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Empirical Research Article

Archetypal Digital Nomads' Typology and Implications for Tourism Destinations

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Abstract

Digital nomadism, characterized by the integration of work and travel, is reshaping how mobile visitors engage with tourism destinations, services, and infrastructure. Drawing on 25 empirically derived work-leisure boundary management practices identified from 224 digital diaries and 32 praxiographic interviews, this study applies archetypal analysis to develop a typology of six digital nomad archetypes. The findings reveal that different configurations of temporal, spatial, material, social, and psycho-emotional practices produce distinct patterns of destination and service engagement. The study advances tourism theory by explaining heterogeneity within digital nomad lifestyle mobility through a practice-based perspective, showing how tourism resources acquire different functions according to work-leisure boundary configurations. The resulting typology explains variations in the use of accommodation, coworking spaces, digital infrastructure, and local services, providing actionable insights for destination planning, hospitality service design, infrastructure development, and tourism policy.

Keywords

digital nomads, lifestyle mobilities, tourist typology, sociomaterial practices, work-leisure boundaries, tourism management

Introduction

As digital technologies allow productive activity to become embedded within ongoing tourism and travel experiences, digital nomadism has emerged as a transformative phenomenon, reshaping traditional understandings of work, travel, and tourism (Rainoldi, Ladkin, & Buhalis, 2025). Digital nomads represent a distinct and growing group of long-stay, mobile visitors whose presence challenges traditional assumptions about tourism duration, purpose, and space use (Cook, 2023). Unlike short-term tourists, digital nomads continuously combine work and leisure within destinations, shaping how tourism infrastructures, accommodation, and local services are used over extended periods (Shin et al., 2024). Destination selection is often guided more by personal leisure interests than by professional obligations (Thompson, 2019). This intentional convergence of work and travel enables digital nomads to reside temporarily in specific locations while simultaneously pursuing professional responsibilities and personal aspirations (Hannonen, 2020). To maintain their professional activities while on the move, digital nomads rely on digital technologies, resulting in a lifestyle where the boundaries between work and leisure are inherently blurred (Rainoldi, Ladkin, & Buhalis, 2025).

Within tourism research, digital nomadism is increasingly situated as a form of lifestyle mobility, referring to ways of life organized around ongoing mobility that challenge established tourism binaries such as home-away, host-guest, and work-leisure, as well as distinctions between production and consumption (Cohen & Hannonen, 2026). Rather than alternating between periods of work and vacation, digital nomads may simultaneously inhabit destinations as workers, consumers, temporary residents, and leisure travelers (Toivanen, 2023). Accommodation, cafés, coworking spaces, connectivity, transport, and leisure services become resources through which both work and travel are organized (Hannonen et al., 2023).

Tourism research captures this development through the notion of hybrid lifestyle (Rainoldi et al., 2024) or flexwork–flextravel, whereby flexible working arrangements allow productivity and travel to become continuously intertwined (Miao et al., 2024). This view aligns with temporal theorization of

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digital nomadism as a form of lifestyle mobility shaped by fluid time horizons and ongoing reconfiguration of everyday routines rather than discrete travel episodes (Xiao & Lutz, 2025).

Tourism scholarship has consequently made considerable progress in establishing digital nomads as a distinct form of lifestyle mobility and in examining their motivations, destination choices, coworking and accommodation requirements, and implications for destination development (Chevtaeva & Denizci-Guillet, 2021; Hannonen et al., 2023; Zhou et al., 2024). Yet, this literature provides less explanation of heterogeneity in how digital nomads engage with tourism environments once at the destination. Access to reliable connectivity, coworking facilities, accommodation, social environments, and leisure opportunities may be important across the digital nomad population, but these resources are not necessarily used in the same way or for the same purposes. What remains insufficiently understood is how different configurations of everyday work-leisure practices shape patterns of destination use and engagement with tourism and hospitality services.

Digital nomadism, defined here as the practice of combining remote work and leisure travel, invites reflection beyond identifying the tourism resources and services that enable this lifestyle, toward understanding how and why digital nomads engage with these resources in different ways. Capturing how digital nomads manage work-leisure boundaries is therefore central to advancing tourism scholarship on evolving travel practices, visitor roles, and services in tourism destinations. Studies on digital nomadism have examined a broad range of boundary negotiation strategies, including those related to employment arrangements (Aroles et al., 2020), the establishment of home and domestic routines (Bergan et al., 2021), practices of self-discipline (Cook, 2020), international movement (Green, 2020), modes of digital communication and knowledge exchange (Nikolaeva & Kotliar, 2019; Périssé et al., 2021), identity construction and negotiation (Prester et al., 2019; Schlagwein, 2018), and the dynamic practices through which digital nomads navigate and manage these boundaries (Rainoldi, Ladkin, & Buhalis, 2025). These studies draw from practice theory and boundaries theory, both of which underscore the importance of everyday practices and boundary management in shaping lived experiences.

While these findings contribute to framing digital nomadism as a form of lifestyle mobility, they fall short of capturing the diversity in how digital nomads engage with tourism environments while structuring and managing the interplay between their professional and leisure pursuits. Only limited research has sought to classify digital nomads into distinct groups, for example based on travel frequency (Reichenberger, 2018), type of employment (Cook, 2023; Thompson, 2019) or online self-representation, (Bonneau et al., 2023). Building on advances in digital nomadism research (Gupta et al., 2026), this study therefore seeks to develop a tourism-relevant classification of digital nomads by examining how their management of work-leisure boundaries shapes their engagement with destinations, tourism services, and infrastructure.

This manuscript applies archetypal analysis to digital nomad practices and uses data-driven approaches to segmenting this population. While clustering approaches have been widely applied in tourism studies (Dolnicar, 2002), they remain underutilized in understanding tourism practices. Work conducted in other fields (e.g., Tessier et al., 2021) successfully demonstrated that archetypal analysis provides nuanced, empirically grounded insights into complex practices. This approach allows researchers to identify, characterize, and understand the diversity within the digital nomad population, offering clearer insights for tourism stakeholders seeking to attract, accommodate, and sustainably manage this highly mobile demographic. By adopting a clustering approach using archetypal analysis (Cutler & Breiman, 1994), this research contributes to tourism scholarship by explaining how distinct configurations of work-leisure practices shape digital nomads' engagement with destinations, hospitality services, and tourism infrastructure. The resulting archetypes offer actionable insights for destination management, infrastructure development, hospitality design, and targeted marketing strategies.

Responding to and extending Cook's (2023) discussion of work-leisure integration among digital nomads, this study examines how boundary management is enacted through configurations of everyday practices. Using archetypal analysis, it identifies distinctive patterns of boundary management to demonstrate the heterogeneity of digital nomads and shows how these patterns translate into different forms of destination use, engagement with tourism and hospitality services, and tourism infrastructure consumption.

Theoretical Background

Digital Nomadism and Sociomaterial Practices

A practice perspective provides a means of explaining the heterogeneity in how digital nomads engage with destinations and tourism resources while organizing work and leisure. Rather than attributing these differences primarily to demographic characteristics, occupational arrangements, or individual preferences, practice theory shifts attention to what digital nomads actually do and to how their activities are configured (Rainoldi, Ladkin, & Buhalis, 2025). This perspective is particularly relevant to tourism because it allows destination environments and services to be understood not simply as attributes available to digital nomads, but as resources that become differently incorporated into their everyday work-leisure arrangements.

Practice theory positions practices as the fundamental units of social inquiry, understanding social life as constituted through recurring and interconnected patterns of action

involving human activities and material arrangements. This perspective integrates human actors, bodily activities, cognitive processes, emotions, motivations, and the material contexts and tools that facilitate or constrain these practices (Schatzki, 2012) in timespace (Gherardi, 2019). In essence, practices are recognizable patterns of action. The application of practice theory is particularly valuable in understanding digital nomads due to its ability to capture the diverse ways in which they interact with spaces, temporalities, technology, social relationships, and the own psychological and emotional states (Rainoldi, Ladkin, & Buhalis, 2025).

Sociomateriality, a concept deeply embedded within practice theory, specifically underscore the intertwined relationships between humans and material artifacts in the enactment of practices. This lens recognizes that materials, whether physical or digital, actively shape and are shaped by human action (Leonardi, 2013; Orlikowski, 2010). This perspective is particularly relevant to digital nomadism, as this lifestyle is based on the interaction between individuals and mobile digital technologies that shape how everyday life is organized within a tourism context (Rainoldi, Ladkin, & Buhalis, 2025).

Existing tourism scholarship has generated valuable insights into digital nomads' motivations, destination choices, community impacts, and policy implications (e.g., Chevtaeva & Denizci-Guillet, 2021; Cook, 2023; Reichenberger, 2018). However, much of this work remains categorical or place-focused, emphasizing mobility patterns, employment status, or destination attractiveness. Less attention has been paid to the everyday organization of work and leisure within tourism spaces, and to how these practices are combined and stabilized over time. As a result, current frameworks struggle to explain why digital nomads experience and appropriate the same destinations in fundamentally different ways, despite similar mobility profiles or infrastructural conditions.

For digital nomads, sociomaterial practices encompass activities such as utilizing a diverse range of (co-)working spaces, accommodation types, leisure structures and mobility infrastructures, leveraging digital technologies, like mobile devices and platforms, and managing temporal flexibility through task management tools and applications (Cook, 2020; Hannonen, 2020). These practices not only facilitate digital nomads' professional productivity but also shape their travel choices, social interactions, and daily routines. Approaching work-life boundary management as a sociomaterial practice offers a fresh lens through which to examine socio-cultural dynamics such as digital nomadism (De Alwis et al., 2022). Thus, practice theory approaches offer valuable insights into how digital nomads orchestrate complex arrays of activities to balance work commitments with leisure pursuits, continually adjusting their behaviors in response to evolving spatial, temporal, material, social, and personal contexts (Rainoldi, Ladkin, & Buhalis, 2025).

The linkage between practice theory and archetypes is particularly strong because archetypes represent idealized examples of a type (Seth & Eugster, 2016), based on latent patterns within a population. Practice theory emphasizes the relational nature of practices, highlighting how they are entangled and mutually dependent. Such interdependencies have been conceptualized as bundles (Schatzki, 2002), ecologies (Shove et al., 2012) or communities (Nicolini et al., 2022) of practices. Within tourism studies, these interdependencies influence how tourists engage with destinations, services, and infrastructures. From this perspective, accommodation, coworking spaces, cafés, and leisure environments are not merely destination attributes. They become embedded within these configurations, both influencing and being influenced by the practices digital nomads use to establish, maintain, or dissolve work-leisure boundaries.

Archetypal analysis is therefore useful for identifying distinctive combinations of practices that determine how digital nomads experience and use tourism environments. By clustering digital nomads according to their practice configurations, this approach enables the identification of archetypes that reflect differentiated modes of work-leisure integration, destination engagement, and service interaction. In this sense, practice theory provides the conceptual foundation for interpreting archetypal configurations as meaningful tourism-relevant lifestyles rather than abstract behavioral types.

Digital Nomadism and Boundary Management

In tourism research, boundary management has gained increasing relevance in relation to extended stays, lifestyle travel, and hybrid forms of work-related mobility. Studies on lifestyle mobilities and long-term visitors highlight how tourism settings increasingly function as spaces for everyday life rather than temporary escape, requiring travelers to actively negotiate work, leisure, and other social roles while on the move (Chevtaeva et al., 2024; Rainoldi et al., 2026). Tourism scholarship has further shown that digital nomads differ from conventional tourists not primarily through mobility intensity, but through how they embed work practices into tourism environments, reshaping destination use, rhythms of consumption, and service expectations (von Zumbusch & Lalicic, 2020). From this perspective, boundary management becomes a core mechanism through which digital nomads enact tourism experiences, rather than a peripheral concern.

Boundary approaches provide an analytical framework for examining how individuals create, maintain, and navigate physical, temporal, and psychological boundaries between different life domains (Clark, 2000). Life domains encompass various facets that collectively shape an individual's sense of identity (Powell et al., 2019) while their boundaries can be conceptualized as constructs that individuals create, shape, and cross to intentionally manage their roles and responsibilities (Duerden et al., 2017; Smith et al., 2022).

Boundaries are managed through processes of segmentation and integration, with segmentation maintaining clear, impermeable distinctions between domains, and integration fostering permeability and flexibility (Nippert-Eng, 1996). The flexibility or permeability of these boundaries significantly influences individuals' abilities to manage their professional and personal lives effectively according to the contextual characteristics in which their activities unfold, including during tourism undertakings (Rainoldi et al., 2022).

For digital nomads, boundary permeability and flexibility are defining characteristics (Cook, 2023; Jarrahi et al., 2021; Sánchez-Vergara et al., 2023). The inherent mobility and fluidity of their lifestyles necessitate sophisticated boundary management strategies, with nomads continuously adjusting their boundaries in response to changing circumstances, such as new locations, varying professional demands, and personal preferences (Reissner et al., 2021). Digital technologies play a critical role, facilitating seamless work-leisure transitions (Rainoldi, Ladkin, & Buhalis, 2025; Rainoldi et al., 2026). Therefore, understanding the lifestyle of digital nomads requires an in-depth exploration of the specific practices they use to manage the boundaries between work and leisure. This task represents a central challenge in current research on mobile and flexible work (Cook, 2023; Sánchez-Vergara et al., 2023). For example, tourism scholars further highlight time as a central organizing dimension of digital nomadic lifestyles, showing how nomads continually recalibrate rhythms of work, leisure, and mobility across destinations (Xiao & Lutz, 2025).

Integrating border theory with archetypal analysis therefore advances tourism scholarship by moving beyond variable-based or role-based classifications of digital nomads. Rather than treating work-leisure segmentation and integration as a uniform condition, archetypes capture recurring *practice configurations* through which digital nomads engage with tourism environments. These archetypal patterns illuminate how different boundary strategies translate into distinct forms of destination use, social interaction, and service expectations. In doing so, the study extends tourism research on digital nomadism from descriptive accounts toward a practice-based, theory-driven understanding of how mobile workers experience, shape, and consume tourism destinations over time.

Study Methods

This study employs digital praxiography as a practice-based approach (Rainoldi, Ladkin, Buhalis, et al., 2025). The analysis began with the identification of 25 work-leisure boundary management practices, derived from empirical insights generated through digital diaries informed by the principles of observant participation and praxiographic interviews conducted online with 32 self-identified digital nomads (Appendix A). Participants were recruited via social media platforms (Facebook, Instagram, and LinkedIn) using established digital nomad hashtags (e.g., #digitalnomad, #workingfromanywhere, #laptoplifestyle), ensuring alignment between self-identification and lived practice. While not statistically representative, the sample is theoretically appropriate for examining boundary management within digitally mediated, mobile lifestyles.

The empirical material consisted of 224 digital diary entries capturing in-situ work and leisure activities alongside their temporal, spatial, material, social, and psycho-emotional contexts. These diaries were analytically integrated with subsequent in-depth praxiographic interviews, all conducted with the same participants, allowing diary content to directly inform interview prompts. This sequential and dialogic integration strengthened triangulation by linking situated enactments with participants' retrospective reflections on transitions, artifacts, and boundary negotiations. Interviews were conducted online in English, averaged approximately 90 min, and followed a flexible guide focused on diary-reported practices.

Data were analyzed using template analysis. Iterative cycles of coding focused on recurrent actions, materials, temporal arrangements, spatial settings, social relations, and psycho-emotional states. An independent coder contributed to the development and refinement of the coding template, enhancing analytical rigor and transparency. NVivo 12 was used to support systematic comparison across cases through matrix coding and cross-tabulation queries. This analytical process resulted in a consolidated framework of 25 boundary management practices across five interrelated structures—temporal, spatial, human, material, and social—offering a comprehensive overview of how digital nomads navigate boundaries through sociomaterial configurations (see Table 1).

This analysis provided a robust and fine-grained understanding of the practices through which digital nomads manage work-leisure boundaries. However, it did not address how these practices were combined in daily life—whether some digital nomads engaged in all practices in various ways while others did not, or whether distinct combinations of practices enabled the pursuit of multiple domain configurations in fundamentally different ways. To move beyond the identification of individual practices and examine how they co-occur across participants, we employed archetypal analysis.

Archetypal analysis, first introduced by Cutler and Breiman (1994), is a clustering technique designed to identify representative patterns within complex, multidimensional data structures by identifying extreme data points that define behavioral categories. Unlike traditional clustering methods that define groups based on average representatives, archetypal analysis detects underlying patterns by locating individuals situated at the outer edges of a multidimensional space, representing extreme yet interpretable cases within the dataset (Han et al., 2023). As a result, it is particularly useful for constructing typologies from coded binary data, such as thematic analyses derived from qualitative research.

Table 1. Digital Nomads' Work-Leisure Management Practices.

Practice	Structure	Definition
Overlaying	Temporal	Simultaneous engagement in work and leisure activities, often with differing cognitive intensities, resulting in parallel time use across domains.
Real-timing	Temporal	Spontaneous switching between work and leisure in response to external triggers, enabled by always-on digital connectivity and highly permeable temporal boundaries.
Sequencing	Temporal	Deliberate alternation of distinct time blocks dedicated to either work or leisure, ensuring focused engagement and minimal domain overlap.
Time-setting	Temporal	Use of digital tools such as alarms, timers, and reminders to define and enforce specific moments for transitioning between work and leisure.
Time-zoning	Temporal	Structuring of work and leisure around different global time zones, allowing asynchronous engagement with remote collaborators while living synchronously in the local context.
Zipping	Temporal	Strategic alignment of work and leisure with different global time zones, enabling digital nomads to enjoy local daytime activities while working during off-peak hours dictated by remote clients or teams.
Camping	Spatial	Intentional setup of temporary workspaces in public or semi-public leisure environments using digital technologies to blend work and leisure.
Caravanning	Spatial	Opportunistic use of temporary, on-the-go locations—such as vehicles, parks, or rest stops—as improvised work or leisure spaces.
Monastering	Spatial	Deliberate creation of a distraction-free zone to fully immerse in the current spatial setting for either work or leisure.
Sheltering	Spatial	Creation of temporary private micro-spaces within public settings to establish personal comfort and domain-specific focus.
Concentrating	Human	Deliberate creation of mental and emotional conditions to enable deep, exclusive engagement in either work or leisure.
Diverting	Human	Mental and emotional scattering across domains often triggered by interruptions or internal preoccupations that blur domain boundaries.
Rewarding	Human	Use of leisure-oriented activities to mark and mentally transition from work to relaxation for emotional gratification.
Ritualizing	Human	Habitual actions that mentally and emotionally signify the start or end of engagement in a specific domain.
Vigilancing	Human	Continuous monitoring of the situational circumstances to remain alert to potential domain intrusions or transitions, maintaining a persistent state of readiness.
Interoperating	Material	Use of the same digital devices, applications, and tools across both work and leisure domains to enable seamless, flexible, and portable transitions between life spheres.
Notifying	Material	Configuration of digital technology to deliver real-time alerts and updates that maintain constant connectivity and responsiveness across work and leisure.
Partitioning	Material	Intentional separation of digital tools, applications, or devices to clearly distinguish and protect the boundaries between work and leisure domains.
Silencing	Material	Deliberate deactivation or restriction of digital features to eliminate external stimuli and maintain focus within the current domain of action.
Unnotifying	Material	Selective disabling or filtering of notifications to reduce unwanted intrusions and preserve intentional boundaries between work and leisure.
Accessing	Social	Maintaining continuous digital availability to a broad range of social contacts across work and leisure domains, ensuring bidirectional social connectivity.
Communing	Social	Cultivating a sense of social closeness by actively engaging with work or leisure communities to bond, collaborate, or share experiences.
Conforming	Social	Aligning one's behaviors with those of surrounding social contacts to match their norms, rhythms, or expectations in work or leisure.
Isolating	Social	Restricting social access through digital means to preserve focus within one domain and protect against external social intrusions.
Statusing	Social	Signaling one's current availability and domain engagement, thereby managing social expectations and interactions across work and leisure.

Source. Adapted from Rainoldi, Ladkin, and Buhalis (2025).

Drawing upon previous methodological insights (e.g., Macia, 2015; Tessier et al., 2021), this research followed a structured four-phase archetypal analysis: (a) themes selection, (b) data preparation, (c) clustering, and (d) final interpretation. Table 2 outlines these analytical steps along with the corresponding procedures applied.

Table 2. Archetypes Exploration.

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 utilizing archetype membership as a filter; exploration of relationships between clusters; presentation of a typology with the help of the archetypes.

Themes Selection

The coding structure developed through qualitative analysis was systematically explored to identify cross-case attributes that underpin work-leisure boundary management practices. Within this framework, the practices enacted by digital nomads—reflecting the temporal, spatial, human, social, and material dimensions of boundary structures—were chosen as key comparative variables for the subsequent archetypal analysis.

Data Preparation

Prior to conducting the analysis, the digital diaries and interview transcripts were meticulously re-examined to ensure that all excerpts aligned accurately with the thematic interpretations developed during the qualitative phase. To strengthen the reliability of the selected themes, the NVivo 12 query function was used to validate and extract relevant data systematically. This process facilitated the construction of a binary matrix, capturing the presence or absence of specific work-leisure boundary management practices for each participant. A dichotomous coding scheme was employed, assigning a value of 1 to indicate that a particular practice was actively used by the participant (e.g., real-timing), and 0 when no evidence of the practice was observed. This approach enabled the transformation of qualitative insights into a structured dataset suitable for archetypal analysis.

Clustering

After finalizing the selected codes, confirming coding accuracy, and constructing the binary dataset, the data were processed using archetypal analysis. We selected archetypal analysis over traditional clustering techniques (e.g., k-means or hierarchical clustering) due to its distinct conceptual alignment with the study's theoretical framework. While traditional clustering groups individuals around a central average (centroid), archetypal analysis identifies extreme points—or archetypes—located on the boundary of the data hull (Cutler & Breiman, 1994). This approach is particularly suitable for analyzing digital nomads, as it acknowledges that individuals rarely fit into rigid, mutually exclusive categories. Instead, archetypal analysis conceptualizes each participant as a convex combination of these extreme profiles, allowing for a nuanced representation of the fuzziness and fluidity inherent in boundary management practices (Seth & Eugster, 2016). The analysis was conducted using the Python-based "Archetypes" library (Alcacer Sales, 2023). To ensure the archetypes were derived empirically rather than constructed theoretically, we employed an iterative computational approach. We tested multiple solutions ranging from three to ten archetypes (hyperparameters: n_init = 10, max_iter = 10,000, tol = 1e-16).

The determination of the final six-archetype solution was based on a rigorous assessment of internal validation metrics rather than arbitrary selection (Appendix B). We sought to minimize the Residual Sum of Squares (RSS) to ensure data fidelity and the Davies-Bouldin Index (DBI) to ensure distinctiveness, while maximizing the Silhouette Score (Ss) and Caliński-Harabasz Index (CHI) for cluster cohesion. While solutions with fewer archetypes lost critical detail and those with more produced redundant profiles, the six-archetype model provided the most robust statistical fit (RSS = 10.852, Ss = 0.161, CHI = 6.074, DBI = 1.539). This quantitative validation confirms that the identified typology represents stable, empirically grounded patterns within the dataset.

In the final stage of the clustering process, each digital nomad was matched to the archetype with the highest degree of similarity and subsequently positioned within a multidimensional space for visual representation. Figure 1 highlights that digital nomad archetypes are not rigid or mutually exclusive. This fluidity is visualized through the directional lines extending from each participant's primary archetype toward secondary affiliations. The length and orientation of these lines indicate the strength and direction of overlap. For example, participant DW14 (Ante) is predominantly associated with the Mobile Superconnector archetype (A1) but also shares meaningful traits with the Focused Ritualizer archetype (A5), reflecting a dual orientation. These nuanced overlaps suggest that archetypes function less as fixed categories and more as dynamic communities of practices.

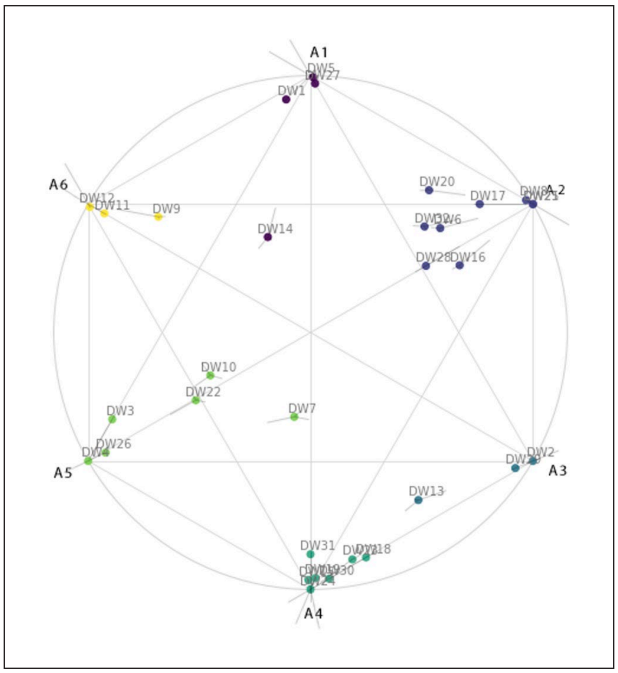


Figure 1. Archetype membership.

Final Interpretation

The last stage of the analysis involved an in-depth examination of the six identified archetypes. To aid in interpretation, radar charts were created to illustrate the degree to which each of the 25 work-leisure boundary management practices was utilized by digital nomads across the identified archetypes (see Figures 3–8). Expanding on this groundwork, coding queries were executed in NVivo 12 to identify recurring themes and common traits among digital nomads associated with each archetype. This analytical step supported a more nuanced interpretation and helped articulate the shared patterns of practice that underpin the unique configurations characterizing each archetype.

In addition, a similarity matrix was generated in Python 3 using cosine similarity metrics to quantify the degree of alignment between archetypes. Cosine similarity values between archetypes are measured on a scale from −1 to 1, with values closer to 1 indicating greater similarity. For example, cosine similarity scores indicate that Archetypes A2 and A3 share the highest similarity (0.344), followed by A3 and A5 (0.311), suggesting overlapping boundary management practices. In contrast, A2 and A4 (0.116) exhibit the lowest similarity, highlighting A4's distinctiveness within the typology. This additional layer of analysis provided insights into the relationships between archetypes, offering a basis for exploring their relative proximity or divergence.

Study Results

Six archetypes emerged through the archetypal analysis. These archetypes represent recurring communities of practices used by digital nomads to organize work and leisure activities (Figure 2). Rather than focusing on individual strategies, the analysis highlights how combinations of practices coalesce into distinct patterns of life organization, offering new insight into the heterogeneity of digital nomadic lifestyles.

The Mobile Superconnector Archetype

The *Mobile Superconnector* (A1) archetype represents digital nomads who rely extensively on digital technologies to blend work and leisure activities, reflecting a strong orientation toward integration rather than segmentation. Rather than treating tourism spaces as episodic sites of leisure, Mobile Superconnectors appropriate destinations as continuous environments for living, working, and social interaction. This archetype exemplifies extreme boundary flexibility and permeability, where transitions between professional and leisure domains occur continuously and with minimal resistance. Rather than stabilizing boundaries, Mobile Superconnectors actively maintain them in a fluid state, enabling constant movement across domains. This archetype is defined by a dense configuration of sociomaterial practices that prioritize immediacy, responsiveness, and connectivity (Figure 3). They switch seamlessly between work and leisure, often in real time—answering emails at beach cafés, taking calls between city hops, or working from tents in nature. Their days are shaped by shifting time zones, spontaneous routines, and adaptable setups that support both productivity and play. Through rituals like morning check-ins, the use of multiple devices, and frequent relocation, they maintain a rhythm that matches their dynamic lifestyle. Always connected and socially visible, they project an "always on the go" persona, blending work and leisure into a boundaryless mobile existence.

The Conscious Life Designer Archetype

This archetype is defined by the close coupling of human activity and material artifacts. Mobile devices, cloud-based platforms, communication apps, and portable work setups function as central boundary objects that allow work and leisure to be performed interchangeably across cafés, coworking spaces, accommodation units, transit infrastructures, and outdoor leisure settings. Digital technologies play a pivotal role in facilitating real-time engagement, enabling unrestricted access to information and interactions. This aligns with their reliance on diverting and vigilancing practices, which allow them to structure their cognitive and emotional responses while actively monitoring their surroundings and maintaining accessibility. Catherine described her monitoring behavior as follows, "*I gotta check it. I gotta see what it is, even though none of my stuff is that time sensitive*."

A defining characteristic of Mobile Superconnectors is their cognitive and affective adaptability, which allows them to simultaneously distribute focus across work and leisure domains. They frequently utilize status indicators on digital

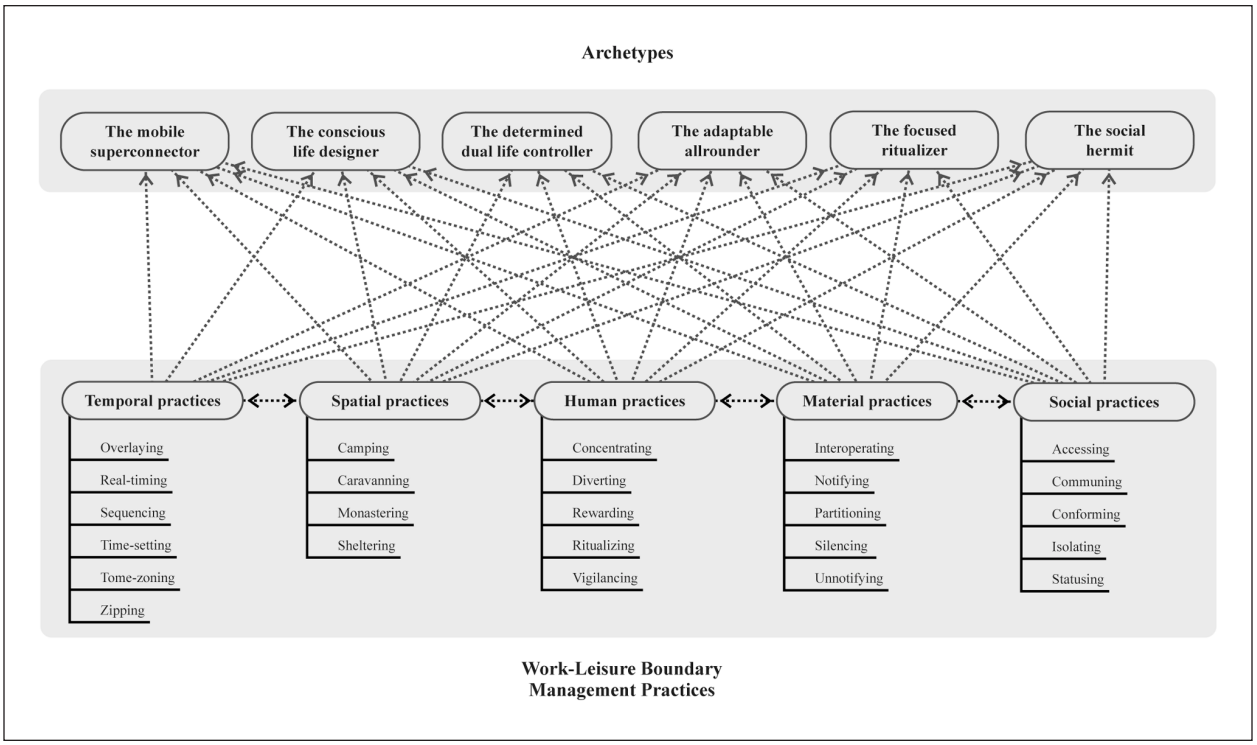


Figure 2. Archetypes and work-leisure boundary management practices.

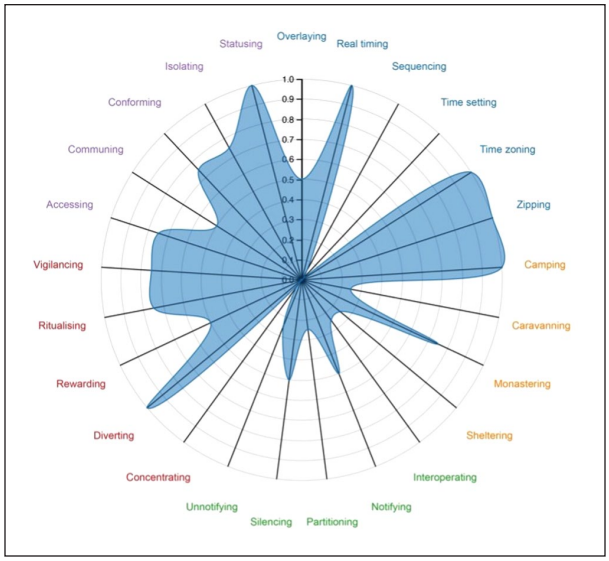


Figure 3. Mobile superconnector archetype distribution of practices.

platforms, such as social media, to signal availability and openness to interact based on situational needs. As Charles explained, "*If you message somebody on WhatsApp and it double-blue ticks you, so, they go*, '*Why haven't you replied to me? What, what's up? And [. . .] reply immediately.*" This communication strategy ensures their professional and social networks remain dynamically connected, reinforcing their flexible approach to work-leisure integration.

From a tourism perspective, this highly permeable archetype encourages intensive and simultaneous use of destination infrastructure. Mobile Superconnectors can transform accommodation, cafés, coworking facilities, leisure venues, and public spaces into interchangeable settings for work and leisure, creating demand for persistent connectivity, extended service availability, and environments supporting rapid transitions between activities. Consequently, for individuals in this archetype, delineating work from leisure becomes inherently complex, as their engagement with stimuli dictates the time, place, social context, technological tools, and psychological state in which these activities unfold. This archetype thus exemplifies how digital nomadism operates as a tourism-relevant lifestyle in which destinations are used as living infrastructures for sustained, integrated work-leisure practices.

The *Conscious Life Designer* (A2) archetype is characterized by the deliberate and reflexive construction of work-leisure boundaries through carefully orchestrated sociomaterial practices. Digital nomads in this category approach destinations not as fluid, hybrid environments but as landscapes that must be selectively configured to support clear temporal, spatial, and psychological separation between work and leisure. Boundary management is intentional, planned, and actively maintained (Figure 4). Conscious Life Designers favor segmentation over integration. Unlike the

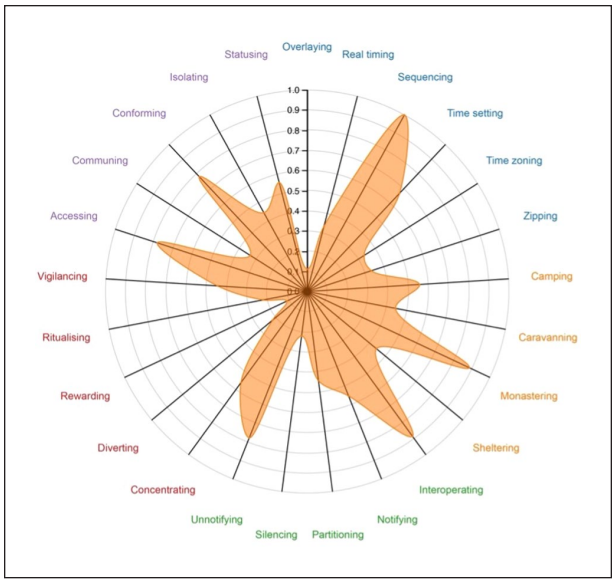


Figure 4. The conscious life designer archetype distribution of practices.

Mobile Superconnector, Conscious Life Designers establish clear temporal boundaries, structuring their activities in distinct blocks. These digital nomads structure their days with precision. They set clear time blocks for work and leisure, mute distractions, and choose environments—like quiet cafés or co-living spaces—that support deep focus. Through routines and tools that reinforce separation, they create a disciplined rhythm that helps them fully engage in one domain at a time. Timers, reminders, and alarms are commonly used to regulate these transitions, minimizing disruptions. For instance, Olga, who carefully plans work-leisure transitions, said, "*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.*" Work and leisure spaces are also deliberately separated, with specific locations designated for professional tasks.

Digital technologies play a dual role in this archetype. Connectivity is necessary for work continuity, yet it is carefully filtered to prevent boundary erosion. This aspect is particularly important for Amina who mentioned, "*I always go somewhere where I have a connection, and they can always text me, email me or call me*." Their technological environment is curated to align with their structured approach, ensuring minimal distractions. As Deepak stated, "*I get to choose what I want to do, um, instead of sort of being a slave to my phone or to those notifications*."

This deliberate segmentation fosters deep focus and emotional presence in each domain, reinforcing well-defined work-leisure distinctions. In contrast to Mobile Superconnectors, whose boundaries remain highly fluid, Conscious Life Designers adopt a more rigid and controlled approach, allowing minimal flexibility unless required. Their method reflects a strong commitment to personal goals and productivity, positioning them as a markedly different archetype (cos 0.300). Their practices illustrate how digital nomads can actively discipline mobility and flexibility, transforming tourism settings into structured environments for balanced work-leisure organization.

This archetype favors tourism and hospitality environments that make work-leisure separation easier to maintain. Accommodations offering dedicated work areas, predictable coworking access, and clearly differentiated leisure facilities enable these nomads to reproduce the structured routines on which their boundary management depends. This positions the Conscious Life Designer as a distinct archetype whose engagement with destinations is shaped by predictability, routine, and intentional boundary maintenance.

The Determined Dual Life Controller Archetype

The *Determined Dual Life Controller* (A3) archetype comprises digital nomads who manage work and leisure through a deliberate alternation between periods of high integration and periods of strict separation. Rather than seeking continuous balance or seamless blending, these nomads organize their lives through cycles of engagement and withdrawal, using contrast itself as a boundary management strategy. Their work-leisure organization is not accidental but carefully choreographed (Figure 5). One moment, they are fully connected, answering emails from a buzzing café, tuning into webinars from a park bench, or quickly zipping through urgent tasks on the go. Then, almost ritualistically, they retreat. A laptop shuts, a phone goes silent, and they disappear into nature, a quiet room, or a tech-free zone.

They combine integrative and segmenting strategies in a sequential manner. During work phases, boundaries are highly permeable. They remain constantly connected, respond to real-time demands, and rely on the practice of zipping, characterized by rapid task switching, to handle urgent matters across contexts. This mode is supported by sociomaterial arrangements that enable mobility and responsiveness, including mirrored devices, constant notification monitoring, and portable work setups. However, these integrative phases are counterbalanced by deliberate detachment during designated leisure periods, creating distinct on and off phases. Jasmine explained her practice as follows, "*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*."

Spatial practices further reinforce this dual logic. While often working from public or semi-public spaces, they leverage digital tools to maintain connectivity. An example was given by Luc, "*If I have a webinar or something like this, where is required to take some notes, then I go to the park,*

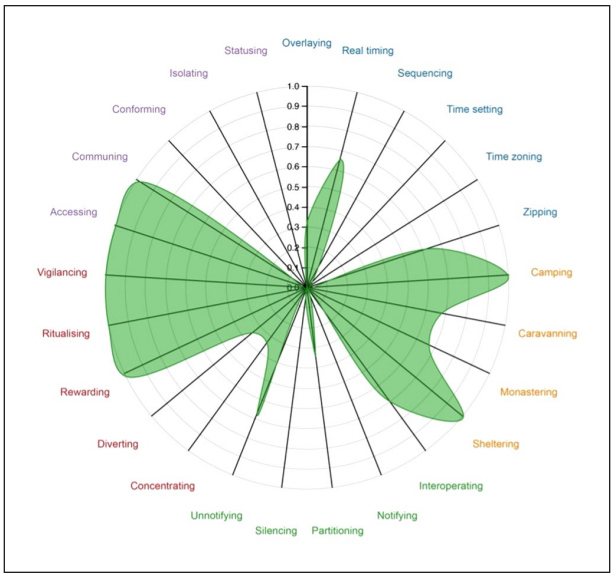


Figure 5. The determined dual life controller archetype distribution of practices.

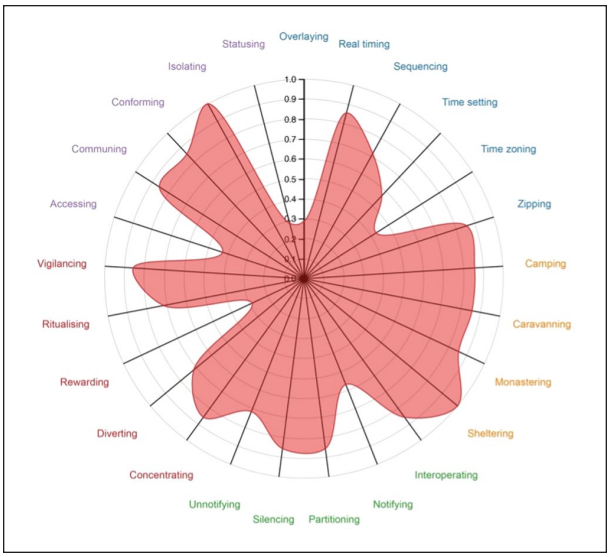


Figure 6. The adaptable allrounder archetype distribution of practices.

and I take my notebook and I write them there in the park." During focused leisure time, they retreat to private settings, using technology to reinforce their separation from work-related distractions. This aspect was well highlighted by Jasmine, who said, "*Knowing that I spend more leisurely time that means I spend more time without it, without the technology, without the Internet, without being digital [. . .], even if it only works two to three hours a day.*"

This cyclical alternation between high integration and high separation mirrors traditional capitalist work structures, where clear boundaries are periodically reinforced. Consequently, Determined Dual Life Controllers and Conscious Life Designers emerge as the most distinct archetypes in this study (cos 0.344), highlighting their opposing approaches to work-leisure management.

Determined Dual Life Controllers engage destinations rhythmically rather than continuously. They alternate between intensive use of digitally enabled tourism infrastructure (e.g., cafés, coworking spaces, urban amenities) and periods of low-impact, retreat-oriented consumption. This cyclical pattern mirrors traditional work-rest structures while being enacted within mobile, destination-based lifestyles. As a result, destinations are not experienced as uniformly hybrid spaces but as environments that must support both high-connectivity work phases and deep-disconnection leisure phases.

The Adaptable Allrounder Archetype

The *Adaptable Allrounder* (A4) archetype captures digital nomads who navigate work-leisure boundaries through continuous situational adjustment rather than stable routines or fixed strategies. Typically engaged in freelance work, Adaptable Allrounders operate within conditions marked by volatility and uncertainty. This professional precarity translates into a flexible but demanding mode of organizing life. One day, they might work on the go. The next, they are rearranging tasks to join a last-minute trip or evening drinks.

What distinguishes Adaptable Allrounders is not the number of practices they employ, but their capacity to recombine contrasting practices according to changing situational conditions. Workload, destination opportunities, social encounters, task requirements, connectivity, and personal energy determine which boundary configuration becomes dominant (Figure 6). Boundaries are neither consistently reinforced nor deliberately dissolved. Instead, they remain provisional and responsive. As Yannis noted, boundaries are less something to be maintained than an "*illusion of freedom*," continuously renegotiated rather than clearly drawn.

Work, leisure, and travel plans remain provisional and are reorganized as opportunities and demands arise. Adaptable Allrounders described an almost inverted work-leisure rhythm in which travel remains in the foreground and dedicated periods are occasionally set aside specifically to work. For example, environmental conditions, such as the weather, often trigger shifts in orientation. Paul explained this aspect as follows, "*sometimes I really like it when it's raining because then I [. . .] don't miss out on anything, you can't do anything, so it's time for work*." This flexibility reflects the unpredictable nature of digital freelancing and the high mobility characteristic of this group. Similarly, leisure opportunities are embraced when they arise. Maria described maintaining a "*flexible structure*," explaining that when an

attractive opportunity emerges, such as a boat trip to an island nearby, she will "*just say yes*" and compensate by working earlier, later, or during the weekend.

Adaptability also extends to place and technology. Adaptable Allrounders shift between private spaces, cafés, public environments, and digitally mediated forms of integration or separation depending on task requirements and immediate circumstances. Workspaces can emerge opportunistically through the availability of material affordances such as power outlets, seating, connectivity, or quietness. This strategy was well explained by Adriana, who mentioned, "*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*." Digital devices and platforms support this flexibility, allowing tasks to be shifted, paused, or intensified in response to changing circumstances. For example, when an urgent task arose while Donna was away from her computer, she used her phone to assess the situation and delegated its execution to an online colleague. In another case, Oliver's work continued through a smartphone while traveling to a basketball game and ceased only immediately before play began.

Adaptation also emerges through interactions with other travelers. Planned work periods may be abandoned when unexpected social opportunities arise, with work displaced to less desirable hours rather than the opportunity being declined. As Paul explained, "*you plan a work day, but then yeah there is no work day*." Others strategically selected which destination experiences warranted participation, using activities of lower personal interest as opportunities to work while preserving time for experiences they valued more.

As a result, Adaptable Allrounders resemble several other archetypes without fully aligning with any single one, showing partial affinities with Conscious Life Designers (cos 0.116) and Social Hermits (cos 0.146) while retaining a distinct logic of situational flow. Their lifestyle is best described as *context-driven*. Work and leisure unfold in real time, calibrated to place, opportunity, and necessity rather than to predefined schedules or boundaries.

From a tourism perspective, Adaptable Allrounders treat destination resources opportunistically. Accommodation, transport settings, cafés, coworking spaces, and leisure opportunities become interchangeable resources that are incorporated into work or leisure depending on immediate circumstances. Their engagement therefore depends less on specialized infrastructure than on the availability, accessibility, and flexibility of diverse destination services.

The Focused Ritualizer Archetype

The *Focused Ritualizer* (A5) archetype comprises digital nomads who structure work and leisure through ritualized sequences, allowing deep focus on one domain before transitioning to the other (Figure 7). For these nomads, integration and separation are not negotiated through place or social

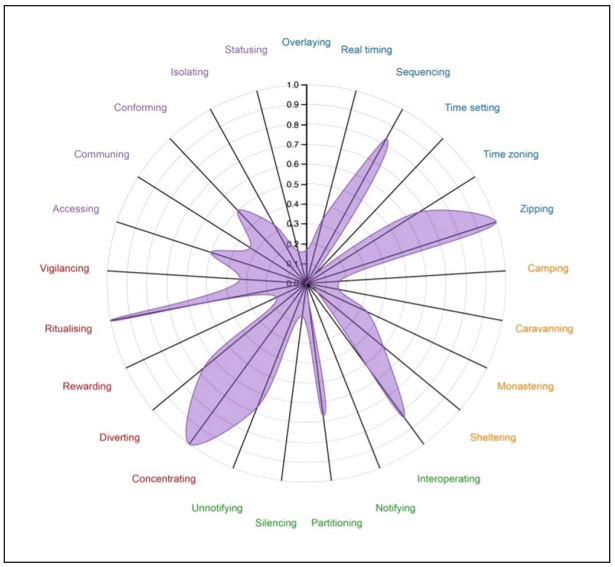


Figure 7. The focused ritualizer archetype distribution of practices.

context but enacted through repetition. When the rhythm breaks, however, so does their flow—flexibility is not their strength, but clarity is. Focused Ritualizers begin and end their workdays with intention. Whether it is lighting a candle, removing a USB stick, or closing a specific app, each gesture signals a mental shift. Their surroundings may change, but their inner clock runs on routines. Distractions are filtered out not by isolation, but by design—apps are silenced, boundaries reinforced.

Unlike Mobile Superconnectors, Focused Ritualizers prioritize structured, sequential workflows over real-time coordination, carefully managing time differences to maintain their preferred routines. These digital nomads rely on mental and emotional work-leisure management techniques to delineate work from leisure, with rituals playing a central role in marking transitions between the two states. Simple actions, such as turning devices on or off, serve as cognitive triggers, reinforcing their ability to shift between concentrated states of attention. For example, Patrick described having a shutting down ritual that involves "*kind of basically positioning yourself, your mind, your day's activities and your future activities in sync*." To further reinforce these boundaries, Focused Ritualizers configure their digital tools and applications to be domain-specific, reducing notifications that could disrupt planned activities.

A distinctive feature of this archetype is the limited reliance on spatial and social practices in managing work-leisure boundaries. Consistent with notions of placelessness (Hobsbawm, 2022), Focused Ritualizers can work across diverse tourism settings—cafés, accommodations, or transient locations—without relying on spatial separation to structure their days. As explained by Elena, "*I can work basically from anywhere. I don't need very many things.*" In

response, these nomads adopt structured rituals to compensate for the lack of a tangible separation between these domains. Sofia reported adopting a simple technique to switch between domains: "*After I log off from my work, I can just, um, remove the USB that I'm that I used to connect to work.*"

Focused Ritualizers exhibit strong segmentation achieved through ritual rather than through fixed environments. Overall, Focused Ritualizers demonstrate exceptional skill in organizing work-leisure boundaries, leveraging a defined set of practices to maintain clarity and mindfulness in both domains. However, their strict adherence to structured routines can hinder adaptability, making unexpected disruptions a potential source of stress and discomfort.

Focused Ritualizers engage with destinations less as sites of stimulation and more as neutral backdrops that support continuity and routine. Rather than seeking vibrant nomad hubs or socially dense coworking environments, they gravitate toward predictable, low-disruption tourism settings, such as long-stay accommodations, quiet hotels, or wellness-oriented retreats, where daily rhythms can be consistently reproduced. Their limited reliance on spatial and social cues means that destination attractiveness is less driven by place-specific experiences and more by infrastructural reliability, calm atmospheres, and the availability of environments that respect solitude and concentration.

The Social Hermit Archetype

The *Social Hermit* (A6) archetype represents digital nomads who alternate between prolonged solitude and brief, purposeful social engagement (Figure 8). The Social Hermit moves through their days in rhythms of retreat and return. Their lifestyle is anchored in intentional solitude, where quiet focus defines both work and leisure. Disconnection is not escape but a chosen condition—one that brings clarity, restoration, and control. Yet, from time to time, they step into the world, drawn to moments of inspiration and connection, only to withdraw again, carrying the energy inward. Their boundary management is not about balance, but about knowing when to be present—and when to be absent.

Boundary work within this archetype is strongly shaped by temporal and spatial practices that support prolonged immersion in a single domain. Practices such as sequencing and monastering are essential for enabling deep focus, whether during concentrated work or uninterrupted leisure. As described by Sarah, "*When I spend, like, five, six weeks (working), I get too tired, and I will be like, 'Okay, time for a long break' (laugh).*" Digital technologies play a central sociomaterial role in maintaining these strong boundaries. These digital nomads manipulate technology to minimize unwanted distractions, often relying on tools such as airplane mode to sustain their focus on one domain. To manage external pressures and social expectations, they employ statusing tactics like autoreplies, reducing the sense of urgency from

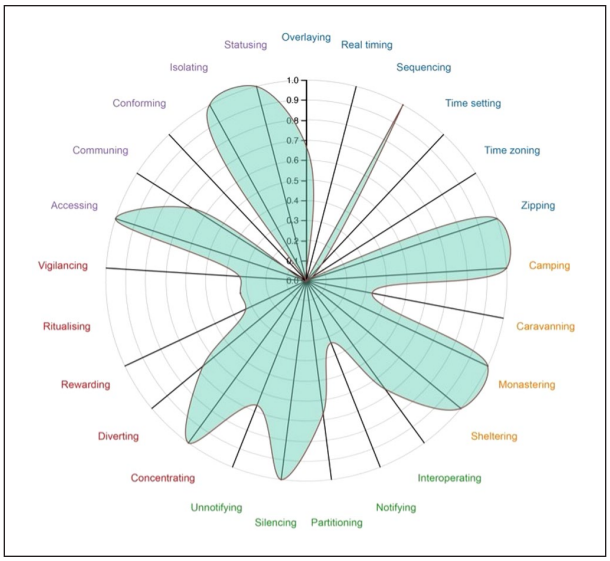


Figure 8. The social hermit archetype distribution of practices.

others. Elisabeth explained using technology as a "*protection shield between myself and my social environment because [. . .] I need to somehow communicate to other people that I'm not available.*"

Although they typically favor solitude, Social Hermits occasionally enter vibrant, highly interactive tourism and work settings—such as cafés, coworking spaces, or beach environments—where the boundaries between work and leisure naturally blur. These moments of immersion are not spontaneous but purposeful, serving as sources of inspiration, stimulation, or social renewal before returning to solitude. As Hailey noted, "*When I'm going to, like, co-work somewhere or [. . .] working from the beach that, that, for me, has been the most inspirational.*" This oscillation between exposure and retreat is central to the archetype's logic and underscores how brief engagements with socially dense environments feeds back into subsequent periods of withdrawal.

Social Hermits favor strong segmentation over time but allow temporary permeability as a resource rather than a threat. Their approach shows parallels with that of Conscious Life Designers (cos 0.184), especially in their methodical organization of routines and use of digital tools to maintain clear distinctions between work and leisure. However, while Conscious Life Designers limit flexibility to essential circumstances, Social Hermits deliberately leverage border permeability to gain stimulation, which they later process during their periods of isolation. In contrast, they differ significantly from Determined Dual Life Controllers (cos 0.299), who maintain a more fluid boundary between work and leisure and only separate these domains for recovery from the intense demands of real-time responsiveness.

The Social Hermit archetype illustrates a mode of digital nomadism in which tourism spaces are used selectively

rather than continuously. Destinations and services function less as constant sites of interaction and more as episodic catalysts within a broader rhythm of withdrawal and return. This archetype highlights how digital nomads may engage destinations not through sustained participation but through intentional and bounded encounters that support long-term well-being and focused living.

Discussion and Implications for Tourism Research and Management

This study set out to examine how digital nomads' work-leisure boundary management practices shape their engagement with tourism destinations and hospitality services, identifying distinct archetypes that provide insights for tourism and hospitality theory and practice. The findings clearly demonstrate that the study contributes to tourism research by advancing a practice-based understanding of how destinations are experienced, used, and negotiated by digital nomads as long-stay visitors. By identifying archetypes grounded in work-leisure boundary practices, the study moves beyond demographic, employment-based, or mobility segmentations (Bonneau et al., 2023; Chevtaeva et al., 2024; Cook, 2023; Reichenberger, 2018; Thompson, 2019) commonly used in tourism research and offers a behavioral typology that explains *how* digital nomads inhabit tourism destinations over time. Indeed, work modalities, on their own, fail to capture the nuanced and dynamic processes through which digital nomads negotiate the boundaries between professional and personal domains in everyday practice. The findings highlight that destinations are not merely backdrops for digital nomadism but active components in the organization of work, leisure, and everyday life, reinforcing the need for tourism research to account for hybrid, practice-driven forms of visitation.

What distinguishes digital nomads are the practice communities they enact—unique, structured combinations of strategies tailored to specific situations and values. This empirically reinforces long-standing theoretical claims that social life is composed of complex bundles, communities, or ecologies of practices (Nicolini et al., 2022; Schatzki, 2012; Shove, 2017). In this sense, the study supports Bonneau et al.'s (2023) observation that digital nomadism unfolds along a continuum of everyday practices. From a tourism perspective, the archetypes illuminate why digital nomads differ in their use of accommodation types, coworking spaces, cafés, events, and local services. Moreover, the six archetypes illustrate not static personas, but rather fluid, evolving identities. As digital nomads navigate shifting life stages, work demands, or technological environments, they may adopt new strategies, thereby shifting between archetypes over time, which explains the difficulties that tourism scholars have encountered in defining the phenomenon (e.g., Cook, 2023). In broader theoretical terms, this study underscores the evolving meaning associated with work and leisure. As suggested by Amankwah-Amoah et al. (2021) and Hobsbawm (2022), traditional constructs—such as work being confined to offices and leisure to holidays—have lost their clarity.

Mobile Superconnectors best illustrate this transformation, as they operate within an always-on culture (Cook, 2020; Jarrahi et al., 2021) in which work and leisure intersect seamlessly across flexible time and space configurations. Mobile Superconnectors intensively consume digitally enabled tourism infrastructure. Cafés, coworking hubs, and even tourist attractions become both workplaces and leisure environments. Similarly, tools like Slack or WhatsApp are no longer exclusive to either sphere but mediate a constant negotiation of presence, engagement, and withdrawal. Crucially, the study reveals balanced archetypes—Conscious Life Designers, Determined Dual Life Controllers, and Adaptable Allrounders—who oscillate between integration and separation strategies, deploying practices like monastering, accessing, ritualizing, and conforming with a degree of deliberation. These actors are neither fully blended nor divided but selectively calibrate their borders based on personal values, professional demands, and contextual opportunities. They tend to selectively engage with tourism infrastructure depending on professional demands and situational opportunities. This group often combines flexible coworking environments with leisure-oriented cafés, cultural events, or short excursions, reflecting a calibrated engagement with destination offerings. Conversely, Focused Ritualizers and Social Hermits favor segmentation, building strong borders through practices such as sequencing, partitioning, isolating, or statusing. They favor environments that support predictability, withdrawal, and limited social exposure. These digital nomads are more likely to seek structured accommodations, quiet workspaces, or low-density, retreat-oriented tourism products. Together, these patterns highlight how differing boundary management approaches translate into distinct modes of destination use, reinforcing the need for differentiated tourism products rather than uniform digital nomad offerings.

These insights are not only theoretically relevant but also highly practical. As the gig economy grows and more workers engage in mobile forms of digital labor, organizations and destinations alike must adapt to this heterogeneous population. These distinctions enable tourism destinations to move beyond one-size-fits-all digital nomad strategies toward differentiated tourism product design and destination positioning. Recognizing the practice ecologies of different archetypes offers a more nuanced blueprint for designing work-leisure services, technologies, and policies that support both productivity and wellbeing. From a tourism governance perspective, the archetypes reveal that digital nomads cannot be approached as a homogeneous "long-stay tourist" segment. Instead, they represent differentiated patterns of infrastructure use, spatial occupation, and community engagement. The findings therefore extend destination management

research by demonstrating that digital infrastructure (e.g., high-speed Wi-Fi, coworking ecosystems, hybrid hospitality formats) functions not merely as a technical amenity, but as a structuring condition of tourism participation and local embeddedness. Moreover, the archetypes illuminate how varying degrees of boundary permeability influence interactions with local communities, ranging from highly networked engagement (e.g., Mobile Superconnectors) to retreat-oriented, low-density occupation (e.g., Social Hermits). This suggests that digital nomad governance requires differentiated strategies that balance economic attraction with social integration and sustainable spatial planning.

Finally, the findings contribute to emerging conversations on the future of work in the post-pandemic world. With rising interest in remote work trips, workcations, and lifestyle mobility (Chevtaeva et al., 2024; Rainoldi et al., 2024; Wilkesmann & Bassyiouny, 2025), the archetypes presented here can inform how flexible work settings are developed, marketed, and managed across different sectors. They also provide tourism professionals, employers, and urban planners with a new lens of segmentation, one rooted not in demographics or job titles, but in real-world practices that define how digital nomads actually live.

Theoretical and Methodological Implications

This study extends tourism research on lifestyle mobilities by revealing heterogeneity within the work-tourism nexus. Existing scholarship has established that digital nomadism blurs conventional distinctions between tourism, work, leisure, and everyday life (Cohen & Hannonen, 2026). Our findings demonstrate that this hybridity does not constitute a uniform condition. Rather, digital nomads configure the relationship between work and leisure in markedly different ways, ranging from highly permeable arrangements to deliberate separation and situational alternation. The six archetypes therefore advance lifestyle mobilities research by explaining how a shared condition of mobility can produce differentiated modes of engaging with destinations, hospitality services, and tourism infrastructure. The findings also contribute a practice-based understanding of tourism infrastructure and service engagement. Rather than treating accommodation, coworking facilities, cafés, connectivity, and leisure environments as destination attributes with relatively uniform utility, the archetypes demonstrate that their tourism value emerges through the practices into which they are incorporated. The same destination resource may enable integration for one digital nomad, separation for another, and situational adaptation for a third. This shifts theoretical attention from the availability of digital-nomad infrastructure toward the configurations of practices through which tourism resources acquire meaning and utility. Thus, the archetypes extend existing debates on lifestyle mobilities, work-leisure intersections, and extended stays by demonstrating how tourism spaces are actively produced and consumed through boundary practices. In doing so, the study reframes digital nomads as practice-based tourism actors whose behaviors reshape hospitality usage patterns, destination rhythms, and service expectations over longer stays.

Importantly, the theoretical contribution of the archetypes is closely intertwined with the methodological properties of archetypal analysis. Unlike conventional clustering approaches that organize observations around average or central profiles, archetypal analysis identifies extreme configurations that define the boundaries of the empirical data space. Individual digital nomads are therefore not confined to mutually exclusive categories but can be understood through their relative proximity to, and combination of, multiple archetypal configurations. This reveals digital nomadism as a landscape of practices rather than a collection of discrete types, in which the six archetypes represent distinctive poles around which more nuanced configurations of work-leisure practices are situated. Methodologically, this makes visible the fluidity emphasized by practice theory. Practices can be combined, recombined, and enacted with different intensities rather than forming fixed behavioral packages. Archetypal analysis thus provides an empirical means of theorizing how recognizable patterns can coexist with variation, overlap, and fluidity in mobile lifestyles. This finding reinforces the theoretical argument that digital nomadism is best understood as a heterogeneous set of practice-based lifestyles rather than a singular tourism segment.

By applying archetypal analysis, this study introduces a novel configurational logic to the examination of digital work-leisure boundaries—one that moves beyond demographic or attitudinal classifications and instead reveals archetypes that emerge from patterned constellations of practices across five interrelated structures (temporal, spatial, material, human, and social). This approach offers a new theoretical lens for understanding boundary complexity as practice-based, addressing a key gap regarding the limited development of methods for mapping communities of practices. Furthermore, by anchoring the typology in computational archetypal analysis, this study introduces a novel and methodologically rigorous approach to tourism research, demonstrating how qualitative data can be systematically analyzed to identify empirically grounded lifestyle segments. Unlike purely interpretive categorizations, the stability of these archetypes was validated through internal consistency metrics (RSS, Silhouette Scores), ensuring that the identified profiles represent genuine cornerstone strategies within the data. This demonstrates that digital nomads' lifestyles are not random assemblages of behaviors but structured and recurring configurations of practice that remain stable across different individual enactments.

This operationalizes boundary-making as enacted in practice, rather than merely conceptual, offering practice-based micro-foundations for broader discourses on lifestyle mobility and hybridity (Cohen & Hannonen, 2026; Rainoldi et al., 2024). While border theory has traditionally focused on

permeability and flexibility (Clark, 2000), this study enriches this with a sociomaterial understanding of how boundaries are co-shaped by the digital tools that make digital nomadism possible in the first place. The archetypes provide theoretical scaffolding that links human agency and digital affordances into cohesive work-leisure boundary configurations. This moves the literature beyond static typologies of integration or segmentation toward dynamic assemblages of boundary enactment. The study challenges linear models of boundary management by showing how nomads navigate hybridity and contradictions in highly mobile, digitally mediated environments. For example, archetypes like the Determined Dual Life Controller and Adaptable Allrounder reveal the coexistence of opposing strategies (e.g., concentration and zipping, monastering and diverting), demonstrating that digital nomads do not simply prefer one orientation but compose boundary configurations contextually. This helps shift the discourse from binary framings (integration vs. separation) to practice-based fluidity. The archetypes therefore function as mid-range theoretical constructs that link micro-level boundary practices with broader lifestyle configurations.

Practical Implications for Tourism Management

The identification of six digital nomad archetypes provides tourism stakeholders—such as destination managers, hospitality providers, and policymakers—with actionable insights to design more responsive environments and services. Each archetype reflects a distinct configuration of work-leisure management practices. From a tourism systems perspective, the six archetypes function as practice-based segments that explain how digital nomads differently consume, inhabit, and impact destinations over extended stays. Rather than treating digital nomads as a homogeneous market, the typology clarifies how variations in work-leisure boundary management translate into distinct patterns of infrastructure use, accommodation demand, temporal rhythms, and community interaction. This shifts digital nomadism from a lifestyle category to an operational concern for destination planning and governance.

Mobile Superconnectors benefit from environments that enable real-time transitions and seamless blending of work and leisure. To attract this group, destinations should ensure 24/7 high-speed internet in both public and private areas, offer coworking spaces with round-the-clock access, and promote co-living facilities that integrate workstations into leisure accommodations. Hospitality providers can develop smart rooms with app-controlled lighting, adjustable desks, and on-demand connectivity support. To sustain cognitive performance and emotional resilience, venues should integrate alertness-enhancing environments—for example, ergonomic furniture, ambient lighting, and biohacking amenities. Socially, Mobile Superconnectors thrive on constant interaction. Thus, weekly networking meetups, community Slack channels, or social coworking lounges can help build dynamic, always-on digital nomad communities.

Conscious Life Designers rely on structure. Destinations should offer accommodations with clearly defined work and leisure zones, such as suites with sliding partitions or dual-function furniture. Coworking spaces should operate on predictable schedules, include reservation-based desk systems, and offer time-blocked access (e.g., "deep focus mornings," "networking afternoons"). Technological tools should include workspace-specific login portals, digital lockers, and apps that block leisure distractions during work hours and vice versa. To support emotional well-being, hospitality providers can design retreat-style packages focused on mindfulness, with curated downtime activities like yoga or guided walks. For social interaction, opt-in events, such as structured peer coaching or time-slotted social hours, align with their preference for low-disruption engagement.

Determined Dual Life Controllers alternate between intense work and immersive leisure. Destinations should provide modular infrastructures—like coworking hubs that transform into social lounges after hours, or accommodations with movable partitions and dual-use furniture. Hospitality venues can offer "switch kits" (e.g., white noise machines, light-filtering curtains, productivity tools) to support fast transitions between work and rest. Digital ecosystems that synchronize devices or allow seamless context switching (e.g., cross-device app continuity, voice-controlled toggling between profiles) can be marketed to this group. Psychologically, venues can offer ritual support tools, such as pre-set playlists, scent diffusers, or breathing guides. Socially, these nomads value choice-rich interaction models, such as spaces offering both cooperative working zones and quiet pods, with calendar-based options for social and solo activities.

Adaptable Allrounders need extreme flexibility and responsiveness. Destinations should invest in multifunctional spaces. Hot desks that can be converted into café-style seating, coworking cafés with movable dividers, or "work-anywhere" passes valid across multiple venues. Material support could include mobile-friendly infrastructure, like portable monitors or lockers, and on-demand amenities like delivery-based food or mobile repair units. Emotionally, they benefit from responsive design elements, such as AI-powered room settings or personalized environmental control (e.g., temperature, soundscapes). Socially, allrounders thrive in diverse, inclusive communities, so programming should offer mix-and-match interaction formats such as short networking bursts, drop-in masterminds, and multilingual coworking sessions.

Focused Ritualizers emphasize repetition, rhythm, and psychological cues. Destinations should provide predictable environments, such as coworking areas with daily rituals (e.g., communal morning coffee, silent starts, mindfulness breaks). Design elements that act as symbolic boundary markers—such as scent zones, colored lighting, or

soundscapes—can help trigger cognitive domain shifts. Hospitality providers should offer ritual-supporting tools, such as automated "work mode" presets in rooms, smart timers, and journals. These nomads benefit from consistency and solitude, so venues should limit surprise programming and offer clearly advertised social events at fixed times. App-based notifications should respect preset boundaries, with optional do-not-disturb integrations.

Social Hermits seek solitude punctuated by intentional social immersion. Destinations should offer quiet, secluded accommodations—like nature cabins, remote villas, or noise-buffered units—and support digital detox zones with limited or optional connectivity. Infrastructure should enable strong digital autonomy such as private VPNs, adjustable firewall settings, and offline productivity suites. Hospitality venues can provide emotional support through restorative settings, such as meditation pods, spa access, and zero-distraction libraries. For social interaction, Social Hermits prefer low-pressure, meaningful engagement: silent coworking, curated dinners, or invitation-only discussion salons—events where participation is optional and respectful of boundaries.

In addition to informing management and design at the operational level, these archetypes offer strategic value for policy development. National and municipal authorities seeking to attract digital nomads can use these insights to inform zoning regulations, digital infrastructure expansion, and housing models. For instance, investing in 24/7 coworking hubs, high-speed rural connectivity, and mixed-use accommodations may support long-term digital nomad presence. Furthermore, mental health services, local integration programs, and digital autonomy policies could enhance well-being and sustainable engagement with local communities. Taken together, the archetypes and their associated boundary structures offer a roadmap for more inclusive, flexible, and resilient destination design in the era of mobile work.

While the identification of archetypes aids in tailoring tourism services, it also raises critical ethical considerations. The influx of digital nomads can contribute to rising housing costs, displacement of local populations, and overtourism in fragile destinations. Policymakers and businesses must balance attraction with social responsibility, encouraging cohabitation rather than segregation. Sustainable practices—such as eco-certified accommodations, carbon offset options for travel, and guidelines for cultural sensitivity—can help mitigate adverse impacts. Visa schemes must also evolve to reflect diverse nomadic profiles, ensuring legal clarity, social inclusion, and reciprocity with host communities. A responsible approach requires that infrastructure and pricing be accessible to locals and not solely oriented toward privileged mobile workers.

Conclusions and Future Research

This study addresses Cook's (2023) call to explore the varied ways digital nomads blend and separate work and life by showing how configurations of work-leisure boundary practices shape heterogeneous forms of engagement with tourism destinations, hospitality services, and tourism infrastructure. In doing so, the research contributes a practice-based and configurational understanding of digital nomad tourism, demonstrating that the meaning and utility of tourism environments emerge through the distinct ways digital nomads organize work and leisure in everyday life. The study maps out this gray area using archetypal analysis, an underutilized data-driven approach. The findings illustrate the considerable diversity within the digital nomad population, emphasizing the importance of tailored, archetype-specific approaches in tourism research as well as planning and service delivery. The six digital nomad archetypes identified offer substantial contributions to the theoretical understanding of digital nomadic lifestyles and present rich opportunities for tourism and hospitality practice.

While this study offers robust insights into the sociomaterial practices of digital nomads, it is not without limitations. First, while archetypal analysis effectively identifies extreme behavioral profiles, the generalizability of these specific archetypes across broader populations should be interpreted with caution. The sample draws primarily from Western, highly mobile, and digitally literate individuals. This demographic bias likely influences the manifestation of specific archetypes. For instance, the Mobile Superconnector and Social Hermit archetypes rely heavily on high individual autonomy and the ability to disconnect from social obligations at will—traits often associated with Western individualism. In non-Western or collectivist contexts, where social and familial obligations may structure boundary management differently, these extreme profiles might appear less distinct or be replaced by archetypes that prioritize community integration over autonomy.

Therefore, while the method of identifying practice-based archetypes is transferable, the specific typology presented here should be interpreted as context-dependent. Future research should prioritize comparative and cross-cultural studies to validate these archetypes in diverse geographical regions. Quantitative inquiries on a larger scale would also help determine the distribution of these archetypes across the broader digital nomad population, moving beyond the qualitative depth of this study to test statistical generalizability.

Additionally, despite clear distinctions, the overlaps among archetypes (as visualized in Figure 1) suggest that digital nomadism is a fluid state. Longitudinal studies could further explore how individuals transition between archetypes, for example, by moving from a Mobile Superconnector to a Conscious Life Designer as they experience travel fatigue or changing life stages.

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Supplemental Material

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