, of course, so we have good weather outside, I'm not willing to sit there like for until late at noon so usually I try to have like two or three more over hours, and we are usually are they usually have to do so, I can use them in our time management to be flexible and when I want to leave, and when I want to come.

Most of the work definitely just happens in coffee shops, like everything that I do on my laptop like the Zoom meetings or my car. The front seat of my car I don't usually do a lot of work from here, but like meetings like this, or if it's raining and I don't want to go into the coffee shop where they have to social distancing, you have to sit outside, I'll do it in my car.

APPENDIX 15: QUANTIFIED DATASET OF BORDERING PRACTICES

	Bordering practices	DW1	DW2	DW3	DW4	DW5	DW6	DW7	DW8	DW9	DW10	DW11	DW12	DW13	DW14	DW15	DW16	DW17	DW18	DW19	DW20	DW21	DW22	DW23	DW24	DW25	DW26	DW27	DW28	DW29	DW30	DW31	DW32
Temporal structure	Overlaying	1	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1	1	0	1	0	0	0
	Real-timing	1	0	1	0	1	0	1	1	1	1	1	1	1	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	1
	Sequencing	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1	1	0	0	0	0	0	1	1	1	1	0	0	0	0	0	0	0
	Time setting	0	0	0	0	0	1	0	1	0	0	0	0	0	1	0	1	0	0	0	0	1	1	0	1	0	1	1	1	0	0	0	0
	Time zoning	1	0	1	1	1	0	1	0	0	0	0	0	1	1	1	0	1	0	0	0	1	0	1	1	1	1	1	1	0	1	0	0
	Zipping	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	1	0	0	1	1	1	1	0	1	1	0	0	1	0	0
Spatial structure	Camping	1	1	0	0	1	0	0	1	0	0	1	1	1	1	1	0	1	1	1	0	1	0	0	1	1	1	1	1	1	0	1	1
	Caravanning	0	0	1	0	0	1	0	0	1	0	0	1	1	0	1	1	0	1	1	1	0	0	1	1	0	0	1	0	1	0	0	0
	Monastering	1	0	1	1	0	1	0	0	0	1	1	1	1	1	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1
	Sheltering	0	1	0	1	0	1	1	0	1	1	1	1	1	1	1	1	0	1	0	0	0	0	1	1	1	0	0	0	1	1	1	1
Material structure	Interoperating	1	0	1	1	0	1	1	1	1	1	1	0	0	0	0	0	1	1	1	0	1	0	0	1	1	1	0	1	1	0	1	0
	Notifying	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1	0	1	0	0	0	0	0
	Partitioning	0	0	1	0	0	0	0	0	1	1	1	0	0	0	1	1	0	1	0	1	0	1	0	0	0	0	0	0	0	1	0	1
	Silencing	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1	0	1	1	0	0	0	0	0	1	0	0
	Unmodifying	0	0	1	1	0	1	0	0	0	0	1	1	1	1	0	1	1	1	0	1	1	1	1	1	0	1	0	1	1	1	1	1
Human structure	Concentrating	0	0	1	1	0	0	1	1	1	1	1	1	0	0	1	0	1	0	0	0	1	1	1	1	1	0	0	0	0	1	0	0
	Diverting	1	0	1	0	1	0	0	1	0	0	0	1	1	1	1	0	0	1	1	0	0	1	0	1	0	0	1	0	0	1	0	0
	Rewarding	0	1	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	1	0	1	0	1	0	0
	Ritualising	1	1	1	1	1	1	0	1	0	0	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	1	1	0	1
	Vigilancing	1	1	0	0	1	0	0	1	1	0	1	0	1	0	1	0	0	1	0	1	0	1	1	1	1	1	1	1	1	1	0	1
Social structure	Accessing	1	1	1	0	1	0	1	1	1	0	1	1	0	0	1	1	1	0	1	1	0	1	1	0	1	0	1	1	1	0	1	1
	Communing	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1	1	0	0	0	0	0	1	1	1
	Conforming	0	0	1	1	1	1	0	1	0	0	1	0	1	1	0	0	1	1	1	1	1	0	1	1	0	0	0	0	1	0	1	1
	Isolating	0	0	0	1	1	1	1	0	1	0	0	1	0	1	1	0	0	0	1	1	0	1	0	1	0	0	0	1	0	0	1	1
	Statusing	1	0	0	0	1	1	0	0	1	1	1	0	1	1	0	0	1	0	1	1	0	1	0	1	0	0	1	1	0	0	1	1

APPENDIX 16: PARTICIPANT FEEDBACK ON RESEARCH

APPENDIX 17: LIST OF PHD RELATED PUBLICATIONS AND CONFERENCE PRESENTATIONS

Journal articles

Rainoldi, M., Buhalis, D. & Ladkin, A. (in preparation) New work, new leisure, new practice: An integrative review and framework for future research. *New Technology, Work and Employment*.

Rainoldi, M., Buhalis, D. & Ladkin, A. (in preparation) New practices in the work-leisure system: An explorative analysis of digital nomadism. *Tourism Management.*

Rainoldi, M., Buhalis, D., Ladkin, A., & Egger, R. (in preparation) Digital work-leisure practices: An archetypal analysis of digital nomadism. *Tourism Management Perspectives*.

Chevtaeva, E., Neuhofer, B., Egger, R. and Rainoldi, M., 2023. Travel while working remotely: A topological data analysis of well-being in remote work trip experiences. *Journal of Travel Research*, DOI: 00472875231151923.

Rainoldi, M., Ladkin, A. and Buhalis, D., 2022. Blending work and leisure: A future digital worker hybrid lifestyle perspective. *Annals of Leisure Research*, DOI: 10.1080/11745398.2022.2070513.

Book Chapters

Rainoldi, M., Buhalis, D. and Ladkin, A., 2022. Work-life balance: Border theory in tourism. *In:* Buhalis, D., ed. *Encyclopedia of tourism management and marketing.* Edward Elgar Publishing, 791-793.

Conference Proceedings

Chevtaeva, K., Neuhofer, B., and Rainoldi, M., 2022. The "Next Normal" of work: How tourism shapes the wellbeing of remote workers. *CAUTHE 2022 Conference Online: Shaping the Next Normal in Tourism, Hospitality and Events: Proceedings of the 31st Annual Conference*, 68-77.

Rainoldi, M., 2018. Work and leisure in the digital age: A future perspective. *In:* Maurer, C. and Neuhofer, B., eds. *Proceedings of the International Student Conference in Tourism Research 2018*, BoD, 390-395.

Rainoldi, M., 2018. Work and leisure in the digital age: A border exploration. *In:* Tussyadiah, I. P., Lalicic, L. and Mariné-Roig, E., eds. *Proceedings of ENTER2018 PhD Workshop*, 108-112.

Conference Presentations

Rainoldi, M. 2023. Digital work in practice: Exploring the reconfiguration of work and leisure borders in a post-pandemic world. *International Labour Process Conference 2023*, 12-14 April 2023. Glasgow, UK.

Rainoldi, M. 2022. Digital work lifestyle: Exploring the reconfiguration of work and leisure borders in a mobile world. *Lifestyle Mobilities and Digital Nomadism Online Conference*, 01 December 2022. Kuopio, Finland.

Rainoldi, M. 2019. New work, new leisure, new balance. *Work Conference*, 14-16 August 2019, Helsinki, Finland.

Rainoldi, M. 2018. The future of work and leisure: A border perspective. *Council for Hospitality Management Education Conference*, 21-25 May 2018, Bournemouth, United Kingdom.

Rainoldi, M., 2018. Work and leisure in the digital age: A future perspective. *International Student Conference in Tourism Research 2018*, 14-15 May 2018, Krems, Austria

Rainoldi, M., 2018. Work and leisure in the digital age: A border exploration. *PhD Workshop of the ENTER Conference 2018*, 25-26 January 2018, Jönköping, Sweden.

Rainoldi, M. 2017. An exploration of digital work-life balance in the context of leisure travel. *IFITT Doctoral Summer School*, 15-16 May 2017, Salzburg, Austria.

APPENDIX 18: PUBLISHED WORK IN RELATION TO THIS THESIS

Appendix 18.1: Journal Article 1

Chevtaeva, E., Neuhofer, B., Egger, R. and Rainoldi, M., 2023. Travel while working remotely: A topological data analysis of well-being in remote work trip experiences. *Journal of Travel Research*, DOI: 00472875231151923.

Empirical Research Article

Travel While Working Remotely: A Topological Data Analysis of Well-Being in Remote Work Trip Experiences

Ekaterina Chevtaeva[1], Barbara Neuhofer[2], Roman Egger[2], and Mattia Rainoldi[2]

Abstract
The proliferation of novel work arrangements, accelerated by the COVID-19 pandemic, has led to the emergence of remote work trip experiences in which work is conducted within the context of leisure travel. Remote work trips challenge the dichotomous view of traditional work and leisure domains. Grounded in positive psychology, this exploratory research investigates remote work travel experiences as a new phenomenon under the leisure travel umbrella. Using a data analytics approach based on a topological analysis of 32,881 Instagram posts, the findings revealed 23 distinct elements of remote work trip experiences that potentially influence well-being. The results indicate that traveling may benefit well-being despite not taking any breaks from work. By investigating the emerging trend of remote work trips and by expanding the understanding of how integrated work-travel experiences can influence well-being, this study contributes to the body of literature on both travel and positive psychology alike.

Keywords
well-being, remote work, leisure travel, topological data analysis, Instagram

Introduction

Since the onset of the COVID-19 pandemic, millions of employees have shifted to working remotely. While an acute surge in mobile work arrangements has already been witnessed during pandemic times, it is expected that an increasing number of workers will work permanently in non-office-based modes (Deng et al., 2020; Ozimek, 2020). Remote work arrangements are often associated with working from home (Chadee et al., 2021; Felstead et al., 2002; Ferguson et al., 2012); however, this only places workers' temporary flexibility in a fixed physical location. Additionally, remote work as a phenomenon enables complete temporal and spatial freedom (Aroles et al., 2022). People can, in fact, conduct their work not only from dedicated home and office spaces but also from places of leisure, such as coffee shops and hotel rooms, or even on the go (e.g., van life) (Ferreira et al., 2021; Rodriguez, 2021). The impact that remote work has on the relationship between work processes and home environment has already been recognized. The focus of this paper is thus on the emerging trend of remote work travel, where work and leisure travel experiences are blended

(Chevtaeva et al., 2022). Remote work trips is used as an umbrella term to describe the new reality in which work and leisure travel activities are intrinsically intertwined and coexist without boundaries. As it stands, the distinction between work and leisure has become blurred: These two life domains exist side-by-side, enabling a fluid organization of life to emerge (Rainoldi et al., 2022).

The start of a movement involving the integration of remote work practices and leisure travel were made visible

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Appendix 18.2: Journal Article 2

Rainoldi, M., Ladkin, A. and Buhalis, D., 2022. Blending work and leisure: A future digital worker hybrid lifestyle perspective. *Annals of Leisure Research*, DOI: 10.1080/11745398.2022.2070513.

Blending work and leisure: a future digital worker hybrid lifestyle perspective

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ABSTRACT

Work performed by digital means is one of many societal transformations caused by the prevalence and continuous adoption of digital technologies. Free of the constraints of location and time, digital work has the potential to disrupt the mental and physical separation of work from leisure. Using an exploratory qualitative approach based on narrative futuring, work and leisure orientations of future digital workers are imagined in relation to digital technologies. Insights were obtained from twenty-five digital workers who were asked to imagine their digital worker selves in 2030. Borrowing from aspects of the *Serious Leisure Perspective supported by the Mobility and Connectivity paradigms*, future types of digital workers are proposed. Findings indicate a trend towards increased dissolution of the distinction between work and leisure. Implications for the organizations managing this type of worker are discussed, along with reflections on the changing nature and meaning of work and leisure.

Introduction

In the last two decades advances in digital technology have impacted all industries leading to the emergence of a new work paradigm and the fundamental transformation of many traditional job roles (Orlikowski and Scott 2016). In this context, the application of digital technologies in the everyday conduct of work led to a proliferation of nonstandard digital work types (Gandini 2016) characterized by more self-determined, independent, and flexible arrangements (Spreitzer, Cameron, and Garrett 2017) such as gig work (Ens, Stein, and Jensen 2018) and digital nomadism (Schlagwein 2018). Broadly, digital work proposes a reconfiguration of the 9–5 work tradition, which promotes the principle of efficiency in completing work regardless of time, location, and organizational structures (Mazmanian, Orlikowski, and Yates 2013; Holland and Bardoel 2016; Ens, Stein, and Jensen 2018; Dittes et al. 2019). While the term digital work is used used to indicate a wide range of work types a commonly accepted definition and distinction criteria are still lacking (Ens, Stein, and Jensen 2018). Thus, in this research we define digital work as the practice of work in which work activities are fundamentally intertwined with digital technologies and are conducted across variations of space and time.

Appendix 18.3: Book Chapter 1

Rainoldi, M., Buhalis, D. and Ladkin, A., 2022. Work-life balance: Border theory in tourism. *In:* Buhalis, D., ed. *Encyclopedia of tourism management and marketing.* Edward Elgar Publishing, 791-793.

Work–Life Balance: Border Theory in Tourism

Border theory seeks to explain all actions carried out by an individual in order to handle the relationship between the different life domains that constitute the human social existence. Tourism as a recreational field of human activity is a central piece of the complex equation that defines one's identity in relation to evolving social structures. Border theory presents a useful framework to decode the complex system of practices that control the construction, enforcement, mediation, change and dissolution of borders as well as the process of transition between the increasingly entangled life domains (Ashforth, Kreiner and Fugate, 2000; Clark, 2000; Nippert-Eng, 1996) that converge into the tourism ecosystem.

Understanding the mechanisms that shape the interconnectedness of life domains is important in an increasingly digitalized tourism industry. Early conceptualizations of tourism saw holidaymaking as an activity of escapism from the everyday environment (Krippendorf, 1987). These views are progressively fading. Contemporary tourists have access to any information and anyone from anywhere and at any time (Neuhofer, Buhalis and Ladkin, 2014). This means they are able to remain present in everyday working and living spaces while being physically absent. This brings to the fore a range of opportunities for work and life on the move, reflected in the emergence of blended lifestyles such as digital nomadism (Cook, 2020). The notion of border management engrained in border theory thus provides insights into the dynamics that shape the relationship between tourism activities and everyday work and living arrangements.

In the literature, the border management discourse has developed around the conceptual work–life balance propositions made at the turn of the century by border theory (Clark, 2000) and boundary theory (Ashforth et al., 2000; Nippert-Eng, 1996). Border theory and boundary theory share the belief that individuals assume different roles in different life domains that are circumscribed by a system of borders. Border theory further suggests that the accomplishment of a diverse range of activities requires the active enactment of the limits that divide life domains. The notion of domains is rooted in Lewin's (1951) life space concept.

A life space is conceptualized as the product of patterns of interaction between the individual's characteristics, the immediate environment and the situational circumstances. The life space of a person is divided into different subregions in which different sets of actions take place. As such, domains can be considered as spaces of life in which activities are bundled in terms of purpose, interest and responsibility in accordance with an individual's aims and objectives (Clark, 2000).

In border management research, work and family have been portrayed as the core life domains (Ashforth et al., 2000; Clark, 2000; Nippert-Eng, 1996). However, work and family represent only two domains under the wider umbrella of life. In this line of thinking, Ashforth et al. (2000) recognize that an individual's everyday life extends beyond work and family, and suggest that other domains of life find expression in social spaces, which they refer to as third places. Third places are envisioned as areas of social life in which individuals can satisfy personal needs and wants unmet in the work and family domain. Tourism as a personal recreational activity can thus be considered a space of social life within the leisure domain. This is because leisure activities such as tourism are commonly associated with rest, relaxation and, importantly, a break from work and other responsibilities.

Borders represent a useful construct to determine where the activity in a domain begins and ends. As Clark (2000) argues, borders define the perimeter and the means of each life domain. Borders are determined by the dynamics resulting from the relationships that an individual forms with each domain and the connected domain attributes. Borders are thus neither imposed by the world on the individual nor purely determined by the individual's actions. In other words, '[t]hough people shape their environments, they are, in turn shaped by them' (Clark, 2000, p. 748). Borders reflect the individual's need to simplify the complex nature of everyday life. With the aid of borders, activities are arranged into categories according to the circumstantial characteristics of the environment in which activities unfold (Ashforth et al., 2000; Nippert-Eng, 1996). Engaging in tourism activities can therefore be regarded as an opportunity to create a separation from mundane life domains.

To define the area of a specific life domain, the border management literature indicates

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Appendix 18.4: Conference Proceedings 1

Chevtaeva, K., Neuhofer, B., and Rainoldi, M., 2022. The "Next Normal" of work: How tourism shapes the wellbeing of remote workers. *CAUTHE 2022 Conference Online: Shaping the Next Normal in Tourism, Hospitality and Events: Proceedings of the 31st Annual Conference*, 68-77.

The "Next Normal" of Work: How Tourism Shapes the Wellbeing of Remote Workers

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ABSTRACT

The emerging trend of remote work arrangements allows workers to engage in leisure travel without detachment from work. Remote work trips are not full vacations, but the leisure travel component as a form of active leisure and catalyst of the emotional experiences may force wellbeing. Through a critical review of wellbeing in tourism and management literature, this paper conceptualizes the dimensions of remote work trips that potentially affect wellbeing in a matrix of remote work trips scenarios. The study aims to acknowledge the diversification of remote workers and contexts of trips that distinguish the effects of travel on wellbeing. This research contributes to understanding the eudaimonic wellbeing effect of travel, provides guidance for future research, and benefits practitioners to interpret the remote work trips.

Keywords: *remote work, wellbeing, workcation, workplace, employee experience*

Introduction & Background

Remote work arrangements have recently emerged as work model in which professionals work outside the traditional office environment. Fueled by the global COVID-19 pandemic, the number of remote workers is expected to increase in the years to come (Nagel, 2020). Organizations have begun introducing full and partial remote work arrangements, where employees work outside the office for 3-5 days a week or are given a choice to work-from-anywhere (Hilberath et al., 2020). Companies such as Siemens, J.P. Morgan, and Facebook have been pioneers in introducing workplace arrangements, where people are flexible to work from varied premises (Build Remote, 2021). Business travel united work and travel, where people occasionally kept working on a flight or in a hotel; however, the reasons for a trip were business-related (Cook, 2020). Digital nomads were pioneers who combined remote work arrangements with travel for pleasure, which often included slow and continuous travel with no residence attachment (Chevtaeva & Denizci-Guillet, 2021; Hannonen, 2020). With the growing trend of remote work arrangements, more people experienced leisure travel without detachment from working. For example, more employees booked a leisure trip as an extended stay in a hotel resort, with proper working facilities and an entertainment program for other family members (Verdon, 2021). This type of vacation within resort settings is often referred to as a workcation (Matsushita, 2021; Pecsek, 2018); but, the reality of travel experiences goes beyond resorts. The demand for change of scene, where remote workers travel to wild areas, a beachfront, or an isolated location and book a house for a month has been recognised (Shaw, 2021). People engaged in travel even considering the hassle of travel arrangements during the coronavirus pandemic (Hotel Business, 2021). The emerged travel trend may be expected to develop further after the mobility restrictions are lifted.

Appendix 18.5: Conference Proceedings 2

Rainoldi, M., 2018. Work and leisure in the digital age: A future perspective. *In:* Maurer, C. and Neuhofer, B., eds. *Proceedings of the International Student Conference in Tourism Research 2018*, BoD, 390-395.

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Work and leisure in the digital age: A future perspective

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Abstract

The new wave of technological advancements is fundamentally transforming companies, industry and society as a whole. Digital technology is having an impact of unprecedented scale on the way we will work and experience leisure in the future. Digital technology is driving the emergence of new practices of doing work and pursuing leisure presenting new challenges to both, academia and the management world. We are moving towards a new paradigm where digital technology acts as a catalyst of change blurring the boundaries between the traditionally opposed poles of life, work and leisure. Drawing upon Border Theory (Clark 2000) this study aims to explore the conceptual foundations of the ongoing shift and to address the missing understanding of the relationship between work and leisure in a technology-mediated environment. Towards this aim, a scenario planning approach will be adopted for developing an understanding of what the work-leisure interface would look like in 2030.

Keywords: Digital technology; new ways of working; leisure tourism; border theory.

1 PROBLEM DEFINITION

Over the course of the past decades, technological innovations have been a major driver of change and progress and have transformed social structures, industrial relations and the global economy (Kubicek et al. 2014; Schwab 2017). Indeed, mechanical, electro-mechanical and computing technologies have triggered radical changes, which have revolutionised the means of production, transportation, service delivery and communication (Brynjolfsson and McAfee 2014; Hoonakker and Korunka 2014; Mullins 2016). At the same time, technological advances have increasingly gained importance in people's work and life (Hoonakker 2014). Technology has ceased to be an instrument to be used only within the work environment and evolved into tools that support demands generating in all life contexts (Tennakoon et al. 2013; Ludwig et al. 2016). In this technology saturated environment crossing borders between work and private life realms has become much easier the distinction between work and leisure is becoming more and more blurred (Haeger and Lingham 2014). However, much of the literature focusing on the role of technology in mediating the boundaries between work and private life domain have almost exclusively concentrated on the work-family dichotomy (Cousins and Robey 2015; Piszczek 2017) while the relationship between work and leisure realms remain undertheorised (Knecht et al. 2016). It is therefore essential to create an understanding of the role of technology in shaping the mechanisms and practices adopted by individuals to manage and control the work-leisure interplay.

2 LITERATURE REVIEW

In 1930, the economist John Mynard Keynes (1930) forecasted a world in which, a century later, leisure would be the centre of people's daily life, and work would be limited to a three-hour shift and a fifteen-hour working week. Technical improvements and inventions were predicted to drive this change. Today, we are at the beginning of a revolution that promises to transform industries, businesses and society as a whole in so many ways as never before in human history (Schwab 2017). As the modern world increasingly move into the digital realm, technology creates unprecedented opportunities, removes boundaries and barriers, accelerates innovations, disrupts old systems and hierarchies (Brynjolfsson and McAfee 2014; Lechman

Appendix 18.6: Conference Proceedings 3

Rainoldi, M., 2018. Work and leisure in the digital age: A border exploration. *In:* Tussyadiah, I. P., Lalicic, L. and Mariné-Roig, E., eds. *Proceedings of ENTER2018 PhD Workshop*, 108-112.

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Work and leisure in the digital age: A border exploration

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Abstract

The modern wave of technological advancement is having an impact of unprecedented scale on the way people work and experience leisure. While technological advancements are driving the temporal and physical mobilisation of working practices, the historical borders between work and life have started dissolving. Thus, this research aims to explore the role of technology in the management of work-life borders in leisure settings thought the lens of Border Theory.

Keywords: work, leisure, technology, border theory.

1. Problem Definition

In the increasingly challenging global business environment an understanding of the dynamics that influence human behaviour is of fundamental importance for effective management practices and is the key for the success of every organisation (Mullins, 2016). In contemporary research, technology has been pictured as a determinant piece of the puzzle leading to new work-life balance management practices (Holtgrewe, 2014). Technology has in fact ceased to be an instrument to be used only within the work environment and evolved into a tool that support demands generating in the work and private contexts (Ludwig, Dax, Pipek, & Randall, 2016). However, while crossing borders between work and private life realms has become much easier the distinction between work and private life is becoming more and more blurred (Haeger & Lingham, 2014). Technological innovations have created conditions in which people perform work, family and leisure activities in the same time frame (D'Abate, 2005; Ludwig et al., 2016) and from multiple locations (Boswell, Olson-Buchanan, Butts, & Becker, 2016; Ladkin, Willis, Jain, Clayton, & Marouda, 2016).

Recent studies suggest that work gradually infiltrates into times formerly dedicated to family and leisure such as evening, weekends and holidays (Dickinson, Hibbert, & Filimonau, 2016; Kossek, Valcour, & Lirio, 2014). Thus, while the use of technologies proliferates, people find increasingly difficult to take a break and relax (Kossek, 2016). However, much of the literature focusing on the role of technology in mediating the boundaries between work and private life domain have almost exclusively concentrated on the work-family dichotomy (Cousins & Robey, 2015; Piszczek, 2017) while the relationship between work and leisure realms remain undertheorised (Knecht, Wiese, & Freund, 2016). It is therefore essential to create an understanding of the role of technology in shaping the mechanisms and practices adopted by individuals to manage and control the work-leisure interplay.

2. Literature Review

In 1930, the economist John Mynard Keynes (1930) forecasted a world in which, a century later, leisure would be the centre of people's daily life, and work would be limited to a three-hour shift and a fifteen-hour working week. Technical improvements and inventions were predicted to drive this change. Today, technology has become a central element of the contemporary working life and it is used, at some level, in every type of organisation (Mullins, 2016; Orlikowski & Scott, 2008). New technology has