



Swift Sense of Community: Resourcing Artifacts for Rapid Community Emergence in a Temporary Organization

Journal:	<i>Academy of Management Journal</i>
Manuscript ID	AMJ-2019-0410.R2
Manuscript Type:	Revision
Keywords:	Qualitative orientation (General) < Qualitative Orientation < Research Methods, Social construction < Managerial and Organizational Cognition < Topic Areas, Organizational behavior (General) < Organizational Behavior < Topic Areas, Adaptation/Change < Organization and Management Theory < Topic Areas
Abstract:	<p>Relational sense of community (SOC) research suggests that SOC depends on the depth of relationships cultivated between members over time. The rise of temporary organizations, representing transient work arrangements with limited expectations for future interactions, implored us to consider: how can a swift SOC emerge in temporary organizations, where the cultivation of relationships may be challenging? We introduce a broader relational approach and draw on high-quality connections and resourcing theories to examine how a swift SOC emerges. Utilizing rich data sources, qualitative analyses show that a swift SOC is cultivated in five days in a sleepaway summer camp. We find that a swift SOC is built on brief supportive connections that are made durable by resourcing artifacts. Resourcing artifacts creates scaffolds that mobilize actors to create a web of connections, leading to an organization-wide swift SOC. We propose that a swift SOC emerges through four intertwined resourcing artifact phases: initial resourcing, embracing resourcing, reinterpreting resourcing, and expanding resourcing. During these phases, individuals imbue artifacts with new meaning and resource artifacts for: 1) dyadic connection, 2) staff coordination, 3) membership in a subgroup, and 4) an organization-wide community. We demonstrate symbolizing and momentary connections as novel resourcing mechanisms enabling this process.</p>

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49

Swift Sense of Community: Resourcing Artifacts for Rapid Community Emergence in a Temporary Organization

Reut Livne-Tarandach
Manhattan College
4513 Manhattan College Parkway
Riverdale, NY 10471
rlivnetarandach01@manhattan.edu

Hooria Jazaieri
Santa Clara University
500 El Camino Real
Santa Clara, CA 95053
hjazaieri@scu.edu

50
51
52
53
54
55
56
57
58
59
60

Acknowledgements

We thank Associate Editor Wendy Smith and three anonymous reviewers for their guidance in developing this manuscript. We appreciate the generous feedback from Jane Dutton, John-Paul Stephens, Sara Wheeler-Smith, Monica Worline, and the members of the Compassion Lab for their feedback on earlier versions of this manuscript. Finally, we thank the members of Camp Magic, who generously shared their lived experiences with us. Any errors or omissions remain our own.

SWIFT SENSE OF COMMUNITY: RESOURCING ARTIFACTS FOR RAPID COMMUNITY EMERGENCE IN A TEMPORARY ORGANIZATION

ABSTRACT

Relational sense of community (SOC) research suggests that SOC depends on the depth of relationships cultivated between members over time. The rise of temporary organizations, representing transient work arrangements with limited expectations for future interactions, implored us to consider: how can a swift SOC emerge in temporary organizations, where the cultivation of relationships may be challenging? We introduce a broader relational approach and draw on high-quality connections and resourcing theories to examine how a swift SOC emerges. Utilizing rich data sources, qualitative analyses show that a swift SOC is cultivated in five days in a sleepaway summer camp. We find that a swift SOC is built on brief supportive connections that are made durable by resourcing artifacts. Resourcing artifacts creates scaffolds that mobilize actors to create a web of connections, leading to an organization-wide swift SOC. We propose that a swift SOC emerges through four intertwined resourcing artifact phases: initial resourcing, embracing resourcing, reinterpreting resourcing, and expanding resourcing. During these phases, individuals imbue artifacts with new meaning and resource artifacts for: 1) dyadic connection, 2) staff coordination, 3) membership in a subgroup, and 4) an organization-wide community. We demonstrate symbolizing and momentary connections as novel resourcing mechanisms enabling this process.

Keywords: SOC, resourcing theory, temporary organizations, qualitative research, process, materiality, HQCs

INTRODUCTION

Modern society is plagued by fragmentation (Block, 2008) and social disconnection (Mintzberg, 2009), challenging humans' fundamental need to belong and to be a part of a community (e.g., Baumeister & Leary, 1995; Maslow, 1943). The changing nature of work, particularly the rise of temporary organizations (Burke & Morley, 2016), offers limited opportunity to create the conventional social glue that binds us together, and thus exacerbates disconnection. Temporary organizations bring together a group of strangers in order to complete a time bound task via functional-based encounters (Bakker et al., 2009; Valentine & Edmonson, 2015; Bechky, 2006; Fernandes et al., 2018). Such organizations represent a flexible, ad-hoc manner of organizing that have an ex-ante determined termination point, "fixed either by a specific date or by the attainment of a predefined state or condition" (Bakker et al., 2009: 203), and are thus transient

1
2
3 and of limited duration. Evidence suggests that in the last biennium, temporary organizations
4
5 have ascended to common practices in many industries (Burke & Morley, 2016). A number of
6
7 scholars call our attention to the movement towards a “project society”, reflecting a broader
8
9 societal shift from an industrial society marked by traditional organizations and stable work
10
11 settings, towards a projectification, marked by temporary work arrangements where there is
12
13 limited shared work history and no expectation for future interactions (Lundin et al., 2015;
14
15 Schüßler, 2017). Work accomplished in these forms of organizing is achieved by encoding
16
17 individual responsibilities into roles, making the coordination between relative strangers possible
18
19 (Valentine & Edmonson, 2015). While such organizations have numerous advantages for
20
21 employees (e.g., greater flexibility, expanding one’s professional network, gaining new skills;
22
23 Bechky, 2006; Camden, 2003; Carre et al., 2000), central drawbacks include a lack of social
24
25 connection and limited sense of community (Hulin & Glomb, 1999; Naylor, Willimon, &
26
27 Osterberg, 1996).
28
29
30
31
32

33 Management scholars have been increasingly concerned with the promotion of a sense of
34
35 community (herein SOC) in organizations (Block, 2008; Boyd & Nowell, 2014; Mintzberg,
36
37 2009). According to Boyd and Nowell (2014), SOC consists of five properties: (1) membership,
38
39 (2) bi-directional influence (i.e., bottom-up and top-down), (3) fulfillment of needs, (4) shared
40
41 emotional connection, and (5) responsibility. Cultivating a SOC in organizations is important for
42
43 a number of reasons: it increases organizational commitment, job and organizational
44
45 involvement, organizational citizenship behavior, reduces employee turnover, improves
46
47 psychological empowerment, and increases collaboration amongst employees (Blatt & Camden,
48
49 2007; Burroughs & Eby, 1998; Boyd & Nowell, 2014; Boyd, 2014; Rego & Cunha, 2008).
50
51
52
53
54
55
56
57
58
59
60

1
2
3 Theoretical and empirical work examining the conditions and processes enabling a SOC
4
5 demonstrate that a SOC depends on the depth of relationship cultivated between members
6
7 (Gusfield, 1975). It is asserted that deep relationships are built on repeated sets of social
8
9 interactions (Miller & Stiver, 1997), and are strengthened through time spent together (Boyd &
10
11 Nowell, 2014; Dawson, 2008; Festinger, 1950). Thus, this framework assumes that continuity or
12
13 endurance of social interactions is a necessary condition for the creation of a SOC (e.g., Blatt &
14
15 Camden, 2007; Garrett, Spreitzer, & Bacervice, 2017).
16
17

18
19 The present study aims to re-examine this assumption and explore: how can a SOC be
20
21 cultivated in short-lived, temporary organizational structures where members' interactions are
22
23 short-lived? Our exploration of the processes underlying the emergence of a swift SOC is
24
25 grounded in a broad, relational perspective which proposes that a social order is achieved via
26
27 mutual constitution unfolding via moment to moment encounters (Feldman & Worline, 2016;
28
29 Garrett, Spreitzer, & Bacevice, 2017). We draw on high-quality connections (HQCs; Dutton &
30
31 Heaphy, 2003), which are short-term, dyadic interactions that are positive in terms of the
32
33 subjective experience of the connected individuals, to examine how moment to moment
34
35 encounters enable the creation of a swift SOC. To unpack the process underlying the emergence
36
37 of a swift SOC, we turn to resourcing theory (Feldman, 2004) for insight regarding the dynamic
38
39 that can amplify micro-adjustments into system wide change.
40
41
42
43

44 We explored the processes underlying a swift SOC in a summer camp that operates five
45
46 days a year, marked by low familiarity and limited tenure across both staff members and
47
48 campers. In contrast to SOC that is built on relationships that are deepened through repeated
49
50 interactions, time spent together, and the expectation to continue to share time together, we find
51
52 that a swift SOC is grounded in momentary experiences of positive regard, which are
53
54
55
56
57
58
59
60

1
2
3 instantaneous experiences of being known or being loved (Dutton & Heaphy, 2003), that are
4 made durable and expansive. Unlike SOC, we find that a swift SOC also extends beyond bi-
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

instantaneous experiences of being known or being loved (Dutton & Heaphy, 2003), that are made durable and expansive. Unlike SOC, we find that a swift SOC also extends beyond bi-directional influence (top-down and bottom-up) and also includes lateral (or peer-to-peer) influence, which we find to be crucial for the emergence of a swift SOC. Building on these findings, we define a swift SOC as: *a state of felt inclusion, joint responsibility for members' well-being and needs experienced within a group of people through the seeding and rapid amplification of experiences of momentary positive regard and widespread sense of influence.*

We develop a process model that shows how a swift SOC can emerge in temporary organizations. We demonstrate that a swift SOC can be created through four intertwined phases of resourcing in which a mundane artifact (e.g., bread tag aka bread clip, a device used to keep plastic bags of sliced bread closed; see Figure 1) is transformed into a new resource in-use that serves as scaffolds for the formation of a swift SOC. Our research uncovers symbolizing, which represents individuals imbuing meaning into a potential resource, as a novel mechanism that can increase the scale, scope, and speed by which organizational members are mobilized to connect with one another, and thus leads to the spontaneous emergence of a swift SOC.

SENSE OF COMMUNITY

Our study is grounded in the relational perspective to the study of community. This perspective prioritizes the interconnectivity within the social realm and proposes that a SOC is built on the depth or “character of human relationship[s]” (Gusfield, 1975: p. xvi) that individuals experience with a larger social group (Boyd & Nowell, 2014). According to Boyd and Nowell (2014), SOC consists of five properties: (1) membership, (2) bi-directional influence, (3) fulfillment of needs, (4) shared emotional connection, and (5) responsibility.

Specifically, *membership* pertains to feelings of belonging or of sharing a sense of personal relatedness. *Bi-directional influence* captures a bi-directional sense of mattering where the

1
2
3 community has influence over members (top-down) and members influence the community
4 (bottom-up). *Fulfillment of needs* captures members' perceptions that the group meets their
5 needs, members feel rewarded for being a part of the group, and are motivated to be involved in
6 the group. *Shared emotional connection* refers to the belief that members have and will continue
7 to share time together, common places, and have endured or identify with similar experiences.
8 Finally, *responsibility* reflects members' commitment to the well-being of the group and its
9 individual members. When these five properties are experienced in tandem, a SOC emerges.

19 The literature on SOC has examined the construct at different levels of analysis - from
20 the individual, where the focus of the construct is the individual's cognitive or emotional state
21 (e.g., Boyd & Nowell, 2014), to the aggregate, as an eventual co-constructed property of a
22 collective (e.g., Burke, 2018; Garrett et al., 2017; McKnight & Burke, 2012). Given that our
23 focus in this paper pertains to SOC as a social order that spontaneously emerged in our research
24 setting, we examine SOC as a relational aggregate property of the collective. SOC as a collective
25 construct complements but also departs from related constructs such as social belonging and
26 swift trust. First, social belonging "refers to the state in which an individual, by assuming a role,
27 is characterized by inclusion in the social collectivity" (Pollini, 2019: 1) or a sense of
28 "relatedness" (Ryan & Deci, 2000: 73) that arises from "lasting, positive, and significant
29 interpersonal relationships" (Baumeister & Leary, 1995: 497). Whereas bi-directional influence
30 and sense of responsibility are conceptualized as necessary properties of SOC, social belonging
31 on the other hand does not require these components. Moreover, while social belonging
32 represents an individual level construct that captures an individual's experiences of connection
33 with his/her social setting (e.g., work unit, division, or entire organization), SOC, as defined in
34 this paper, reflects a macro level construct that captures the sense of connection as a property of
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 a collective. Second, it has been suggested that temporary organizations “require ‘swift trust’ on
4 the part of their members to make up for the limitations of working in the organizational
5 equivalent of a ‘one-night stand’” (Bechky, 2006: 3). Unlike SOC, swift trust is more likely to
6 emerge when “interdependence is kept modest...” and through the “avoidance of personal
7 disclosure” (Meyerson et al., 1996: 191). Rather than cultivating enduring emotional
8 connections, as is the case with SOC, swift trust is “less about relating than *doing*”, as it places
9 “less emphasis on feeling... and more emphasis on action, cognition, the nature of the network
10 and labor pool” (Meyerson et al., 1996: 191). For these reasons, SOC is considered to be a
11 distinct construct.
12
13
14
15
16
17
18
19
20
21
22
23

24 Literature on SOC proposes that organizational members are traditionally tied together
25 into community by continuity of social interactions that enable members to cultivate and deepen
26 relationships (Blatt & Camden, 2007; Garrett et al., 2017; Gusfield, 1975). For example, Reis
27 (2001: 61) writes that: “relationship implies that these persons have established an ongoing
28 connection with each other... and that they expect to interact again in the future.”. Researchers
29 posit that social connectedness is not a momentary or temporary state (Lee & Robbins, 2000),
30 and cannot occur in a short period of time (e.g., Yoon, Lee, & Goh, 2008). Rather, connectedness
31 is based on interpersonal interaction that takes place in the context of a temporally stable and
32 enduring framework (Feldman & Rafaeli, 2002). Research demonstrates that the more people
33 interact with one another, the closer, more connected and bonded they feel, and a greater SOC
34 appears to emerge (Dawson, 2008; McMillan & Chavis, 1986). Likewise, Klein and D’Aunno
35 (1986) propose that a longer tenure with an organization provides more opportunities to become
36 integrated with others. Some suggest that establishing belonging is dependent upon the amount
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 of time spent in a given community which helps “cement membership in a group” (Suddaby,
4 Foster, & Trank, 2016: 301).
5
6

7
8 Temporary organizations that are transient in nature offer limited ability to cultivate deep
9 relationships between employees that could preclude the development of a SOC and may in fact
10 contribute to the general disconnect and alienation that employees feel (e.g., Breu &
11 Hemingway, 2004; O’Leary & Mortensen, 2010). A remaining question is, how can a SOC be
12 cultivated under conditions in which social interactions are short-lived and opportunities to
13 cultivate relationships are limited?
14
15
16
17
18
19
20

21 **RELATIONALITY AND A SWIFT SENSE OF COMMUNITY**

22
23 Relational theorists propose that the world we inhabit and our relations to it “are not
24 simply and evidently ‘there’”, but rather, people “actively construct the world of everyday life
25 and its constituent elements” (Gubrium & Holstein, 2008: 3). Relationality is centered around the
26 idea of mutual constitution rather than independence and proposes that “phenomena (including
27 people, events, ideas, institutions, and material things) have meaning in relation to one another
28 rather than in isolation” (Feldman & Worline, 2016: 308). In this view, social order is a product
29 of moment-by-moment encounters in which people act in ways that may close down or open up
30 relational possibilities (Hosking, 2011; Miller, 1986; Miller & Stiver, 1997). This perspective
31 draws our attention to momentary interactive practices and their influence on individuals and
32 collectives. We propose that high-quality connections (HQCs) offers a generative theoretical lens
33 through which momentary interactions and their impact can be examined. Relationality draws
34 our attention to ongoing daily practices or actions that seed, maintain, or change dependency in
35 an organizational context. Thus, we draw on resourcing theory (Feldman, 2004; Feldman &
36 Worline, 2012), a process theory that illuminates how the interplay between actions, schema, and
37 resources can influence stability and change in organizations. Together, these theories offer
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 valuable sensitizing tools that begin to outline how the interplay between the social and material
4 can influence organizational life and hold the potential to create a new social order (Boxenbaum
5 et al., 2018).
6
7

8 9 10 **High-Quality Connections**

11
12 HQCs are short-term, dyadic interactions representing the connecting tissue between two
13 individuals that is perceived to be generative and life-giving (Dutton & Heaphy, 2003; Stephens,
14 Heaphy, & Dutton, 2011). Connections are considered to be small units of relational micro-
15 events or micro-moments (Collins, 2004). In contrast to deep relationships, built upon repeated
16 interactions, which are central for a SOC, HQCs represent brief encounters and do not imply an
17 enduring or recurring bond (Blatt & Cameron, 2007; Dutton & Heaphy, 2003; Gutek, 1995; Reis,
18 2001). Specifically, HQCs are characterized by: a sense of vitality and positive energy in
19 connection (Quinn & Dutton, 2005), a shared sense of positive regard (Rogers, 1951), and felt
20 mutuality where those involved are fully engaged in a connection, and demonstrate mutual
21 vulnerability and responsiveness (Miller & Stiver, 1997).
22
23
24
25
26
27
28
29
30
31
32
33

34
35 Relational scholars propose that HQCs enable relational formation. A number of scholars
36 demonstrate the role of the quality of initial connections in shaping how newcomers learn and
37 are assimilated into organizations (e.g., Ashforth, Saks, & Lee, 1998; Louis, 1980; Morrison,
38 2002). Similarly, Blatt and Cameron (2007) demonstrate that HQCs enable temporary employees
39 to become socially embedded, feel emotionally related and included in traditional organizations
40 in which the majority of employees enjoy permanent, long-term employment. These studies
41 uncover HQCs as “relational anchors, mooring and stabilizing people’s sense of attachment to
42 their work organizations” and existing communities (Dutton, 2003: 14; see also Blatt &
43 Cameron, 2007). Although these studies have laid an important foundation to explain how
44 individuals may assimilate into *existing* organizational communities, they have yet to capture the
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 full spectrum of the relational processes that explain how a *new* social order can emerge in
4 organizations. We propose that HQC is particularly useful to unpack relational processes leading
5 to a swift SOC, as HQCs are generative and spark the desire to cultivate more mutual
6 connections with others (Miller & Stiver, 1997). Thus, we argue that HQCs have the capacity to
7 explain not only the connecting tissue that swiftly forms between two individuals, but also the
8 social glue that can swiftly bond collectives together. We propose that a central feature of HQCs,
9 openness to relational possibilities (Stephens, Heaphy, & Dutton, 2011), can help explain how a
10 swift SOC can be formed through a growing web of generative positive connections. By
11 studying how a swift SOC can emerge, this study advances HQCs research on relational
12 formation and HQCs outcomes more broadly, and demonstrates the process by which brief
13 moments of interpersonal contact can influence a new social order. Although HQCs ushers us to
14 consider the formation of a web of HQCs as a foundation for a swift SOC, this perspective sheds
15 limited light on the process by which this pattern can unfold. Thus, we turn to resourcing theory
16 for further insights.

17 **Resourcing Theory Perspective**

18 Resourcing theory (Feldman, 2004; Feldman & Worline, 2012) represents a process
19 relational theory that posits that resources (e.g., material, relational, etc.), actions, and schemas,
20 which refers to frameworks representing mutual understanding by members of an organization of
21 a group (Schutz & Luckman, 1973), are dynamically connected in recursive relationships.
22 According to resourcing theory, schemas can justify the use of specific actions (prescribed or
23 improvised) that can turn potential resources into resources-in-use. Because all three dimensions
24 (resources, actions, and schemas) are connected in recursive relationships, a change in resources-
25 in-use can change or stretch an existing schema which in turn will shape the specific actions
26 enacted in the system (Feldman, 2004; Sonenshein, 2017). This approach suggests that resources,
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 actions, or schemas are not stable or static, but instead are fluid and continuously changing. For
4 this reason, a change in one dimension can bring about an entire system-wide change. The theory
5 further proposes that resourcing cycles can be ampliative, such that local micro adjustments of
6 resources, actions, and schema can create more or different resources, thus enlarging the
7 outcome of the process (Feldman & Worline, 2012; Nigam & Dokko, 2019).

14 A resourcing perspective has been primarily used to unpack how individual action and
15 interactions effects organizational change (e.g., Feldman, 2004; Howard-Grenville, 2007;
16 Howard-Grenville et al., 2011; Sonenshien, 2014; Wiedner et al., 2016). This body of work
17 offers insights into the bottom-up change created when individuals adjust their actions, resources
18 in-use, and schema in everyday practices, and recruit others to support change. A remaining
19 puzzle is understanding how and why individuals' actions and interactions can bring about the
20 *emergence of a new social order*. Nigam and Dokko's (2019) study of career resourcing begins
21 to shed light on the processes underlying emergence. They proposed that actions taken by actors,
22 who were initially disconnected, helped to create a community of people who eventually
23 constituted a specific type of institutional structure: a new profession (Nigam & Dokko, 2019).
24 Importantly, Nigam and Dokko (2019) demonstrated that the emergence of a new social order is
25 achieved via the process of accretion, which refers to the process of growth or increase, typically
26 by the gradual accumulation of additional layers or matter, when actions (self or community
27 building oriented) generated resources that accumulated over time, across individuals, and across
28 generations. Missing from this exploration are insights into the process by which the emergence
29 of a new social order can be achieved swiftly. We propose that a rapid emergence of a new order
30 does not represent a change in rate, but uncovers a qualitatively different process. The current
31 study is designed to explore the resourcing dynamics, mechanisms, and scaffolds that can rapidly
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 erect a new social order. We will demonstrate that it is not the gradual connections of individuals
4
5 to the emerging collective but the rapid connection of individuals to each other that brings about
6
7 the swift emergence of a new social order.
8
9

10 **METHOD**

11 **Research Setting**

12 We use a single case study design (Yin, 1994) and examine the emergence of a swift
13
14 SOC at a sleep away summer camp. Services at this camp are not offered on a recurring basis
15
16 throughout the summer, but rather its activities are limited to five days within a year. Camp
17
18 Magic (a pseudonym) is a seasonal non-profit organization founded in the Pacific Northwest in
19
20 2011, with the purpose of “supporting children through and beyond a parent’s cancer” (Training
21
22 #V1:1). To this end, this camp offers a combination of fun-filled programs and reflective
23
24 activities. Camp Magic consists of engaging programs similar to most sleep away summer camps
25
26 including games, craft activities, rock climbing, archery, pool/river activities, campers’ talent
27
28 shows, and counselors’ skit night.
29
30
31
32
33

34 Camp Magic was founded by, and is still currently led by, undergraduate students who
35
36 serve as camp directors, coordinators, cabin leaders, and counselors for a limited duration. Camp
37
38 Magic is designed (in part) as a leadership opportunity for these students. Students in these roles
39
40 are routinely replaced by new undergraduate students after one season in a given role in an effort
41
42 to “enable a new generation of students to hone and develop their leadership skills through
43
44 impact work” (Archival document #11). The goal of providing leadership opportunities to
45
46 students inherently creates a temporary environment for the staff, where turnover is embedded
47
48 within the organizational design.
49
50
51

52 Camp Magic was run by 50 staff members from diverse educational backgrounds (51%
53
54 female, average age: 21.2 years old (SD: 3.04)). Forty-seven staff members were undergraduate
55
56
57
58
59
60

1
2
3 students, of which two served as camp directors overseeing the camp, nine served as
4 coordinators for specific functions at camp (i.e., development (n=2), programming (n=3),
5 training (n=2), outreach (n=2)), six served as unit leaders, and 30 served as counselors. Staff also
6 included three non-student staff members: one mental health specialist and two nurses. In
7 keeping with the purpose of Camp Magic, tenure of personnel was intentionally limited. The
8 majority of staff (76%, n=38) had never attended this camp before, 11 (22%) returned for a
9 second year, and only one (0.2%) staff member returned for a third year. Returning staff
10 volunteered for new organizational roles. The incoming camp directors were nominated for these
11 roles by the previous camp director, who stepped down upon her graduation from college. To
12 assure some sense of institutional continuity, the incoming camp directors shadowed the current
13 camp director during the prior 5-day camp season.

14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

This camp served 120 children (40% female) who had either lost a parent to cancer, had a parent currently undergoing cancer treatment, or had a parent in remission. Campers' ages ranged from 6 to 16 years old (M=11.16 years; SD=3.52). Campers were assigned to one of six units based on age - yellow unit (YU, ages 6-7), red unit (RU, ages 8-9), blue unit (BU, ages 10-11), purple unit (PU, ages 12-13), orange unit (OU, ages 13-14), green unit (GU, ages 15-16) (M=20 campers per unit; SD=1.26), and then split into two cabins based on gender. The majority of campers (74.2%, n=89) were new to this temporary organization, 25% (n=30) attended camp the year prior to this study, and 1% (n=1) attended camp for the third season.

Appropriateness of research site. Camp Magic represents an extreme case (Pettigrew, 1990) that we believe to be an appropriate setting for the exploration of the emergence of swift SOC in temporary organizations. First, Camp Magic represents a temporary organization in that its activities are seasonal and time bound (e.g., this camp only offers five days of programming

1
2
3 per year). As is common in seasonal temporary organizations, our context reflects a transient
4
5 work arrangement characterized by intentionally high levels of turnover, coworker variety, and
6
7 limited tenure (Birnholtz, Cohen, & Hoch, 2007). Camp Magic represents an extreme case as it
8
9 is marked by deliberate short tenure at all organizational levels; the tenure of the camp directors,
10
11 coordinators, and administrators of this organization is intentionally limited to one 5-day session.
12
13 In addition to temporary staff members, the population served by this camp was also mostly new
14
15 to this context. Moreover, campers came from diverse locations within a Northwestern state and
16
17 rarely (6.6%, n=8) reported communicating with other campers prior to arriving at this camp,
18
19 and most (85%, n=7) of these cases involved campers who had siblings who were also attending
20
21 this camp. Due to the intentional staff turnover, staff were advised to refrain from
22
23 communication with campers outside of camp (Training materials, D5). This organizational
24
25 arrangement breeds conditions of low familiarity, common in temporary organizations
26
27 characterized by few repeated projects (Van Emmerik & Sanders, 2004).
28
29
30
31
32

33 Indeed, we found that prior to the launch of this camp season, most staff (88%, n=44)
34
35 expressed concerns about working with their new colleagues, most of whom they had only met
36
37 briefly during the pre-camp training. Half of the returning staff members (n=6) also shared
38
39 concerns regarding low familiarity with other staff members. A staff member returning to Camp
40
41 Magic in a new role shared: “I was one of the few returning staff members, many of the
42
43 counselors were new, the directors were green so it is like coming into a totally new place”
44
45 [Samuel, STF, GU, INT#66]. In the same vein, pre-camp surveys indicated that the majority of
46
47 those served by this organization (89.1%, n=107) felt limited familiarity with staff and fellow
48
49 campers. Limited familiarity with and low sense of relationship continuity was also evident
50
51 among 96.7% (n=30 out of 31) of the campers returning for a new 5-day season:
52
53
54
55
56
57
58
59
60

1
2
3 I came to camp last year. After check-in I realized all the other kids in my cabin were
4 first timers, we got brand new counselors and a different unit leader. The location makes
5 camp feel sort of familiar but the people that is a whole new thing, which makes all this
6 feel rather different [Ted, CMPR, BU, INT#53].
7

8
9 Second, in order to examine the process leading to a swift SOC, it was imperative to
10 focus on a context in which a SOC could be plausible and human-to-human connection could be
11 cultivated quickly. Camp Magic's central mission is to "offer a warm and loving environment for
12 campers, impacted by their parents' cancer, to experience the transformative power of
13 connection with others" (Training materials, D4). The focus on building connection in this
14 organization provided an important foundation which could allow for connection to quickly grow
15 and an information rich setting in which the emergence of a SOC could be observed. The short
16 duration of camp (5 days out of the entire year) offered clear and narrow temporal boundaries in
17 which a SOC that could otherwise evolve over an extensive span of time, could emerge swiftly.
18
19
20
21
22
23
24
25
26
27
28

29 In many regards, this context is like many other temporary organizations in terms of
30 structure, routines, and team dynamics. Camp Magic was relatively flat in terms of its
31 hierarchical organization, offered considerable autonomy, and was built on role-based
32 coordination, which are common in many temporary organizations. Similar to other temporary
33 organizations, the staff trainings offered limited guidelines regarding how to facilitate a SOC,
34 enabling the spontaneous (rather than prescribed) emergence of a swift SOC. For these reasons,
35 we believe that this setting could serve as a platform in which a swift SOC could emerge.
36
37
38
39
40
41
42
43
44

45 **Data Collection Approach and Data Sources**

46 Access to this site was enabled through the founder and first director of Camp Magic,
47 who was a professional connection of the first author. The present study emerged from an
48 observation the first author had during the second year of data collection in a larger longitudinal
49 project designed to examine how teaming processes enable organizational regeneration. While
50
51
52
53
54
55
56
57
58
59
60

1
2
3 tracking coordination practices in this temporary organization, the first author noticed the novel
4 use of a mundane artifact (e.g., bread tag). This discovery led our team to focus data collection
5 efforts on: interactions involving this artifact (i.e., resourcing interaction), interpretations of such
6 encounters, and emerging outcomes stemming from the use of this material at camp. Data
7 collection involved prolonged engagement in the field, immersing ourselves in the camp
8 experience and remaining open to many types of rich data.
9

10
11 We combined multiple sources of rich data pertinent to the emergence of a swift SOC at
12 Camp Magic. We relied on participant observations as the primary sources of data and
13 complemented it with staff meeting observations, informal interviews with campers, and formal
14 interviews with staff. We supplemented these materials with campers and staff pre-camp
15 surveys, and naturalistic observations of pre-camp training. Table 1 summarizes the data sources
16 used in this study.
17

18
19 < Insert Table 1 here >
20
21

22
23 ***Participant observations during camp.*** The first author and four research assistants
24 conducted 50 hours of participant observations during camp, capturing ten hours of daily camp
25 activities each day throughout the lifespan of camp. To gain access to the natural social
26 interactions at camp and to build rapport with and earn the trust of campers and staff, the first
27 author and four research assistants served as camp assistants during various camp activities (e.g.,
28 name tag station, water balloon assistant, archery station assistant, climbing wall assistant, etc.).
29 These positions enabled us to visit with all campers and staff members during activities'
30 rotations on a daily basis and to float between camp units during the remaining time. We made
31 every effort to document important social interactions in real time, and followed up with
32 interviews to better understand those interactions.
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 ***Staff interviews.*** The first author and two research assistants conducted 47 formal
4 interviews with 47 members of the camp staff (interviews lasted 1-1.5 hours; $M=81$ min.,
5 $SD=11.3$ min.), which were audio recorded and transcribed. The majority of staff interviews
6 (89.4%, $n=42$) were conducted at camp during staff break time, with the remaining interviews
7 (n=5) conducted in-person the week after camp. We asked staff members questions regarding
8 their interpretations of the meaning of camp and invited them to share concrete events from
9 camp that demonstrated how they and/or others attempted to address campers' needs. These
10 questions elicited rich descriptions regarding the emotional needs of campers and staff members,
11 and the staffs' attempts to address these needs.
12
13
14
15
16
17
18
19
20
21
22

23 ***Informal interviews with campers.*** The first author and two additional research assistants
24 informally interviewed 73 campers throughout camp regarding their experiences of HQCs and
25 resourcing interactions throughout the day(s). Informal interviews lasted 10-45 minutes ($M=25$
26 min., $SD=5.1$ min.). We utilized a contextualizing data approach (Fletcher, 1998) expected to
27 elicit the intentions, beliefs, feelings and assumptions that constitute the participants'
28 sensemaking around observed resourcing behaviors. In these interviews we asked open ended
29 questions about specific interactions of interest. For example, when a camper was awarded an
30 artifact, one of us reached out and in private asked questions such as: "What was this about?",
31 "What was going on here?", "What do you think about this?", "How do you feel about it?". We
32 recorded the informal conversations in field notes during such conversations when possible, or
33 promptly after these conversations took place. We made every effort to capture the campers'
34 comments verbatim. As unit leaders, camp coordinators and camp directors often took notes
35 while conversing with campers as part of their organizing efforts, taking notes echoed normative
36 behavior that campers came to be accustomed to and grew quite comfortable with.
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 **Staff meeting observations.** At the end of each day of camp, the first author and one
4
5 research assistant attended the daily staff meetings (each was 1.5 - 3 hours long). Staff meetings
6
7 included a debrief of the day, a preview of the following day's schedule, and an hour-long group
8
9 reflection. Meetings were audio recorded, transcribed, and supplemented with handwritten notes
10
11 recorded during the meetings.
12
13

14 We used **pre-camp surveys and naturalistic observations of training sessions** to
15
16 supplement data sources. We collected pre-camp surveys from all campers (n=120) and staff
17
18 (n=50) at camp. *Camper's pre-camp survey* included demographic and background questions
19
20 including gender, age, address, current health status of the parent affected by cancer, camper's
21
22 familiarity with others at Camp Magic, and questions about the camper's concerns and hopes for
23
24 their camp experience. *Staff pre-camp surveys* included demographic questions as well as open-
25
26 ended questions about staff members': (1) motivation to join the camp, (2) prior experience as a
27
28 staff member in other camps, (3) prior experience at Camp Magic, (4) familiarity with other staff
29
30 members, and (5) concerns and hopes for their camp experience.
31
32
33

34 We conducted *naturalistic observations* of all 10 staff pre-camp training sessions (each
35
36 was 1-1.5 hours long) that were held throughout the academic year leading up to camp.
37
38 Observing the training sessions enabled us to view the socialization process used to prepare all
39
40 staff members for the upcoming summer camp, afforded the first author an informal opportunity
41
42 to meet all staff members and begin to build rapport with staff members prior to our arrival at
43
44 Camp Magic. Training sessions were audio recorded, transcribed, and supplemented with formal
45
46 training materials used during these sessions.
47
48
49

50 Training sessions included information about Camp Magic's vision, organizational
51
52 structure and culture, basic cancer terminology, and formal policies and routines used at Camp
53
54
55
56
57
58
59
60

1
2
3 Magic. In line with the centrality of care to the mission of this organization, training materials
4 called staff members to take on a caring role (“demonstrate attentiveness and support”; Training
5 material, AA#11, OBS#3), and offered explicit insight regarding *who*, *when*, and *how* to do so.
6
7 Training materials highlighted campers as the primary targets for care and framed caring for any
8 distressed campers *within their units* as an integral part of the staff member’s role at Camp
9
10 Magic. This training also highlighted key emotional cues (e.g., anger, withdrawal, irritability,
11
12 sadness) that may signal expressions of campers’ distress that should be noticed and responded
13
14 to. Finally, training materials offered initial suggestions regarding ways to alleviate distress and
15
16 called on staff members to demonstrate emotional availability. These materials encouraged staff
17
18 to first inquire with the camper regarding the nature of and reasons for the distress s/he was
19
20 experiencing. In the case of homesickness, one of the key types of distress expected to be
21
22 exhibited at Camp Magic, the training materials outlined two methods staff could employ to
23
24 alleviate homesickness (Training materials: 1-2). First, was a preventive approach to “help kids
25
26 adapt to new routines, be available and supportive, keep campers active and involved and
27
28 integrate campers immediately into their groups’ activities”. If this approach was unsuccessful in
29
30 alleviating distress, the materials recommended that staff attempt an intervention approach (e.g.,
31
32 develop a schedule for remaining time at camp, set short-term goals, etc.).
33
34
35
36
37
38
39
40
41

42 **Analysis**

43
44 Data analysis consisted of five main stages. First, analyses began with the development
45
46 of a narrative of the history of the case, integrating information from the various data sources at
47
48 hand. To avoid potential bias in event recall, our analysis of interview data was built on evidence
49
50 offered from multiple interviews conducted at camp, though post-camp interviews often offered
51
52 additional support to themes we identified in the interviews collected at camp. Drawing on six
53
54 data sources we brought to bear, the narrative of the history of the case illustrated that the impact
55
56
57
58
59
60

1
2
3 of the resourcing artifact we saw in the field shaped the participation of other organizational
4 members (e.g., artifact recipients), and eventually led to a new social order experienced within
5 this context. Second, we turned to the literature to examine possible relevant theoretical lenses
6 that could explain the emergent social order we observed. We found SOC (Boyd & Nowell,
7 2014; McMillan & Chavis, 1986), HQCs (Dutton & Heaphy, 2003), and resourcing theory
8 (Feldman, 2004) to be particularly useful and used those perspectives to further hone our
9 research question. Thus, we refined our research question to examine: *how can a SOC be*
10 *cultivated in short-lived, temporary organizational structures where members' interactions are*
11 *short-lived?* To examine this research question, we employed a theory elaboration approach
12 (Vaughan, 1992). We started with theory-driven qualitative coding of the data informed by
13 literatures on SOC, HQCs, and resourcing theory as sensitizing instruments to focus our initial
14 inquiry (Vaughan, 1992). For example, building on SOC research (Boyd & Nowell, 2014) the
15 first author and two research assistants, who took part in the data collection, combed the data in
16 search of evidence of the five properties of SOC. Grounded in HQCs (Dutton & Heaphy, 2003),
17 we searched for evidence of vitality, positive regard, and mutuality. Drawing on resourcing
18 theory (Feldman, 2004), we searched for evidence of actions involving artifacts, artifact in-use
19 and reinforced, adjusted or new schema. When incoming data conflicted with the sensitizing
20 theory in use, we engaged in additional inductive coding to better capture the dynamic at hand.
21 Following Miles and Huberman's (1994) approach, we iterated between inductive first-order
22 codes elicited from the evidence in the data and cycles of deductive reasoning, searching the
23 existing literature for concepts that could help explain what we found in the data until theoretical
24 saturation was achieved. For example, when coding for shared emotional connection as a
25 property of SOC, we found evidence regarding members' belief that they will continue to share
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 time together was often absent. Instead, our data pointed to a number of first order codes
4 capturing “*moments of feeling loved,*” “*appreciated,*” or “*visible in a given interaction.*”
5
6
7
8 Turning back to the literature, we were able to clarify our coding and conceptualized these data
9
10 as evidence of *positive regard*.

11
12 Third, to identify the phases underlying the process we observed, we reviewed our coding
13 again, asking generative questions about who was involved, how were artifacts used, what were
14 the results of such an approach (Strauss & Corbin, 1997). These questions helped us notice
15 qualitative differences between four resourcing phases: initial resourcing, embracing resourcing,
16
17 reinterpreting resourcing, and expanding resourcing. Next, we iterated between the detailed
18
19 narrative history we wrote in step one and the coding we generated in step two to identify the
20
21 temporal order and potential overlap between such stages. We found the initial resourcing
22
23 launched the process we observed and was followed by embracing resourcing by staff members.
24
25 We also found that while *staff members*, who first initiated artifact use, embraced resourcing that
26
27 involved adjusting their actions and disseminating artifacts, *artifact recipients* first engaged in
28
29 reinterpreting resourcing and then moved to expanding resourcing. Once a chain of phases was
30
31 identified, we asked questions about why and how an initial phase led to a subsequent phase, to
32
33 identify triggers of such phases. We iterated between the inductive first-order codes elicited from
34
35 the data and cycles of deductive reasoning to hone our understanding of the triggers that
36
37 explained the trajectory we observed. For example, initial coding of the data pointed to
38
39 individuals paying wide attention, noticing broad types of distress, and feeling concern for others
40
41 who were hurting. Circling back to the literature helped us notice that such experiences reflect
42
43 *common humanity*, which refers to the notion that distress is a common human experience that
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 can bind individuals together (Neff, 2003), which we identified as one of the triggers for
4
5 expanding resourcing of the artifact.
6

7
8 Fourth, we returned to another round of coding to link the qualitatively different phases
9
10 we identified with potential outcomes we observed. For example, we asked generative questions
11
12 such as how and why initial resourcing may relate to fulfillment of needs. We compared and
13
14 contrasted phases to examine the possibility that certain outcomes stem from certain phases and
15
16 not others. We built on direct access to staff and campers' perspectives to inform our coding of
17
18 the consequences of resourcing. We paid close attention to the possibility that the initial intention
19
20 of resourcing may differ from its consequences in practice. We made sure to examine multiple
21
22 sources involved to inform our understanding of these consequences. Moreover, we utilized
23
24 "member checking," and sought the feedback of four informants (two former staff members, two
25
26 former campers) to test our preliminary model. Informants often shared additional personal
27
28 examples they recalled from camp that supported our initial understanding of the process.
29
30
31

32
33 In the fifth stage, at the suggestion of reviewers, we returned to the data and reanalyzed it
34
35 with a focus on examining any hurdles or possible setbacks that occurred during the process we
36
37 observed. We combed through all staff and campers' interview data, as well as meeting
38
39 transcriptions to identify any potential setbacks in the process. We also re-examined our data to
40
41 assess whether those who were initially not involved in the resourcing artifacts practice might
42
43 have challenged the practice, felt offended by it, or made any attempts to expand the focus of
44
45 artifact recipients to include them in this practice. We found no evidence to support such
46
47 possibilities in these data. We also reached out to our informants to ask whether they recall such
48
49 a pattern occurring at Camp Magic. Our informants did not recall such challenges, but instead
50
51 called our attention to nuances in agreement within the subgroup of artifact recipients. Hence, we
52
53
54
55
56
57
58
59
60

1
2
3 re-examined our notes from informal interviews with artifact recipients and identified *doubt* as
4 an additional trigger for expanding resourcing. Together, this analysis enabled us to build on and
5 extend resourcing theory, HQCs, and SOC, and induce a process model for the emergence a
6 swift sense of community.
7
8
9
10

11 12 **FINDINGS**

13
14 Evidence from pre-camp surveys and interviews reflected a limited SOC at the onset of
15 camp, as staff and campers reported they were largely unfamiliar with each other and felt a high
16 degree of social disconnection before heading to camp. However, within a period of less than
17 five days, members reported a noticeable SOC that was built on organization-wide membership,
18 influence, fulfillment of needs, felt responsibility, and instantaneous experiences of positive
19 regard. How was this distinct form of SOC created in such a short timeframe?
20
21
22
23
24
25
26

27
28 Our analysis showed that a swift SOC emerged from four intertwined and qualitatively
29 different phases of resourcing phases. Below, we discuss each of the four resourcing phases and
30 their consequences for the emergence of a swift SOC within this organization. Throughout the
31 findings, each piece of supporting data is tagged with pseudonyms for the informants as well as
32 information regarding their role in the organization (e.g., STF for staff member/CMPR for
33 camper), associated camp unit (e.g., YU for the yellow unit), and data source type (e.g., INT for
34 interview, OBS for observation, and SMTG for staff meeting). Table 2 includes additional data
35 supporting our analyses.
36
37
38
39
40
41
42
43
44
45

46 < Insert Table 2 here >
47

48 **Phase 1: Initial Resourcing - Resourcing an Artifact for a Dyadic Connection**

49
50 *Performing paradox as a trigger for resourcing an artifact.* The process leading to the
51 emergence of a swift SOC was ignited by a staff member's experience of a performing paradox,
52 representing a tension that stemmed from the need to perform multiple and inconsistent roles or
53
54
55
56
57
58
59
60

1
2
3 tasks. We found that such a tension arose after a comforting interaction shared between a staff
4 member and a camper, who was feeling homesick. Comfort from the staff member inadvertently
5 peeked this camper's growing dependency and yearning for the staff member's attention. As the
6 camper's dependency on the staff member grew and other campers' demands for the staff
7 member's attention increased, the staff member felt torn between her wish to be available to the
8 camper and the need to be available to other 10 campers in her cabin. She reflected:

9
10
11
12
13
14
15
16
17 I would love to spend every minute of my day with this kid [Virginia, CMPR], but we [STFs,
18 OU] have 10 other campers to work with and attend to. When Margaret [CMPR, OU] came
19 to me and needed to talk, I began to feel this overbearing burden of V's [initial camper] need
20 of my attention. I really want to be there for her every moment of the day, but need to figure
21 out a way to be as caring and attentive to my other kids who may need my undivided
22 attention. How do I do that? Now THAT is complicated. [Sunny, STF, OU, INT#23]
23
24

25 ***Staff improvising action.*** Performing paradox propelled the staff member to improvise
26 action, which refers to the process of making, inventing, or arranging offhand (Merriam-
27 Webster, 2003), in an attempt to meet the needs of, and demonstrate emotional availability to,
28 multiple campers. We found that Sunny, a first-time staff member at camp, improvised a way
29 to convey her emotional availability to one of her unit campers, Virginia, while simultaneously
30 maintaining the necessary physical distance that could enable her to be available to the other
31 campers in her unit. Sunny grabbed a bread tag from the cafeteria (which up until this point had
32 only been used at camp for its original purpose – to seal bread), and in private, handed it to
33 Virginia. Sunny then invited Virginia to wear it on her shoelaces. In contrast to the artifact's
34 original intended use, Sunny resourced this artifact and reinvented its purpose to aid in her
35 connection with a struggling camper. She shared:
36
37
38
39
40
41
42
43
44
45
46
47
48
49

50 I felt I had to do something to help her [Virginia, CMPR] see that I am available to her even
51 when I need to be away, but did not have a go-to solution to lean on. I knew some folks
52 were exchanging friendship bracelets but those lanyard things took forever to make. I
53 needed something but not just *anything*... it had to be an out of the box solution. I recalled
54
55
56
57
58
59
60

1
2
3 seeing the giant mountain of bread at the cafeteria and figured I can totally do something
4 with one of those bread tags. [Sunny, STF, OU, INT#23]
5
6

7 ***Artifact symbolizing a dyadic connection.*** We found that when Sunny handed this
8
9 artifact to Virginia, she invited Virginia to view it as a symbol, which refers to a visible sign of
10 something invisible (Merriam- Webster, 2003), of their special connection. This in turn
11 transformed this mundane artifact into a symbol of a dyadic connection. As Sunny recalled
12
13
14
15
16 telling Virginia:

17
18 When you [Virginia, CMPR] feel overwhelmed by all those thoughts about home, look down
19 [to see the bread tag on her shoe laces] and know that I am right there with you, just like I am
20 now - holding your hands. [Sunny, STF, OU, INT#23]
21
22

23 ***Reinforcing existing caring staff schema.*** We found that resourcing an artifact to
24
25 symbolize dyadic connection reinforced the existing caring staff schema, as it adhered to
26
27 existing norms, rules, and guidelines regarding *who*, *when*, and *how* to respond to an
28
29 individual's distress. First, in line with the existing caring staff schema and the staff member's
30
31 role at camp, resourcing an artifact for a dyadic connection demonstrated the staff member's
32
33 response to a camper in her own unit to which the staff member was assigned (e.g., orange unit).
34
35
36
37 Second, as depicted by the caring staff schema, resourcing the artifact for dyadic connection was
38
39 done in response to an explicit emotional distress cue ("After I wrapped up the conversation
40
41 with Margaret I could see Virginia was not doing great. She was not playing with the rest of our
42
43 kids, sat alone by the rotary circle table, I could see she was upset" [Sunny, STF, OU, INT#23]).
44
45
46
47 Lastly, resourcing an artifact for dyadic connection also reflected a path to demonstrate the staff
48
49 member's emotional availability to the camper with whom the staff member had already
50
51 cultivated an initial sense of connection (aligned with the caring staff schema approach to the
52
53 alleviation of campers' distress). For example, Sunny shared:
54
55
56
57
58
59
60

1
2
3 This bread tag thing helped me be the caring counselor I wanted to be. Campers were top of
4 my mind and I would not want anyone of them struggling feeling left out. I saw V [Virginia,
5 CMPR] tearing up after I took some time to address another camper's need and I understood
6 she needed more of my attention. This [bread tag] was not about turning my back to her, but
7 about reminding her I am close, actually right there even when I had to be away... It freed
8 me to be the caring counselor I could be - not to one, but to many of my campers. [Sunny,
9 STF, OU, INT#23]
10
11

12 ***Outcomes of resourcing an artifact for dyadic connection.*** Resourcing a bread tag for
13
14 dyadic connection amplified a sense of *positive regard*, and ignited a sense of *fulfillment of needs*
15 *of both parties involved*. First, imbuing the artifact with the meaning of dyadic connection
16
17 amplified positive regard experience as it prolonged the initial brief positive regard experienced,
18
19 so that the care of others could be felt even in their absence. For example, the first artifact
20
21 recipient shared: "I was really touched by her giving me this [bread] tag I know she cares for me
22
23 and it [bread tag] is just a super cool thing to have to remember she is there for me" [Virginia,
24
25 CMPR, OU, INT#25]. Second, leveraging the artifact as a symbol of dyadic connection enabled
26
27 mutual fulfillment of needs. On the one hand, this practice helped fulfill artifact recipients' needs
28
29 as re-invoked shared emotional support stored in the artifact. Virginia, who yearned for Sunny's
30
31 attention, reported feeling "comforted" and "at ease" having the bread tag as a token of the
32
33 connection she shared with Sunny. On the other hand, using the artifact as a symbol of dyadic
34
35 connection also met the staff member's needs and offered a path by which the staff member
36
37 could address the performing paradox she experienced. For example, the staff member shared:
38
39
40
41
42
43

44 It [giving out a bread tag] is something, a small little gesture that made me feel present in V's
45 [Virginia's] camp experience even when I needed to be away. She took really well to it,
46 which was a big relief for me...I was so nervous about letting campers down and this helped
47 ME [emphasis in audio] feel better about this. [Sunny, STF, OU, INT#23]
48
49

50 **Phase 2: Embracing Resourcing for Staff Coordination**

51 ***Experiences of staff coordination crisis and sharing resourcing potentiality as triggers***
52 ***for embracing resourcing artifacts.*** We found that a second resourcing phase was triggered by
53
54
55
56
57
58
59
60

1
2
3 staff members' experiences of a coordination crisis. During the daily meeting on Day 2, staff
4
5 members uncovered important unit-level coordination challenges derived from limited
6
7 information flow between the multiple staff members within their respective units. Several staff
8
9 members perceived these coordination challenges as impacting their effectiveness in dealing
10
11 with campers' distress. For example, one staff member reflected:
12
13

14 Elena [CMPR, RU] was struggling to be here, away from her family and I was super glad we
15
16 chatted...But then things took a turn, when other campers needed my help...I wish someone
17
18 else could pick up my slack and attend to Elena while I made time to chat with Dylan
19
20 [CMPR, RU] but things moved so fast. I did not get a chance to chat with Caroline or Chris
21
22 [STFs, RU] before this happened, so they did not know anything about Elena's situation...I
23
24 really want to be the caring counselor I can be, but with so many kids who need our help it is
25
26 super difficult. I asked Elena to give us [Dylan and Andy] some time alone...her eyes welled
27
28 in tears and she walked away. That was the worst moment of my day for sure. [Andy, STF,
29
30 RU, SMTG#2]

31 Likewise, another staff member shared:

32 I was quite shocked when Tony [CMPR, BU] blew me off when I asked what was wrong. It
33
34 took me a while to realize that he spoke with Isaac [STF, BU] earlier this morning. He
35
36 [Tony] was pissed-off by my asking him. How would I know what was bothering him? We
37
38 [staff] did make a point to reach out and update each other but that happened at the end of the
39
40 day when the kiddos were away – and that, we learned, was WAY too late in the game...
41
42 [Emily, STF, BU, SMTG#2]

43 In response to reports of experiences of a staff coordination crisis, a staff member publicly
44
45 shared her experience and the potential embedded in resourcing; therefore, illuminating a
46
47 possible path to address the crisis at hand. We found that in response to her colleagues'
48
49 frustrations, Sunny shared her improvised solution to a similar problem she experienced that day,
50
51 and described her successful attempt to use a bread tag to deal with a performing paradox:
52
53

54 When I found myself in a bind with Virginia and others craving for my attention, I used the
55
56 bread thing I came up with to help her [Virginia] see I am there for her no matter what. I did
57
58 not know how well she'll take it, but it worked really great! She took to it, she seemed to
59
60 appreciate it, and it freed me to tackle others' need in our unit. That was for sure THE
highlight of my day. [Sunny, STF, OU, SMTG#2]

1
2
3 Sunny's colleagues responded enthusiastically and shared their excitement about the potential of
4
5 bread tags as a tool to solve the staff coordination challenges. One staff member shared:
6

7
8 This sounds like a fabulous idea for us to take on, don't you think? [Looking around to other
9 staff] It could help the campers for sure, but I am also thinking about us...we had all these
10 hiccups keeping each other in the loop, right? But this bread tag...well that could make
11 things so much easier so we can quickly realize that someone else already chatted with this
12 child, and...sort of know what they were initially struggling with...I LOVE it! [Carter, STF,
13 YU, SMTG#2]
14

15
16 We found that the staff acknowledged the potential of the bread tag and unanimously
17
18 decided to disseminate this resourcing practice. Seven staff members volunteered to gather bread
19
20 tags from the cafeteria that evening for their unit staff members, handed out bread tags to each
21
22 unit staff member, and informed the remaining staff members about this practice before Day 3
23
24 began.
25

26
27 ***Artifacts symbolizing dyadic connection and type of distress.*** We found that at this point,
28
29 staff members imbued the artifact (e.g., bread tag) with an additional meaning beyond dyadic
30
31 connection – as a symbol of a specific type of distress endured (i.e., homesickness). This
32
33 additional meaning helped other staff members to quickly grasp the *type* of distress artifact
34
35 recipients were struggling with (e.g., homesickness), which facilitated the staffs' sense-making
36
37 processes regarding the distressed individuals. Imbuing artifacts with this new meaning aided the
38
39 staffs' coordination, as staff members who were not initially involved with the distressed
40
41 individual were able to promptly notice and become aware of his/her distress without requiring
42
43 any in-depth communication (with the distressed individual or other staff members). For
44
45 example, one staff member shared:
46
47
48

49
50 These [bread] tags were like fast track to the nitty gritty of campers' issues. Earlier at camp, I
51
52 would look to see signs of campers showing their discomfort – guessing what is possibly
53
54 wrong, maybe encouraging a camper to open up so I can try and help. The [bread] tags
55
56 helped me see that something was off far faster and obviously cued me to homesickness as
57
58 something a camper was dealing with. [Rob, STF, PU, INT#28]
59
60

1
2
3 ***Adjusting existing caring staff schema.*** Imbuing artifacts with an additional meaning
4 that conveyed the type of distress propelled staff members to adjust their existing caring schema
5 and revise *when* staff ought to demonstrate care. Prior to the use of the artifacts, staff members
6 activated their existing caring staff schema when they noticed campers' displaying salient
7 distress cues (e.g., emotional expressions such as anger, sadness, withdrawal, irritability, etc.).
8 Imbuing the artifact with a new meaning turned this materiality into an explicit signal of distress.
9 Therefore, staff could be moved to connect with and respond to those wearing the artifact even
10 when they did not explicitly express their struggles. For example, one staff member shared:

21 Day 1 was all about tending to fires. When campers were upset, or angry you knew
22 something was off and did your best to handle it. But now [after the adjustment of the bread
23 tag practice] you did not need campers to go all out and wear their emotions on their sleeves
24 to get that something was off. If someone had a bread tag you knew they were struggling,
25 missing home...and that was enough to reach out to them. [Ian, STF, OU, INT#59]
26

28 ***Staff adjusting actions.*** Resourcing artifacts for staff coordination also included
29 adjustment to actions utilized by staff members. First, as the resourcing practice was
30 disseminated across camp, more staff members revised their actions. This entailed staff giving
31 artifacts to homesick individuals from their units, with whom they shared a brief supportive
32 connection, in order to demonstrate their emotional availability (beyond their initial brief
33 supportive connection). As one staff member put it:
34
35
36
37
38
39
40

42 After that meeting we decided to... jump on board and try this. We still took time to connect
43 and talk with our campers. But now we also gave them the tag, so they knew our special
44 "click" was not going away because we need to be elsewhere... This [giving away bread tags]
45 was not about pushing campers away, but about reminding them we are always right there
46 with them. [Oliver, STF, RU, INT#40]
47

49 Second, the use of artifacts also led to the adjustment of actions enacted by other unit staff
50 members, who were not originally a part of the initial staff-camper dyadic connection. In contrast
51 to the prior approach where staff members probed to uncover reasons for distress, now when
52
53
54
55
56
57
58
59
60

1
2
3 staff members were responding to artifact recipients in their units, they calibrated their actions
4
5 and withheld inquiry about the type of distress the individual was enduring. For example:
6

7
8 I used to ask campers [about their distress] all the time. I learned that this was a bullet proof
9 way to make things worse. We did not force anyone to talk, but just asking was not
10 great...how the hell would you know what's wrong and how to help... that's where bread
11 tags were so incredibly helpful. When I saw a tag, I knew what it meant and I could avoid
12 asking them about it – [I] just assumed they were missing home and could take it from there.
13 [Abby, STF, GU, INT#69]
14

15
16 ***Outcomes of Embracing Resourcing (Phase 2).*** Within three days, all staff members
17 embraced resourcing - amplifying the seed of change planted by the initial resourcing of the
18 artifact for dyadic connection (Phase 1), into wide-ranging change. This resourcing phase
19 increased the *scale* (i.e., a number of individuals) of staff members activated to forge brief,
20 supportive connections with homesick campers, and mobilized 48 (96%) staff members to adopt
21 this practice and cultivated an initial connection with 53 homesick campers in three days' time.
22
23
24
25
26
27
28

29 This phase of resourcing had a number of outcomes. First, in this phase staff members
30 responded to artifact recipients from their units and thus amplified the experience of *positive*
31 *regard* beyond the initial boundaries of the initial staff-camper dyadic connections:
32
33
34
35

36 I saw Victor's [CMPR, OU] bread tag. I didn't chat with him before and I think it was
37 Will or Ben [STFs, OU] who gave him that tag. He seemed OK now, but I knew wearing
38 that tag, he was missing home...and a good word could help make this OK day better.
39 How about I just stick around and we can just BE together, I asked...He looked at me and
40 smiled. We sat together in silence and then just started to chat and then giggles
41 followed... [Mason, STF, OU, INT#15]
42
43

44 Second, this phase also amplified experiences of *fulfillment of needs* as it enabled staff members
45 to improve coordination by disseminating information without the burden of extensive
46 communication. For example:
47
48
49
50

51 It was great to move away from the feeling that I can't be there for kids who needed me.
52 These bread tags were as comforting to me as they were for the kids, you know...like it helps
53 staff get to the same page faster, saved us a ton of drama finding private time to walk people
54 through things in the middle of a super busy day. [Elijah, STF, GU, INT#70]
55
56
57
58
59
60

1
2
3 Third, embracing resourcing seeded a sense of *bottom-up influence*, when staff members who
4 first communicated their frustration with the staff coordination crisis felt capable of promoting
5 change and demonstrated their ability to influence their organization from the ground up. As
6 one staff member shared:
7
8
9
10

11
12 There was something awesome knowing you could say something at staff meeting and it
13 meant something. People really listen and when a good idea came up, like how we deal with
14 homesickness – folks were open to take it on...It made me feel my voice matters here.
15 [Emily, STF, BU, INT#47]
16
17

18 This phase was also notable due to staff members' *top-down influence*. Staff meeting
19 observations [SMTG#2] suggest that once artifacts were embraced as a viable solution for the
20 staff coordination crisis, administrators prescribed it as a new staff routine to be disseminated to
21 all staff members:
22
23
24
25

26
27 They [unit staff] came back from the [staff] meeting with a word from admin. So from now
28 on, Admin had us use tags to flag homesick kiddos, which was supposed to help us work
29 together faster. They told counselors to get tags for everyone. James and Liz [STF, YU]
30 brought us extra tags we could keep in our pouches and use the next day. So we did. [Carter,
31 STF, YU, INT#96]
32
33

34 **Phase 3: Reinterpreting Resourcing for Membership in a Peer Subgroup**

35 *Curiosity as a trigger for reinterpreting resourcing.* As the dissemination of resourcing
36 artifacts spread, more individuals who expressed a specific distress (i.e., homesickness) were
37 attended to by their unit staff members who invited them to wear the artifact on their shoelaces
38 as a symbol of their initial connection. This included 17 artifact recipients on Day 3, 24 artifact
39 recipients on Day 4, and 12 artifact recipients on Day 5. The dissemination of artifacts sparked
40 the artifact recipients' curiosity and allowed for ice-breaking and quick connections between
41 individuals (both *within* the same units and for the first time, also *across* various camp units)
42 who had not interacted beforehand. One artifact recipient reflected:
43
44
45
46
47
48
49
50
51
52

53
54 I had my bread tag...I realized Margaret [CMPR, OU] had a bread tag too... I didn't really
55 have a chance to speak with any of the girls in the orange unit till then, but figured I'll try. I
56
57
58
59
60

1
2
3 came by to sit next to her, introduced myself and the conversation took off. I was curious to
4 know about her bread tag...“What’s the story of your bread tag?” she asked...I am
5 homesick...I said. “Me too!”, she said. [Ethan, CMPR, PU, INT#72]
6

7
8 Conversations shared between artifact recipients helped them uncover the similarity of their
9
10 struggles with homesickness and propelled artifact recipients to feel a sense of responsibility
11
12 toward fellow artifact recipients. For example, one artifact recipient shared:
13

14
15 When I saw Alex [CMPR, OU] pass by with that bread tag, I sort of wanted to know
16 what’s up...he sort of said he is homesick. I was deep in that mess myself, with my mom
17 going through chemo and all... You know that feeling when someone is sad about the
18 same thing... you can’t just let this go or move on, like... I felt geez what can I do to help
19 him out. [Sophie, CMPR, OU, INT#17]
20

21
22 ***Artifact recipients improvising actions.*** We found that artifact recipients’ curiosity
23
24 sparked their creativity and led them to improvise actions in support of their fellow artifact
25
26 recipients. For example, by the end of Day 3, high-fives which were previously used in staff-to-
27
28 camper interactions were replaced with a “shoe kiss”, a term artifact recipients coins to refer to
29
30 bread tag campers clapping each other’s shoe soles together (see Figure 2), which was a gesture
31
32 invented by two artifact recipients, as a form of greeting and encouragement. One artifact
33
34 recipient shared: “(We were) throwing them a teaser of that [shoe] kiss... You know, to put a
35
36 smile on their faces” [Alex, CMPR, OU, INT#63]. The shoe kiss was thereafter used exclusively
37
38 between those who wore the artifacts [OBS# Days 3, 4, 5]. Furthermore, we found that during
39
40 Day 4, artifact recipients engaged in purposeful socialization activities. These activities included
41
42 artifact recipients: reaching out to others who recently received the artifact, demonstrating the
43
44 shoe kiss to them, and inviting them to connect with and share this gesture with other artifact
45
46 recipients [OBS# Day 4]. For example:
47
48
49
50

51
52 We kept an eye for new bread-tagger, and hit them up when we saw a new bread tagger
53 pass by. Definitely made a point to check in with them, sort of showing them the ropes,
54 telling them about the shoe kiss...and tell them to keep it up with other bread taggers so
55 they know what to do when they see a tag. [Alex, CMPR, OU, INT#63]
56
57
58
59
60

1
2
3 < Insert Figure 2 about here >
4

5 ***Artifact symbolizing membership in a peer subgroup.*** Once artifact recipients realized
6 the similarity of the type of distress they endured, they imbued the artifact with an additional
7 meaning reflecting their membership in a group comprised of individuals who shared the same
8 distress, which they termed “the Bread-tag secret club”. Membership in this club elicited
9 individuals’ feeling of belonging or sharing a sense of personal relatedness. For example, a
10 member of the Bread-tag secret club reflected:
11
12
13
14
15
16
17
18

19 These little pieces of plastic started off with a bond with your counselor. But as more of us
20 had a chance to touch base and realized we are sort of dealing with the same deal
21 [homesickness]... We clicked... then the shoe kiss came along and the secret club just popped
22 up out of that... It was our way, the bread-tag campers, to feel we are all in it together
23 whether you were in my unit or not. If you got a bread tag you were part of us. The club was
24 just our way of sticking together, connecting on a different level. [Amy, CMPR, GU,
25 INT#81]
26
27

28 ***Artifact recipients energizing a new schema.*** We found that acknowledging bread tags
29 as artifacts that symbolized membership in a group of individuals struggling with a similar
30 distress (e.g., homesickness) propelled artifact recipients to energize a new schema; redefining
31 *who* offered care, *reasons for care*, and *to whom* care was extended. First, we found that
32 transforming artifacts into a symbol of membership in a subgroup of peers who were dealing
33 with a similar type of distress mobilized artifact recipients to reinterpret their role in this
34 organizational context and embed care as an integral part of their tasks in this organization. In
35 pre-camp surveys, 87.5% of campers identified their role at camp as “*recipients of care or*
36 *support*”, in light of their families’ struggles. For example, an artifact recipient shared:
37
38
39
40
41
42
43
44
45
46
47
48

49 I came to camp knowing this is a place where I could get the support I needed. Now that
50 sounds like a ME ME ME kind of thing, which it was at first, 100%. [Henry, CMPR, BU,
51 INT#56]
52

53 However, once artifact recipients recognized the artifact as a symbol of shared distress that
54 unified them, they felt a sense of responsibility toward others’ in their subgroup and took on a
55
56
57
58
59
60

1
2
3 *caregiving* role, which was thus far only taken on by staff members. A member of the peer
4
5 subgroup shared about this transition:
6

7
8 This was us showing up really differently. We came here needing support...the counselors
9 were the dudes that sort of had that part covered. But this club [the bread tag club]... made
10 me think about...how none of us would like to be left alone with this...how we could also do
11 something...to show we care. [Vicky, CMPR, PU, INT#73]
12

13
14 Second, embracing artifacts as a symbol of membership in a peer subgroup resulted in members
15
16 reinterpreting *who* should receive care, mobilizing artifact recipients to engage in care for their
17
18 peers (e.g., fellow artifact recipients). For example, one artifact recipient shared:
19

20
21 This entire thing with the secret bread tag club really opened my eyes and inspired me to
22 think about things. Being a part of this group, I really wanted to give back and support other
23 bread taggers. [Henry, CMPR, BU, INT#56]
24

25 Likewise, another artifact recipient shared:
26

27
28 This bread tag thing opened my heart to these people. I felt their pain...I totally wanted to
29 help out...showing my bread taggers brothers and sisters I cared. [Jacob, CMPR, PU,
30 INT#76]
31

32
33 Third, responding to the distress of artifact recipients demonstrated the legitimacy of offering
34
35 care in response to the *specific type of distress* (e.g., homesickness) as the central focus of mutual
36
37 attention. As one artifact recipient shared:
38

39
40 The bread tag secret club was all about this homesickness... That's where our eyes were
41 drawn to, [where] our heart was at... if you missed home being here, felt it was too much to
42 be away from your mom or dad, you know, who were in chemo or radiation or
43 whatever...we had your back. [Amy, CMPR, GU, INT#81]
44

45
46 Importantly, energizing a new schema ignited a dynamic cycle – mobilizing more artifact
47
48 recipients to forge brief supportive connections (e.g., check in with other artifact recipients,
49
50 throw a shoe kiss, socialize newcomers to this club) toward other artifact recipients, and
51
52 therefore reinforce the use of the artifact as a symbol of membership in their peer subgroup.
53
54
55
56
57
58
59
60

1
2
3 ***Outcomes of Reinterpreting Resourcing (Phase 3).*** This phase expanded both the *scale*
4 (i.e., including 18 campers on Day 3 and 42 campers by Day 4) and *scope* (i.e., type of actors;
5 e.g., involving bread-tag campers of all units) of individuals engaged in forging brief supportive
6 connections with other artifact recipients.
7
8
9

10
11
12 This phase of resourcing had a number of outcomes. First, we found that during
13 reinterpreting resourcing, artifact recipients established a sense of *membership within their*
14 *subgroup*; artifact recipients first reconnected with their fellow artifact recipients and welcomed
15 new artifact recipients into their peer subgroup. For example:
16
17
18
19

20
21 I was touched by Madison's [CMPR, OU] gesture. She was kind to reach out and remind me
22 I was not alone in this struggle. That was huge! Little did I know that this was just the
23 beginning of something much, much bigger. Walking at camp with this beautiful bread tag
24 on, other bread-taggers waved at me, shared kind gestures, threw a few shoe kisses my way
25 that was the new thing they taught me. Basically, welcomed me into their universe which
26 now turned into my universe. [Elanor, CMPR, PU, INT#78]
27
28

29 Using artifacts as an explicit symbol of specific distress surfaced others' distress and moved
30 artifact recipients to feel mutually *responsible* for and respond to those *within* the peer subgroup:
31
32
33

34 We were fast to catch that the bread tags were about being homesick. It did not take much, no
35 one really needed to tell you their whole life story, seeing it [bread tag] you just knew. And if
36 we are going to be honest about it, when you know someone is hurting like you, being scared
37 to be away from our sick parents – you just feel like you want to make sure they are OK too.
38 It was not just me, it was all of us bread taggers – wanting to make sure taggers were hanging
39 in there and do what we can to make the days we had here count so a tagger's day was a
40 good day not a crappy day missing home. [Sophie, CMPR, OU, INT#17]
41
42

43 During this phase *positive regard* experiences were amplified, when artifact recipients leveraged
44 the artifact as scaffolds, which enabled them to acknowledge one another and share encouraging
45 gestures with those in the peer subgroup. For example, one artifact recipient shared:
46
47
48

49 Every shoe kiss was a tiny pick me up kind of thing. Random bread taggers I never knew saw
50 me, stopped by, went out of their way to cheer me up...made me smile even just for a few
51 minutes. Now that is very special! [Grace, CMPR, RU, INT#30]
52
53
54
55
56
57
58
59
60

1
2
3 As reinterpreting resourcing involved artifact recipients offering supportive actions toward one
4 another, this iteration amplified the mutual *fulfillment of needs* of bread-tag recipients beyond the
5 support offered by staff. One bread-tag camper recalled:
6
7

8
9
10 Madison [CMPR, GU] and I riffed off each other, talking about how stuff was complicated
11 when we were away from home. That connection took a lot of weight off my shoulders. It
12 was comforting to know I was not insane to feel this way. [Jacob, CMPR, PU, INT#76]
13

14 Lastly, reinterpreting resourcing amplified the sense of influence, when artifact recipients
15 demonstrated *lateral influence* and persuaded their subgroup of peers (e.g., bread tag club) to
16 take a caring role for other artifact recipients, adopt and diffuse prescribed activities such as the
17 shoe kiss in response to other members of their emerging peer subgroup. For example:
18
19
20
21
22

23
24 What was phat about this bread tag club was that we got to sort of chat with other bread tag
25 campers and make this our own thing. We got to talk with other [bread] taggers, learn they
26 are homesick too and teach each other stuff to do to help each other. Like the shoe kiss or just
27 telling new bread tag what to do with new taggers. [Hannah, CMPR, YU, INT#43]
28

29 **Phase 4: Expanding Resourcing for an Organization-Wide Community**

30
31 *Acknowledging common humanity and doubt trigger expanding resourcing for an*
32 *organization-wide community.* We found that as artifact recipients engaged in forging brief
33 supportive connections with fellow artifact recipients who were struggling with a specific type of
34 distress, their awareness of others' distress expanded. As one of the artifact recipients mentioned:
35
36
37
38
39
40 "Connecting with homesick kiddos, I could not help but notice the sadness of other people too"
41
42 [Mike, CMPR, PU, INT#57]. Likewise, another artifact recipient shared:
43
44

45
46 Caring for someone is like opening a window, you get to see so much more around you, not
47 just that person but faces...eyes... random looks that were invisible before...little clues that
48 tell you someone is exhausted, someone is having an "eh" of a day...helping others make
49 you see more not less. [Lily, CMPR, GU, INT#11]
50

51 As artifact recipients' attention was drawn to the distress of others outside of their peer
52 subgroup (e.g., secret club), they discovered that distress and struggles are common, and can
53 stem from a variety of circumstances. This discovery led artifact recipients to acknowledge pain
54
55
56
57
58
59
60

1
2
3 as a common human experience that can *bind* individuals together rather than isolate them from
4
5 each other (i.e., common humanity). For example, an artifact recipient shared:

6
7
8 Throwing shoe kisses to bread taggers, sharing comforting moments with [them]...did not lock
9 me into this group...it made me more sensitive to the sadness, just like the one I experienced,
10 showing on faces of others who were here. I was not the champion of helping others back
11 home...after a few days of helping out, all those things kinds jumped at me and I could not
12 help but notice others were dealing with tough stuff...not homesick stuff necessarily...Taking
13 care of people here I learned that everybody hurts. [Logan, CMPR, GU, INT#52]
14

15
16 Recognizing distress as a unifying human experience, reflected an uncomfortable realization that
17
18 raised *doubt*, or a feeling of uncertainty or lack of conviction, among several artifact recipients,
19
20 who thus far demonstrated a shared focus of attention and propelled to respond to individuals
21
22 who have been struggling with one type of distress (e.g., homesickness) but not another. At this
23
24 point, several artifact recipients reported feeling unease (e.g., “I felt weird about it [focusing on
25
26 homesick camper]” [Vicky, CMPR, PU, INT#73], “...you know you feel this rumbling in your
27
28 tummy sometime, that’s how it felt doing something that did not feel right to me...you know
29
30 helping someone but not this other one” [Jack, CMPR, RU, INT#95]), and uncertain about the
31
32 emerging purpose of the subgroup, which inadvertently excluded others who were experiencing
33
34 different types of distress. For example, one artifact recipient shared:

35
36
37
38
39 I like the bread tag club don’t get me wrong...But it did not take me much time to see that
40 this sadness we felt...was something other people felt too...How can we be caring really, if
41 we just pass by someone [who is] super sad but not homesick like that... Something did not
42 feel quite right about it. [Zoe, CMPR, PU, INT#75]
43

44
45 When artifact recipients’ awareness of common humanity increased and their doubt grew, their
46
47 felt responsibility to respond to others outside of their subgroup of peers who were struggling
48
49 also increased (e.g., “We have to do something about this” [Owen, CMPR, OU, INT# 46], “You
50
51 can’t just ignore someone who is struggling” [Natalie, CMPR, BU, INT#49]). This led artifact
52
53
54
55
56
57
58
59
60

1
2
3 recipients to adjust their schema and actions and resource the artifact for an inclusive
4
5 organization-wide community.
6

7
8 *Artifact recipients adjusting caring schema.* Acknowledging common humanity and
9
10 growing doubt about their initial framework propelled artifact recipients to revise their
11
12 assumptions about the: (1) *reasons justifying their care*, (2) *legitimate targets for care*, and (3)
13
14 *their role* in this organizational context. First, enhanced recognition of common humanity and
15
16 increased doubt led artifact recipients to reassess their assumptions regarding the *type of distress*
17
18 required for care. In contrast to the sole focus on a specific type of pain (e.g., homesickness) in
19
20 resourcing artifacts thus far, conversations about the appropriateness of such a focus led artifact
21
22 recipients to reassess its legitimacy. These conversations resulted in artifact recipients adopting a
23
24 broader definition of distress as a justification for caring for others:
25
26

27
28 We were all tight because we were homesick, and that was the glue that drew us to one
29
30 another. What if this glue was not about homesickness after all? Everyone experienced these
31
32 big emotions here – maybe for different reasons. If you ask me, if someone is struggling –
33
34 that should be good enough reason to reach out to someone to show you care... Hannah
[CMPR, YU] and Ken [CMPR, BU] agreed [Matt, CMPR, OU, INT#64]

35
36 Second, at this point, artifact recipients also revised their perceptions regarding *who*
37
38 should receive care and thus reframed to whom artifact recipients should feel responsible for.
39
40 Increased awareness for the various struggles of others sparked conversations among artifact
41
42 recipients about the targets of care. For the first time we observed a role reversal - artifact
43
44 recipients, who were originally the targets of concern, were discussing *staff members*, who thus
45
46 far were sources of support for the campers, as actors who may be need care. For example:
47
48

49
50 Counselors were always these people we were supposed to lean on for help. But, we could
51
52 see that some of them were struggling, [which] made us think – why not, why shouldn't we
53
54 help out someone who is having a tough time, so what if they are counselors? [Joe, CMPR,
55
56 PU, INT#77]
57
58
59
60

1
2
3 Notably, legitimizing staff members as targets of care was not built on reciprocity, but instead
4
5 reflected an openness to staff distress, even when the individual extending help did not interact
6
7 with the distressed staff member beforehand. For example, one artifact recipient shared about his
8
9 experience reaching out to support a staff member:
10
11

12 I saw Julian [STF, GU], but never talked with him before. He was on break, I could see his
13 eyes were all watery... he looked super sad to me and I felt bad just walking away... It did
14 not feel right to ignore him just because he was a counselor. I felt I had to do something.
15 [Mark, CMPR, RU, INT#60]
16
17

18 Third, during this phase artifact recipients also revisited their assumptions regarding their
19
20 role in the organization. Artifact recipients were moved to take initiative in responding to others'
21
22 distress, and thus expanded the definition of their role to reflect a proactive caregiving role
23
24 whereby artifact recipients were creating, rather than supplementing, brief supportive
25
26 connections (which were initially only cultivated by staff members). This involved artifact
27
28 recipients' initial identification of others' (campers and/or staff members), distress and extending
29
30 care towards individuals who were not initially flagged by staff members as experiencing
31
32 distress. For example, one artifact recipient shared:
33
34
35

36 If the secret club was all about us creating a tight group that was sort of built for us by
37 counselors, Wednesday evening and Thursday [Days 3 and 4] were all about us taking a
38 more active role...not just following counselor lead and checking in with bread taggers but
39 also making an effort to meet whole new people that have a tough time at camp. [Lucy,
40 CMPR, GU, INT#80]
41
42

43 ***Artifact recipients improvising actions.*** As the original artifact recipients (e.g., bread-tag
44
45 campers) noticed staff members' and campers' distress and felt moved to act, they engaged in a
46
47 new set of actions. These actions included: (1) proactively seeking to secure artifacts (e.g., bread
48
49 tags) to be awarded to individuals in need, (2) personalizing artifacts, and (3) connecting with
50
51 distressed individuals outside of their peer subgroup and giving them the personalized artifacts.
52
53
54
55
56
57
58
59
60

1
2
3 First, we found that the original artifact recipients turned to the staff members, who first
4 awarded them their own bread tag, to ask for their help in securing a new bread tag that the
5 original artifact recipient could then award to someone (CMPR or STF) in need. Drawing on
6 original artifact recipient could then award to someone (CMPR or STF) in need. Drawing on
7 their initial connection, the original artifact recipients felt at ease asking for these staff members'
8 help (e.g., "I felt comfortable to hit him [staff] up about a bread tag" [Levi, BU, CMPR,
9 INT#92], "I was chill about asking for his [staff] help" [Grace, PU, CMPR, INT#30]), and
10 favorably assessed the likelihood of these staff members' cooperation. One of the original
11 artifact recipients shared: "I know I could count on her [staff member who awarded her a bread-
12 tag] pulling through. I knew that if I ask her to help me help someone else she will go for it."
13 [Mateo, CMPR, RU, INT#84]. We found that when the original artifact recipients reached out to
14 the staff members (who first awarded them their own artifact) for help in securing new artifacts,
15 staff members initially displayed various degrees of hesitation to this request. Staff member
16 hesitation was due to their worry that bread tag campers would dilute their caring practice. For
17 example, one staff member shared: "I did not want this to spiral out of control, and become a toy
18 that took away the caring that was the gist of the bread tag thing". [Ian, STF, OU, INT#59].
19 Despite this initial hesitation, *all* staff members eventually cooperated with the requests made by
20 the original artifact recipients when staff members were convinced the bread-tag campers will
21 not use this artifact in a harmful manner. One staff member shared:

22
23
24 David came to me to ask for a bread tag for a friend who was not doing well. I was hesitated
25 [sic] at first, thinking I don't want this to turn into their [CMPRs] game or a joke... But David
26 was convincing and reassured me this is not going to turn into a prank. I had a few extra
27 bread tags in my pouch, I pulled one and gave it to David. [John, STF, BU, INT#90]
28
29

30
31 Second, once the original artifact recipients secured a new artifact, they *personalized the*
32 *artifact* with a hand-made drawing (e.g., a little heart, little arms to illustrate a hug, a flower, a
33 butterfly, to name a few) or words of encouragement (e.g., "You got this!", "One step at a time",
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 or “Here4U”) that demonstrated creative expression of individualized support. For example, one
4
5 of the original artifact recipients shared:

6
7
8 I made an effort to turn this generic plastic into something unique looking, so he [Snowman,
9 STF, PU] knew this was not just a random cookie cutter gesture. Writing my personal mantra
10 on it, I felt was a good move to show him, I cared. [Wyatt, CMPR, GU, INT#83]
11

12 Third, with a personalized bread tag in hand, the original artifact recipients reached out to
13
14 connect with other individuals, both staff members and campers who were outside of the
15
16 subgroup, whose distress cues they noticed. Connecting with others involved short check-in
17
18 conversations that attempted to help others share their challenges and articulate their needs. For
19
20 example, one original artifact recipient shared:
21
22

23
24 I reached out to Carter [CMPR, PU] he seemed off his game, seemed sad or frustrated. I
25 came closer and said: “Dude, you were always such a magnet of laughter at Treetop...
26 Something seems off... How are you doing? [Shortly, CMPR, OU, INT#72]
27

28 Promptly after such conversations, recipients of the original artifacts gave away the personalized
29
30 bread tag they prepared for the distressed individual, in an effort to demonstrate positive regard
31
32 towards the new personalized artifact recipient. For example, one recipient of the original artifact
33
34 shared: “they [bread tag] were little gifts of love you gave away so someone knew you cared
35
36 [Claire, CMPR, RU, INT#50].
37
38

39
40 ***Artifacts symbolizing care for broad types of distress.*** In this iteration, the original
41
42 artifact recipients imbued this artifact with a broader (i.e., more expansive) meaning indicating
43
44 their care for broad types of distress. For example, one original artifact recipient shared: “the
45
46 [bread] tags were no longer about homesickness at all - they were about the care you felt for
47
48 other folks who were not doing well...” [Naomi, CMPR, BU, INT#51]. Another recipient of the
49
50 original artifact who responded to a staff member’s distress shared:
51
52
53
54
55
56
57
58
59
60

1
2
3 These little plastic thingies are not about missing your mommy or daddy or your dog at all –
4 they are hugs you take everywhere you go - so you know you are not alone – no matter what
5 you are really sad about. [Mark, CMPR, RU, INT#60]
6

7
8 ***Outcomes of Expanding Resourcing (Phase 4).*** Expanding resourcing increased the
9
10 *scale* (i.e., during this phase 116 individuals, 66 campers and 50 staff members, received a bread
11 tag artifact acknowledging their distress from artifact recipients; see Figure 3) and expanded the
12 *scope* of actors offering and receiving support. Increasing the scale and scope of individuals
13
14 involved accelerated the *speed* by which connections were forged within this organization and
15
16 led to the emergence of a swift sense of community.
17
18
19
20

21 < Insert Figure 3 about here >
22

23
24 This phase had a number of outcomes that led to the emergence of a swift sense of
25
26 community in less than five days in this temporary organization. First, symbolizing artifact with
27
28 a broad definition of distress, turned this artifact into a portal of inclusion and a lever for the
29
30 cultivation of *organization-wide sense of membership* and belonging:
31
32

33 Tags today were about our community – how ALL of us are connected in this powerful web
34 of friendships. Is it silly...it is just a ridiculous little plastic thing I would throw into the
35 recycling trash can before I came here, and suddenly it turned into your most prized
36 possession a precious reminder that we are there for each other. [Jacob, CMPR, PU,
37 INT#76]
38

39
40 Second, caring for selective others (e.g., original artifact recipients struggling with
41
42 homesickness) elicited awareness of common humanity that further amplified the sense of
43
44 mutual *responsibility* and commitment to the well-being of *all* organization members rather than
45
46 a subset. For example, an original artifact recipient shared:
47
48

49 Throwing shoe kisses to bread taggers helps me see more dudes outside our club that really
50 hurt. Ignoring them felt not right. So that got us thinking that caring should not be about a
51 tiny group of homesick campers, it could be and should be about everything and everyone
52 who needs help. Giving personalized bread tags was all about that. [Hannah, CMPR, YU,
53 INT#43]
54
55
56
57
58
59
60

1
2
3 Third, expanding resourcing also amplified initial sense of influence into an organization-
4 wide sense of *influence*. Here, members favorably assessed their ability to influence their
5 organization both within and outside their peer subgroup to adjust its' schema and actions. We
6 found that members who began to feel discomfort and doubt about the focus of their emerging
7 peer subgroup of homesick individuals were able to: (1) encourage the peer subgroup to redefine
8 members' role in the organization, (2) adjust their actions: gain artifacts from staff members,
9 personalize artifacts, and connect with those in need, regardless of their position in the
10 organization), and thereby, (3) expand the boundaries of the original peer subgroup from the
11 inside-out. For example, one artifact recipient shared:

22
23
24 This was not just a gang where they told you what to do and expected you to follow their
25 lead. It was a place where you had a voice, and people can make a difference...Look at
26 Mark [one of the first bread tag campers who proactively responded to a distressed
27 counselor]...He felt something needed to be done, had a different take on doing
28 things...and bam! This took off in no time...this tells me [that] if you have a good idea
29 going – you can make it stick. [Naomi, CMPR, BU, INT#51]

30
31 Moreover, expanding resourcing artifacts also demonstrated the organization-wide *lateral*
32 *influence*. New members whom the original artifact recipients proactively connected with and
33 invited into their inclusive group, were socialized to take part in a series of prescribed actions
34 that offered guidance about the desired behaviors of artifact recipients and encouraged new
35 artifact recipients to follow suit. For example, a recipient of a personalized artifact shared:

36
37
38 Margaret [CMPR, OU] shared my first shoe kiss with me, told me what to do. I was
39 throwing shoe kisses and met new bread-taggers all afternoon...even got to give my
40 personalized bread tag to Tim [YU, STF], who I thought was having a really hard time
41 today. I am not the one to get out of my way to chit chat with other kids, but it seems
42 easy enough and actually good to try this new thing. [Levi, BU, CMPR, INT#92]

43
44
45 Fourth, symbolizing artifacts with a broad type of distress further amplified experiences
46 of *fulfillment of needs* as it activated the original artifact recipients to adjust their organizational
47 role and attempt to address the emerging needs of other organizational members beyond their
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 peer subgroup. For example, a staff member who received a personalized bread tag from an
4
5 artifact recipient with whom he did not interact with before, recalled:
6
7

8 I was struggling today day [day 5] and did not expect a camper seeing through me like this,
9 let alone doing something to help me collect myself...Getting a bread tag with that little heart
10 on it, specially made for me, just blew my mind...I was exhausted, super drained and he just
11 made it all go away with that magical moment. [Julian, STF, GU, INT#71]
12

13 Likewise, a camper who received a personalized bread tag shared:
14

15 I was not missing home, one bit. I am glad to be here to just get away from it all, or pretend I
16 can. My family is falling apart, my dad had to quit work to get my mom to treatments. It
17 doesn't look good for her. I am scared thinking about my life, our family and everything
18 going on after she is gone. This [pointing at his personalized bread tag] may not be much. It
19 may not up her [mom] chances or make it, make this shit go away. But it does make me feel
20 like I am not alone in this, you know? And that's huge to me! [Claire, CMPR, RU, INT#50]
21
22

23 Fifth, expanding resourcing also amplified experiences of *positive regard*, when artifact
24 recipients leveraged the artifact as scaffolds, which enabled them to acknowledge one another
25 and share encouraging gestures with those outside of the peer subgroup. We found that during
26 this phase, artifact recipients reached out and connected with 66 campers and 50 staff,
27 substantially expanding the experiences of positive regard forged by counselor-campers'
28 connections (see Figure 3). Indeed, we found that by Day 5, 170 (100%) individuals in different
29 positions of the organization (campers and staff) were mobilized to connect with others (e.g.,
30 give and/or receive a bread tag, share a shoe kiss, and create brief moments of connection) and
31 address various types of distress. Individuals frequently reported a positive regard enabled by the
32 personalized bread tags resourcing. For example, a camper who received a personalized bread
33 tag recalled:
34
35
36
37
38
39
40
41
42
43
44
45
46
47

48 I hope you too can feel the magic...what happens here in five days will be in my heart
49 forever - these are my people, my tribe and I know they are with me wherever my bread tag
50 goes... [Zoe, CMPR, PU, INT#75]
51
52
53
54
55
56
57
58
59
60

Theoretical Model: Resourcing artifacts for a Swift SOC

Weaving our findings with the relevant literature, we propose a process model of the emergence of swift SOC in temporary organizations. Figure 4 presents our theoretical model. We define a swift SOC as: *a state of felt inclusion, joint responsibility for members' well-being and needs experienced within a group of people through the seeding and rapid amplification of experiences of momentary positive regard and widespread sense of influence*. This definition highlights five properties of a swift SOC: (1) membership, (2) fulfillment of needs, (3) responsibility for the collective, (4) positive regard, and (5) widespread influence (bi-directional and lateral). We propose that a swift SOC in temporary organizations emerges through four intertwined resourcing phases. Each phase demonstrates a dynamic interplay between artifacts (i.e., “material manifestations encoding social meanings”; Bechky, 2008: 99), actions, and schema. Below, we describe each of these resourcing phases, including its: triggers (see lightning icons at the bottom left-hand side of each phase in Figure 4), dynamics (see contents inside the white rectangles in Figure 4), and outcomes (see column on the right-hand side of each phase, linking each phase by a wide, solid band in Figure 4), for the eventual emergence of a swift SOC.

< Insert Figure 4 about here >

We argue that the emergence of a swift SOC begins with initial resourcing (Phase 1) in which a fleeting experience of positive regard is made durable via staff resourcing of an artifact as an enduring symbol of a dyadic connection. A performing paradox, demonstrating a tension which stems from the demands of multiple stakeholders (Smith & Lewis, 2011), triggers this phase. Actively confronting this tension leads staff members to improvise action, whereby a mundane artifact is imbued with a new meaning – as a symbol for a dyadic connection between a staff member and a stakeholder. Because an artifact can be emotionally charged (Collins, 2004), when individuals access an artifact, the felt emotional connection can be evoked even in the

1
2
3 absence of others; thus, making the momentary experiences of positive regard it symbolizes
4 more durable. Although resourcing can facilitate schema change (Howard-Grenville, 2007;
5 Howard-Grenville et al., 2011; Wiedner et al., 2016), we find that resourcing can also foster
6 stability or endurance of schema. At Camp Magic we find that resourcing bread tag artifacts as a
7 symbol of dyadic connection reinforces existing caring staff schema which outlined when, how,
8 and who ought to offer care for others during times of distress. As resourcing the artifact makes
9 the brief supportive connection more durable, it seeds experiences of positive regard and mutual
10 fulfillment of the needs of those involved.
11
12
13
14
15
16
17
18
19
20

21
22 Next, we propose that as competing demands continually recur, staff members engage in
23 embracing resourcing (Phase 2), involving staff adjustments and prescribed dissemination of
24 resourcing artifacts for staff coordination. Recurring competing demands that surface staff
25 coordination crisis, coupled with the sharing of resourcing potentiality by a staff member, which
26 depicts resourcing as a viable solution, triggers this phase. Embracing resourcing entails staff
27 imbuing artifacts with an additional meaning - as a symbol of dyadic connection and a type of
28 distress, adjusting existing caring staff schema, and adjusting staff actions. Imbuing artifacts with
29 this an additional meaning transforms this artifact into an identity object (Elsbach, 2003), which
30 explicitly signals a specific and otherwise implicit distress. At Camp Magic, staff members
31 imbue the bread tag artifact with two meanings - as a symbol of dyadic connection and as a
32 symbol of homesickness, a specific type of distress campers are dealing with. Imbuing artifacts
33 with layered meanings propels adjustments of staff members' existing caring schema. We find
34 that symbolizing bread tag artifacts with a type of distress leads staff to adjust staff existing
35 caring schema and revise *when* and *how* to provide care. In line with prior resourcing research
36 (Howard-Grenville, 2007; Howard-Grenville et al., 2011), we find that change brings about more
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 change, and that adjusting schema leads to changes in actions taken. For example, adjusting the
4 caring staff schema leads staff to adjust their actions – giving bread tags to homesick campers
5 and withholding inquiry regarding the reasons for campers’ distress (as the meaning imbued into
6 the bread tag artifacts enables rapid sensemaking by staff members). We argue that embracing
7 resourcing expands the *scale* of resourcing. This phase involves staff members engaging in
8 resourcing on an ongoing basis as depicted by the dotted arrows in Phase 2 in Figure 4.
9
10 Mobilizing staff members to engage in this process amplifies initial experiences of positive
11 regard and fulfillment of needs. Moreover, embracing resourcing seeds bottom-up influence in
12 the form of staff voicing and persuading administrators to adopt resourcing as well as top-down
13 influence taking root in the form of prescribing resourcing in the organization.
14
15
16
17
18
19
20
21
22
23
24
25

26 Wiedner, Barrett, and Oborn (2017) propose that the ability to use resources is shaped by
27 how they are valued. In contrast to the prior literature’s focus on actors engaging in resourcing
28 and the value they associate with resources (Howard-Grenville, 2007; Howard-Grenville et al.,
29 2011; Sonenshein, 2014, 2017), our study uncovers the generative role resourcing recipients,
30 who engage in valuing resourcing enacted by others, play in forging a system-wide change. We
31 propose that embracing resourcing, which involves staff members disseminating artifacts, sparks
32 curiosity in artifact recipients and triggers them to engage in reinterpreting resourcing (Phase 3).
33 This phase involves artifact recipients developing an understanding of the artifacts given to them
34 by staff members and redefining their role in this organization. Because curiosity ignites
35 creativity (Hagtvedt et al., 2019), it leads artifact recipients to improvise actions. We find that
36 bread tag campers’ curiosity leads them to invent the shoe kiss (Figure 2), a practice new bread
37 tag campers are socialized to take on, as a new way to acknowledge one another. Increased
38 moments of connection between artifact recipients (made possible via improvising actions), leads
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 artifact recipients to imbue the artifact with a new meaning – as a symbol of membership in a
4 subgroup of peers bound by similar distress, and in turn energizes a new schema. We find that in
5 contrast to their role as recipients of care, artifact recipients reinterpret their role in the
6 organization as caregivers (e.g., engage in brief supportive connection with peers in their
7 subgroup). Reinterpreting resourcing expands the *scale* and *scope* (i.e., type of actors) of
8 individuals involved in tending to others within this peer subgroup, and thus amplifies
9 experiences of positive regard and fulfillment of needs. Moreover, we posit that socializing peers
10 to connect with fellow artifact recipients demonstrates lateral (i.e., peer-to-peer) influence and
11 seeds a sense of membership and responsibility centered around the well-being of peers in their
12 subgroup.
13
14
15
16
17
18
19
20
21
22
23
24
25

26 Lastly, when artifact recipients engage in care for others within their peer subgroup, their
27 attention to the distress of *all* others expands and ushers them into the final resourcing phase –
28 expanding resourcing (Phase 4). This phase involves artifact recipients re-evaluating the
29 resourcing enacted by staff, proactively expanding the boundaries of its purpose, use, and their
30 role in this organization. Common humanity, which refers to the understanding that regardless of
31 the specific circumstances, at an abstract level, everyone experiences some kind of distress, and
32 this common human experience is what *connects* us with others rather than what isolates us from
33 others (Neff, 2003), triggers this phase. Common humanity is said to be the first step in
34 expanding our “circles of concern” (Jinpa, 2015). We find that acknowledging distress as a
35 common human experience that binds individuals together raises artifact recipients’ doubt
36 regarding the focus on a specific type of distress when responding to others. In response, artifact
37 recipients: (1) adjust their caring schema, (2) improvise actions to care for others whose distress
38 have not been addressed thus far, and (3) imbue artifacts with a new meaning – as a symbol of
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 broad types of distress. We propose that symbolizing artifact with a broad definition of distress,
4 turned this artifact into a portal of inclusion. At Camp Magic, artifact recipients adjust their
5 understanding of who deserves care and who can offer care, and then turn to securing and
6 customizing bread tags to give to staff or campers in need. This in turn expands the meaning
7 imbued into the bread tag to reflect an inclusive community of individuals (staff members and
8 campers alike) who struggle with various types of distress. We posit that expanding resourcing
9 artifacts for an organization-wide community expands the *scale* and *scope* of individuals
10 involved in connecting with others and thus enhances the *speed* by which individuals involved in
11 tending to others within and outside the peer subgroup, including all organizational members.
12
13 Prior research suggests that the initial intention of resourcing may differ from its consequences in
14 practice (Feldman, 2004; Feldman & Worline, 2016). Indeed, we find that resourcing that was
15 initially designed to make momentary positive regard experience more durable (Phase 1) and
16 improve staff coordination (Phase 2), is amplified when it is caught, reinterpreted (Phase 3), and
17 expanded (Phase 4) by artifact recipients. We find that in less than 5 days, all staff and campers
18 have a bread tag adorning their shoelaces, signaling their connection to a web of individuals with
19 whom they share moments of positive regard. We propose that expanding resourcing amplifies
20 experiences of positive regard and mobilizes all organizational members to forge brief supportive
21 connections with each other. Expanding resourcing also amplifies fulfillment of needs of
22 organizational members, demonstrates widespread influence, and expands the seeds of
23 membership and mutual responsibility to reflect an inclusive, organization-wide phenomena.

24
25 We argue that each of the resourcing artifact phases described above seed or amplify the
26 scale, scope, and speed by which members are activated to forge brief supportive connections
27 with each other, and thus expands a subset of the swift SOC properties. We propose that at the
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 end of expanding resourcing (Phase 4), in which all organizational members are mobilized to
4
5 forge brief supportive connections, a swift SOC, built on the five properties, emerges.
6

7 8 **DISCUSSION**

9 Our study aimed to unpack how a swift SOC can emerge in a temporary organization,
10 characterized by limited shared work history and no expectation for future interactions (Lundin
11 et al., 2015; Schüßler, 2017). Our process model demonstrates that a swift SOC can emerge in a
12 temporary organization when artifacts are resourced by multiple organizational members to
13 create an inclusive web of brief supportive connections. We assert that resourcing artifacts,
14 through which members imbued new meanings into a mundane artifact: (1) made brief,
15 supportive, high-quality connections more durable, and (2) served as scaffolds that mobilized all
16 organizational members to engage in forging such connections with others. In this section, we
17 discuss how our findings extend and enrich theory and practice.
18
19
20
21
22
23
24
25
26
27
28
29

30 **Theoretical Contributions**

31 *Implications for SOC literature.* The findings of this study extend the literature on SOC
32 in a number of ways. We found that a swift SOC does not simply represent a difference in rate
33 (built on difference in speed only), but also demonstrates a qualitatively different type of SOC
34 (built on new properties). Our analysis showed that a swift SOC closely echoes three of these
35 five SOC properties, namely: sense of membership, fulfillment of needs, and responsibility, but
36 diverged in two meaningful ways. We found that a swift SOC is cultivated through the seeding
37 and amplification of *momentary positive regard* and *wide-spread influence* (bi-directional and
38 lateral). In contrast to SOC which depends on the depth of relationships between members (Boyd
39 & Nowell, 2014; McMillan & Cavis, 1986), we found that a swift SOC was built on brief
40 supportive connections, in the form of instantaneous experiences of positive regard. How might
41 momentary connections between organizational members seed SOC? Collins (2004) proposes
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 that symbols can be emotionally charged; therefore, when individuals access such symbols, the
4
5 felt emotional connection can be evoked even in the absence of others. We found that resourcing
6
7 artifacts helped prolong experiences of brief supportive connections beyond their typical limits
8
9 of time and place, thus making them more durable. Moreover, we propose that instantaneous
10
11 experiences of positive regard, open rather than block connections with additional others. Prior
12
13 research on HQCs argues that experiences of positive regard are elicited when human-to-human
14
15 encounters confirm each other's worth and sense of competence (Dutton, 2003). Feeling valued
16
17 and worthy during HQCs is associated with psychological safety and increased learning
18
19 behaviors that entice people to explore and take in new experiences (Carmeli, Brueller, &
20
21 Dutton, 2009). Others suggest that dignity, which refers to the state or quality of being worthy of
22
23 honor or respect, in connections empowers individuals to seek opportunities to forge connections
24
25 with others (Miller, 1986). Thus, we propose that brief positive regard experiences can breed a
26
27 willingness for individuals to connect with others and presents a fertile ground for a swift SOC.
28
29
30
31
32

33 Second, prior research on SOC proposes that bi-directional influence (top-down and
34
35 bottom-up influence) is central to this social order (Boyd & Nowell, 2014). However, we found
36
37 that in addition to top-down and bottom-up influence, *lateral influence*, whereby peers
38
39 influenced each other, was crucial for the emergence of a swift SOC. Only when artifact
40
41 recipients socialized each other to respond to other artifact recipients (reinterpreting resourcing,
42
43 Phase 3) and were moved to respond to others dealing with broader types of distress (expanding
44
45 resourcing, Phase 4), did the number of individuals connecting with others grew exponentially
46
47 (see Figure 3), leading to a wide web of connections. This finding suggests that while bi-
48
49 directional influence may be sufficient to sustain an *existing* social order, it appeared necessary
50
51 but insufficient in creating a *new* social order. We argue that lateral influence as an aspect of
52
53
54
55
56
57
58
59
60

1
2
3 swift SOC advances SOC literature as it uncovers a new type of power necessary for the creation
4 of a new social order. Whereas bi-directional influence represents experiences of power *over*, in
5 which individuals exercise control of others, lateral influence represents conditions in which
6 individuals exercise power *with* others, in which individuals experience mutuality and growth
7 together (Miller & Stiver, 1997).
8
9
10
11
12
13

14 SOC research has long focused on antecedents or consequences of SOC uncovering *when*
15 and *where* a SOC is likely to be demonstrated (Body & Nowell, 2014); yet this line of research
16 offers little insight into *how* SOC comes to the fore. Our study examines the process leading to
17 the emergence of a swift SOC and shows that a swift SOC emerges in a temporary organization
18 through four intertwined resourcing phases: (1) staff initial resourcing, (2) staff embracing
19 resourcing, (3) artifact recipients reinterpreting resourcing, and (4) artifact recipients expanding
20 resourcing. We found that when artifacts were resourced, individuals were awakened to others'
21 distress and were moved to cultivate moments of positive regard with others, which eventually
22 led to the creation of a web of supportive connections that enabled the emergence of a swift
23 SOC. We argue that resourcing materiality can serve as scaffolds that help activate and mobilize
24 organizational members to create and amplify brief supportive connections. Collins (2004: 99)
25 proposes that symbols can be circulated, emotionally charged, and reinforce a sense of
26 membership and solidarity within a group when individuals access such symbols alone, "like a
27 religious person carrying an emblem". In contrast, we propose that the *public* (rather than
28 private) display of the artifacts enabled others to notice, and respond to other artifact recipients.
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 relational perspective that centers on the *social* realm (Boyd & Nowell, 2014; Garrett, Spreitzer,
4 & Bacevice, 2017; Miller, 1986; Miller & Stiver, 1997), our study offers a broader relational
5 perspective that acknowledges that all things are connected, and that the social *and* material are
6 inextricably related (Boxenbaum et al., 2018; Feldman & Worline, 2016; Orlikowski, 2007). We
7 propose that widening the relational prism by which we examine the emergence of a SOC to
8 capture the interaction between social processes and materiality, casts light on aspects that are
9 critical for the formation of a swift SOC that have been hidden from our sight thus far.

19 ***Implications for resourcing literature.*** Our findings also help advance knowledge on
20 resourcing in a number of ways. Our study sheds light on symbolizing as a new resourcing
21 mechanism. Symbolizing involves agentic actors intentionally imbuing meaning into a potential
22 resource, akin to the process of sensegiving, by which individuals attempt to influence their own
23 and others' sensemaking (Maitlis & Lawrence, 2007; Maitlis & Christianson, 2014). We
24 observed that symbolizing came to life through *reflexive practices* or *enactment*. For example,
25 during embracing resourcing (Phase 2), staff members engaged in reflexive practices that
26 enabled them to acknowledge the challenge they faced and consider solutions to solve it.
27 Through these reflexive practices, staff identified the potential of resourcing the artifact and
28 adjusted its meaning (e.g., from a symbol of dyadic connection to a symbol of dyadic connection
29 focused on homesickness) to better address the challenge at hand (e.g., staff coordination crisis).
30 Moreover, we found that symbolizing was also achieved through enactment. For example,
31 repeated enactment of improvised actions (e.g., diffusion of shoe kiss in reinterpreting
32 resourcing; Phase 3), propelled individuals to connect with other artifact recipients, discover
33 their similarity, and in turn, led them to imbue the artifacts with new meanings reflecting artifact
34 recipients' membership in a peer subgroup.

1
2
3 Symbolizing as a new resourcing mechanism advances the resourcing literature in a
4 number of ways. First, the resourcing literature calls our attention to examine *how* resources are
5 used and *what* they are used for. Symbolizing brings increased attention to the actors working
6 purposefully to influence social construction. Considering the role of symbolizing in resourcing
7 ushers us to explore “agency that is more fluid, situational, heterogeneous and relational”
8 (Lawrence & Phillips, 2019: 9). The shift from an individualistic and unitary agency toward a
9 relational and heterogeneous one uncovers the unintended consequences of resourcing that are
10 achieved through the symbolic work of intentional, reflexive efforts by a variety of actors. For
11 example, we observed that during embracing resourcing (Phase 2), staff members resourced an
12 artifact and imbued it with an additional meaning representing a specific type of distress, to
13 enhance staff coordination. Following this, an unintended new social order was created when
14 artifact recipients responded to these resourcing attempts, and imbued this same artifact with new
15 meanings - first as a symbol of membership in their peer subgroup bounded by a specific distress
16 (reinterpreting resourcing, Phase 3), and later as a symbol of care for *anyone* experiencing
17 broader types of distress (expanding resourcing, Phase 4). By acknowledging the possibility of
18 heterogeneous actors’ involvement in the process of resourcing more broadly and symbolizing
19 more specifically, we begin to notice how new possibilities embedded in artifacts are unveiled
20 when diverse agentic actors creatively build on and transform them. Moreover, we found that
21 when diverse actors imbue artifacts with layers of additional, yet complementary, meanings (e.g.,
22 dyadic connection at the dyad level, type of distress at a staff level, membership at a
23 subgroup/organizational level), a range of individuals were mobilized to expand brief social
24 connections into a new social order.
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 Second, resourcing theory introduces three possible resourcing mechanisms: (1) mutual
4 adjusting (Jaquith, 2009), (2) juxtaposing (Howard-Grenville et al., 2010), and (3) narrating
5 (Quinn & Worline, 2008) – each of which explains how and why the dynamic interplay between
6 actions, schema, and resources can bring about change. While these resourcing mechanisms
7 illustrate how resourcing can facilitate change, symbolizing as an alternative resourcing
8 mechanism sheds light on how resourcing can enable stability *and* change. For example, we
9 found that symbolizing facilitated change in actions but also fostered stability in schema. When
10 one staff member (Sunny) imbued the artifact with a new meaning, as a symbol of a dyadic
11 connection with an individual, she was able to improvise a new action (e.g., gave artifacts away),
12 which in turn reinforced the staff member’s existing caring schema. We argue that symbolizing
13 as a resourcing mechanism goes beyond the typical dualism that depicts stability and change as
14 separate and opposing concepts, and instead demonstrates the duality of stability and change as
15 two mutually constitutive of each other (Farjoun, 2010; Feldman et al., 2016).
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32

33 Feldman and Worline (2012) propose that resourcing cycles can connect everyday
34 actions to something larger, and enable the creation of ampliative cycles in organizations. Yet,
35 the resourcing literature offers limited insights regarding how ampliative cycles can be created.
36 Nigam and Dokko (2019) proposed that a new social order emerge through the process of
37 accretion representing the gradual accumulation of resources. They further demonstrate that
38 gradual accumulation of resources is achieved via the combination of self-oriented and collective
39 oriented actions. In contrast, our study found that a new social order can emerge rapidly. We
40 further demonstrate that such a process is not generated by individual or collective oriented
41 actions, but instead comes to life via actions that create HQCs that are rapidly accumulated into a
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 web of human-to-human connections. These findings are important as they demonstrate the
4
5 critical role dyads play in the emergence of a new collective form.
6

7 **Future Directions and Limitations**

8
9 The present research opens up a number of future research directions. The introduction of
10
11 swift SOC invites further research to unpack its possible impact. For example, it has been
12
13 proposed that interdependent work can be achieved in temporary organizations via role-based
14
15 coordination, which refers to work that is built on structured role systems whose nuances are
16
17 negotiated (Bechky, 2006). In contrast, relational coordination is built on shared goals,
18
19 knowledge, and mutual respect (Gittell, 2002, 2016). As positive regard encounters are marked
20
21 by dignity and mutual respect (Dutton, 2003), swift SOC that is built on such encounters, may
22
23 enhance relational coordination and transcend the typical barriers of status, hierarchy, and
24
25 assigned roles. Future research could also examine the impact of a swift SOC on employee
26
27 voice. We propose that a swift SOC marked by an organization-wide sense of personal
28
29 relatedness (i.e., membership) and felt responsibility, deepens individuals' attachment to the
30
31 collective. Empirical work suggests that such attachments can motivate people to engage in voice
32
33 behavior (Burriss, Detert, & Chianuru, 2008) and increase constructive voice delivery (Romney,
34
35 2020), in an attempt to uphold cherished collective values and enhance the ability to achieve
36
37 collective goals. Thus, we propose that a swift SOC that creates rapid social glue within an
38
39 organization is likely to enhance constructive voice behavior within the collective. Future
40
41 research could also examine the impact of swift SOC on word-of-mouth behaviors (see Berger,
42
43 2014), and at a macro-level, the trajectories of the organization's reputation over time (for a
44
45 review see Lange, Lee, & Dai, 2011). It is possible that organizations that can successfully create
46
47 conditions for the emergence of a swift SOC will in turn have members (or former members) that
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 share more positive sentiments about the organization, which can result in the organization being
4
5 viewed more favorably.
6

7
8 Future research may also explore the antecedents that make the emergence of a swift
9
10 SOC more likely. For example, at the organizational level, organizational culture that explicitly
11
12 legitimizes vulnerability, where the norm is to be open and forthcoming about distress and
13
14 suffering rather than to hide, suppress, or feel ashamed about these experiences, may be
15
16 important for the emergence of a swift SOC. Vulnerability is especially important to facilitate the
17
18 emergence of a *new* social order as it is the birthplace of creativity, innovation, and change
19
20 (Brown, 2015). In organizations that embrace vulnerability, members do not incur punishment or
21
22 consequences (e.g., taking away responsibilities, withholding opportunities, etc.) when
23
24 disclosing experiences of distress or suffering. Thus, members may be more likely to disclose
25
26 their challenges and explore new ways of relating. When considering service providers, we assert
27
28 that heightened present moment attention or awareness may be important for the emergence of a
29
30 swift SOC. This present moment attention may assist service providers with noticing the
31
32 emotions of others and being able to then respond in the moment with customized solutions to
33
34 connect with and address the needs of others. While present moment attention naturally varies
35
36 from employee-to-employee (for a review see Mesmer-Magnus et al., 2017), it is a trainable skill
37
38 that can be enhanced in employees with practice (for a review see Eby et al., 2019).
39
40
41
42
43

44
45 The present research also demonstrates a number of possible research avenues for the
46
47 field of resourcing. First, we found that the creation of an organization-wide social order was
48
49 enabled when layers of complementary new meanings were imbued into a single artifact.
50
51 Although we observed actors imbuing the artifact with complementary new meanings, it is
52
53 reasonable to assume that new meanings can also be contradictory (or incompatible), and thus
54
55
56
57
58
59
60

1
2
3 may negate or challenge the initial resourcing intent. Might contradictory meanings introduce
4
5 additional steps required to resolve contradictions to enable ampliative cycles? Or alternatively,
6
7 might contradictory meanings lead to depleting cycles that can unravel the process we observe?
8
9
10 Future research can examine how contractionary symbolizing may shape resourcing processes.
11
12 Moreover, our study highlights the new social order sparked by symbolizing artifacts with new
13
14 meaning. However, one could imbue an artifact with a familiar meaning. Might such a process
15
16 lead to the regeneration of a social order? This line of research has the potential to demonstrate
17
18 additional ways by which resourcing artifacts can create stability, in contrast to previous
19
20 resourcing artifacts that illuminate how resourcing can cultivate change (Feldman & Worline,
21
22 2012; Jaquith, 2009; Howard-Grenville et al., 2010).
23
24
25

26 Importantly, while the present study unpacked the process underlying the *spontaneous*
27
28 emergence of swift SOC, we know little about the process that may lead to a *planned* emergence
29
30 of a swift SOC (i.e., intentionally resourcing materiality to cultivate a swift SOC). If
31
32 organizations and/or individual members of organizations intentionally engineer the conditions
33
34 for the emergence of a swift SOC, the process at play may look different. It will be important for
35
36 future research to examine if, how, and when, a swift SOC can emerge through deliberate means.
37
38
39

40 Like all studies, this study is not without limitations. Although the present context may be
41
42 similar to that of other temporary organizations, it may qualitatively differ from other settings,
43
44 thus pointing to a number of possible limitations and illuminating future avenues for research. A
45
46 concern might be that while this setting may represent a seasonal organization characterized by
47
48 limited repeated work, it was also characterized by a caring ecology (Lawrence & Maitlis, 2012),
49
50 whereby care and human connection were enabled rather than disabled (Frost et al., 2000). It is
51
52 worth noting that a focus on care is also pronounced in crisis-based temporary organizations such
53
54
55
56
57
58
59
60

1
2
3 as grief summer camps, emergency refugee aid, or temporary emergency rescue teams. Future
4
5 research may consider less extreme contexts (e.g., contexts where the caring ecology is less
6
7 pronounced such as those working on movie sets, seasonal festivals, construction sites, etc.), as
8
9 the emergence of a swift SOC might look different in these alternative contexts. Importantly, this
10
11 work may also be relevant in professional development in temporary organizations such as
12
13 professional retreats and developmental workshops that are centered around personal growth.
14
15 Second, our context operated in a secluded location, common in other seasonal organizations,
16
17 emergency rescue teams and professional retreats that offer in some degree parallel
18
19 organizational settings to the one we explored. Low permeability enabled the exploration of a
20
21 swift SOC while limiting the potential effect of external forces that may shape the likelihood of a
22
23 swift SOC to emerge. This choice echoes previous research on solidarity and experience of
24
25 membership in a collective that found that such experiences are partially associated with barriers
26
27 for outsiders (Collins, 2004). Focusing on a set of actors engaging in resourcing *within* a
28
29 secluded organization afforded us the opportunity to examine the micro-foundation of resourcing
30
31 for a swift SOC. However, this approach limited our ability to capture the possible spillover
32
33 effect of a swift SOC. Future research may examine the spillover effects and illuminate the
34
35 possible wide-reaching ripple effects that may go beyond the new social order emerging in this
36
37 context. For example, expanding the impact of a swift SOC beyond the initial context in which it
38
39 emerges can demonstrate if and when common humanity shapes how individuals relate to others
40
41 *within* the organization, and their ability to notice and cultivate brief supportive connections with
42
43 others *outside* of their organization.
44
45
46
47
48
49
50

51 Third, the present research focused on how a swift SOC can emerge in temporary
52
53 organizations. In doing so we centered our attention on the micro processes leading to the
54
55
56
57
58
59
60

1
2
3 emergence of a swift SOC but have not explored to what extent a swift SOC can endure over
4
5 time. On the one hand, Rousseau (1998: 220) argues that some connections may erode over time
6
7 when the “situational cues reinforcing it are removed”. On the other hand, Collins (2004)
8
9 proposes that experiences of membership in a collective may not be confined to the duration of
10
11 physical co-presence, but can be prolonged when individuals reinvoke the shared emotional
12
13 experiences stored in the group symbols. Future research may examine what happens to
14
15 organization members when their time together expires – whether a swift SOC erodes, or
16
17 whether it endures, and if it does indeed endure, examine the conditions that enable its
18
19 persistence over time.
20
21
22

23 **Practical Implications**

24
25 The present study points to a number of practical implications for both temporary and
26
27 traditional organizations. First, we see that the cultivation of a swift SOC was in part enabled by
28
29 organizational openness, which refers to “the flexibility and adaptability of organizations in
30
31 responding to new ideas and changes” (Ruvio et al., 2014: 1006). We found that organizational
32
33 openness in this temporary organization was necessary in order to allow staff members (service
34
35 providers) and artifact recipients (service receivers) to promptly recognize challenges and
36
37 actively engage in problem solving, which quickly led to improvisation of actions and
38
39 importantly, a willingness to disclose difficult emotions and accept new ideas. Organizational
40
41 openness empowered the service providers and service recipients to co-create a process that led
42
43 to the eventual birth of a swift SOC. Some have suggested that the rules related to materiality
44
45 tend to *restrict* the range of organizational responses (Raaijmakers, Vermeulen, & Meeus, 2018).
46
47 We observe that a high degree of openness in the form of the *absence* of extensive rules and a
48
49 high receptivity to a range of possibilities for resourcing *enabled* the ampliative cycles observed.
50
51 For these reasons, organizations should consider how they implicitly or explicitly promote (or
52
53
54
55
56
57
58
59
60

REFERENCES

- Ashforth, B. E., Saks, A. M., & Lee, R. T. 1998. Socialization and newcomer adjustment: The role of organizational context. *Human Relations*, 51: 897-926.
- Bakker R. M., Cambré, B., & Provan, K. G. 2009. The resource dilemma of temporary organizations. In P. Kenis, M. Janowicz-Panjaitan, and B. Cambré (Eds.) *Temporary organizations. Prevalence, logic and effectiveness* (pp. 201–219). Cheltenham and Northampton: Edward Elgar.
- Baumeister, R. F., & Leary, M. 1995. The need to belong: Desire for interpersonal attachments as a fundamental human motivation. *Psychological Bulletin*, 117: 497–529.
- Bechky, B. A. 2006. Gaffers, gofers, and grips: Role-based coordination in temporary organizations. *Organization Science*, 17(1): 3-21.
- Bechky, B. A. 2008. Analyzing artifacts: Material methods for understanding identity, status, and knowledge in organizational life. In D. Barry & H. Hansen's *SAGE Handbook of New Approaches in Management and Organization*: 98-109. London: SAGE.
- Berger, J. 2014. Word of mouth and interpersonal communication: A review and directions for future research. *Journal of Consumer Psychology*, 24(4): 586-607.
- Birnholtz, J. P., Cohen, M. D., & Hoch, S. V. 2007. Organizational character: on the regeneration of Camp Poplar Grove. *Organization Science*, 18(2): 315-332.
- Blatt, R., & Camden, C. T. 2007. Positive relationships and cultivating community. In J. E. Dutton & B. R. Ragins (Eds.), *Exploring positive relationships at work: Building a theoretical and research foundation* (pp. 243–264). Mahwah, NJ: Lawrence Erlbaum Associates.
- Block, P. 2008. *Community: the structure of belonging*. San Francisco, CA: Berrett-Koehler.
- Boyd, N. M. 2014. A 10-year retrospective of organization studies in community psychology: content, theory, and impact. *Journal of Community Psychology*, 42: 237-254.
- Boyd, N. M., & Nowell, B. 2014. Psychological sense of community: A new construct for the field of management. *Journal of Management Inquiry*, 23(2): 107-122.
- Boxenbaum, E., Jones, C., Meyer, R. E., & Svejnova, S. 2018. Towards an articulation of the material and visual turn in organization studies. *Organization Studies*, 39(5-6): 597-616.
- Breu, K., & Hemingway, C. J. 2004. Making organisations virtual: the hidden cost of distributed teams. *Journal of Information Technology*, 19: 191-202.
- Burris, E. R., Detert, J. R. & Chiaburu, D. S. 2008. Quitting Before Leaving: The Mediating Effects of Psychological Attachment and Detachment on Voice. *Journal of Applied Psychology*, 93, 912–922
- Burroughs, S., & Eby, L. 1998. Psychological sense of community at work: A measurement system and explanatory framework. *Journal of Community Psychology*, 26, 509–532.
- Burke, C. M., & Morley, M. J. 2016. On temporary organizations: A review, synthesis and research agenda. *Human Relations*, 69: 1235–1258.
- Camden, C. T. 2003. Benefits for the free agent workforce. In O. S. Mitchell, D. S. Blitzstein, M. Gordon, & J. Mazo (Eds.), *Benefits for the workforce of the future* (pp. 241-248). Philadelphia: University of Philadelphia Press.
- Carmeli, A., Brueller, D., & Dutton, J. E. 2009. Learning behaviours in the workplace: The role of high-quality interpersonal relationships and psychological safety. *Systems Research and Behavioral Science*, 26(1): 81-98.
- Carre, F., Ferber, M. A., Golden, L., & Herzemberg, S. A. (Eds.). 2000. *Nonstandard work: The nature and challenges of changing employment arrangements*. Champaign, IL: Industrial Relations Research Association.

- 1
2
3 Cigna. 2020. Loneliness and the workplace: 2020 U.S. Report. Available at:
4 [https://www.cigna.com/static/www-cigna-com/docs/about-us/newsroom/studies-and-](https://www.cigna.com/static/www-cigna-com/docs/about-us/newsroom/studies-and-reports/combating-loneliness/cigna-2020-loneliness-report.pdf)
5 [reports/combating-loneliness/cigna-2020-loneliness-report.pdf](https://www.cigna.com/static/www-cigna-com/docs/about-us/newsroom/studies-and-reports/combating-loneliness/cigna-2020-loneliness-report.pdf)
6
7 Collins R. 2004. *Interaction ritual chains*. Princeton, NJ: Princeton University Press.
8 Dawson, S. 2008. A study of the relationship between student social networks and sense of
9 community. *Journal of Educational Technology & Society*, 11(3): 224-238.
10 Dutton, J. E. 2003. *Energize Your Workplace: How to Build and Sustain High-Quality*
11 *Relationships at Work*. Jossey-Bass: San Francisco, CA.
12 Dutton, J., & Heaphy, E. 2003. The power of high quality connections. In K. Cameron, J.
13 Dutton, & R. E. Quinn (Eds.), *Positive organizational scholarship: Foundations for a new*
14 *discipline*: 263-278. San Francisco: Berrett-Koehler.
15 Dutton, J. E., Worline, M. C., Frost, P. J., & Lilius, J. M. 2006. Explaining compassion
16 organizing. *Administrative Science Quarterly*, 51: 59-96.
17 Eby, L. T., Allen, T. D., Conley, K. M., Williamson, R. L., Henderson, T. G., & Mancini, V. S.
18 2019. Mindfulness-based training interventions for employees: A qualitative review of the
19 literature. *Human Resource Management Review*, 29(2): 156-178.
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
- Elsbach, K. D. 2003. Relating physical environment to self-categorizations: Identity threat and affirmation in a non-territorial work-space. *Administrative Science Quarterly*, 48: 622.
- Farjoun, M. 2010. Beyond dualism: Stability and change as a duality. *Academy of Management Review*, 35: 202-225.
- Feldman, M. S. 2004. Resources in emerging structures and processes of change. *Organization Science*, 15: 295-309.
- Feldman, M. S., Pentland, B. T., D'Adderio, L., & Lazaric, N. 2016. Beyond routines as things: Introduction to the special issue on routine dynamics. *Organization Science*, 27: 505-513.
- Feldman, M. S. & Rafaeli, A. 2002. Organizational routines as sources of connections and understanding. *Journal of Management Studies*, 39: 309-331.
- Feldman, M. S. & Worline, M. C. 2012. Resources, resourcing and ampliative cycles in organizations. In Spreitzer, G. M. & Cameron, K. S. (Eds.): *The Oxford Handbook of Positive Organizational Scholarship*: 629-641. New York, NY: Oxford University Press
- Feldman, M. & Worline, M. 2016. The practicality of practice theory. *Academy of Management Learning & Education*, 15(2): 304-324.
- Fernandes, A., Spring, M., & Tarafdar, M. 2018. Coordination in temporary organizations: Formal and informal mechanisms at the 2016 Olympics. *International Journal of Operations & Production Management*, 38: 1340-1367.
- Festinger, L. 1950. *Laboratory experiments: The role of group belongingness*. In J. G. Miller (Ed.), *Experiments in social process*. New York: McGraw-Hill.
- Fletcher, J. K. 1998. Relational practice: A feminist reconstruction of work. *Journal of Management Inquiry*, 7: 163-187.
- Frost, P. J., Dutton, J. E., Worline, M. C., & Wilson, A. 2000. Narratives of compassion in organizations. In S. Fineman (Ed.), *Emotion in organizations*: (2nd ed.) 25-45. London: Sage.
- Garrett, L. E., Spreitzer, G. M., & Bacervice, P. A. 2017. Co-constructing a Sense of Community at Work: The emergence of community in coworking spaces. *Organizational Studies*, 38(6): 821-842.

- 1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
- Gittell, J. H. 2002. Coordinating mechanisms in care provider groups: Relational coordination as a mediator and input uncertainty as a moderator of performance effects. *Management Science*, 48(11): 1408-1426.
- Gittell, J. H. 2016. *Transforming relationship for high performance: The power of relational coordination*. Stanford, CA: Stanford University Press.
- Gubrium, J. F., & Holstein, J. A. 2008. *The construction mosaic*. In J. A. Holstein & J. F. Gubrium (Eds.), *Handbook of Constructionist Research* (pp. 3-12). New York, NY: Guilford Press.
- Gusfield, J. R. 1975. *Community: A critical response*. New York, NY: Harper & Row.
- Gutek, B. A. 1995. *The dynamic of service: Reflections on the changing nature of the service industry*. San Francisco: Jossey-Bass.
- Hagtvedt, L. K., Dossinger, K., Harrison S. H., & Huan, L. 2019. Curiosity made the cat more creative: Specific curiosity as a driver of creativity. *Organizational Behavior and Human Decision Processes*, 150: 1-13.
- Hosking, D. M. 2011. Telling tales of relations: Appreciating relational constructionism. *Organization Studies*, 32(1): 47-65.
- Howard-Grenville, J. A. 2007. Developing issue-selling effectiveness over time: Issue selling as resourcing. *Organization Science*, 18: 560-577.
- Howard-Grenville, J. A., Golden-Biddle, K., Irwin, J., & Mao, G. 2010. Liminality as cultural process for cultural change. *Organization Science*, 22: 287-539.
- Hulin, C. L., & Glomb, T. M. 1999. *Contingent employees: Individual and organizational considerations*. In D. R. Ilgen & E. D. Pulakos (Eds.), *The changing nature of work performance: Implications for staffing, personnel actions, and development* (pp. 87-118). San Francisco: Jossey-Bass.
- Jaquith, A.C. 2009. *The creation and use of instructional resources: The puzzle of professional development*. Ph.D. dissertation, Stanford University, School of Education, Stanford, CA.
- Jinpa, T. 2015. *A fearless heart: How the courage to be compassionate can transform our lives*. New York: Avery.
- Klein, K. J., & D'Aunno, T. A. 1986. Psychological sense of community in the workplace. *Journal of Community Psychology*, 14(4): 365-377.
- Lange, D., Lee, P. M., & Dai, Y. 2011. Organizational reputation: A review. *Journal of Management*, 37(1): 153-184.
- Lawrence, T. B., & S. Maitlis. 2012. Care and possibility: Enhancing an ethic of care through narrative practice. *Academy of Management Review*, 37: 641-663.
- Lawrence T. B. & Phillips, N. 2019. *Constructing Organizational life: how social-symbolic work shapes, selves, organizations and institutions*. Oxford Press: Oxford: UK.
- Lee, R. M., & Robbins, S. B. 2000. Understanding social connectedness in college women and men. *Journal of Counseling & Development*, 78: 484-491.
- Louis, M. R. 1980. Surprise and sense making: What newcomers experience in entering unfamiliar organizational settings. *Administrative Science Quarterly*, 25: 226-251.
- Lundin, R. A., Arvidsson, N., Brady, T., Ekstedt, E., Midler, C., & Sydow, J. 2015. *Managing and working in project society*. Cambridge, UK: Cambridge University Press.
- Maitlis, S., & Christianson, M. 2014. Sensemaking in organizations: Taking stock and moving forward. *Academy of Management Annals*, 8: 57-125.
- Maitlis, S., & Lawrence, T. B. 2007. Triggers and enablers of sensegiving in organizations. *Academy of Management Journal*, 50: 57-84.

- 1
2
3 Maslow, A. H. 1943. A theory of human motivation. *Psychological Review*, 50(4): 370-396.
- 4 McKnight, J., & Block, P. 2011. *The abundant community: Awakening the power of families*
5 *and neighborhoods*. San Francisco: Berrett-Koehler.
- 6 McMillan, D. W. & Chavis, D. M. 1986. Sense of community: A definition and theory. *Journal*
7 *of Community Psychology*, 14: 6-23.
- 8 Merriam-Webster. 2003. *Merriam-Webster's collegiate dictionary* (11th ed.). Springfield, MA:
9 Merriam-Webster Incorporated.
- 10 Mesmer-Magnus, J., Manapragada, A., Viswesvaran, C., & Allen, J. W. 2017. Trait mindfulness
11 at work: A meta-analysis of the personal and professional correlates of trait mindfulness.
12 *Human Performance*, 30: 79-98.
- 13 Meyerson, D., Weick, K. E., & Kramer, R.M. 1996. Swift trust and temporary groups. In R.M.
14 Kramer & T.R. Tyler (Eds.), *Trust in Organizations: Frontiers of Theory and Research*:
15 166-195. Thousand Oaks, CA: Sage.
- 16 Miles, M. B., & Huberman, A. M. 1994. *Qualitative data analysis*. Thousand Oaks, CA: Sage.
- 17 Miller, J. B. 1986. *Toward a New Psychology of Women (2nd ed.)*. Boston: Beacon Press.
- 18 Miller J. B. & Stiver, I. P. 1997. The healing connection: How women form relationship in
19 therapy and in life. Boston, MA: Beacon Press.
- 20 Mintzberg, H. 2009. Rebuilding companies as communities. *Harvard Business Review*, 87: 140-
21 143.
- 22 Morrison, E. W. 2002. Newcomers' relationships: The role of social network ties during
23 socialization. *Academy of Management Journal*, 45: 1149-1160.
- 24 Naylor, T. H., Willimon, W. H., & Österberg, R. 1996. The Search for Community in the
25 Workplace. *Business and Society Review*, 97: 42-47.
- 26 Neff, K. 2003. Self-compassion: An alternative conceptualization of a healthy attitude toward
27 oneself. *Self and Identity*, 2: 85-101.
- 28 Nigam, A. & Dokko G. 2019. Career resourcing and the process of professional emergence.
29 *Academy of Management Journal*, 62(4): 1052-1084.
- 30 O'Leary, M. B., & Mortensen, M. 2010. Go (con) figure: Subgroups, imbalance, and isolates in
31 geographically dispersed teams. *Organization Science*, 21(1): 115-131.
- 32 Orlikowski, W. J. 2007. Sociomaterial practices: exploring technology at work. *Organization*
33 *Studies*, 28, 1435-1448.
- 34 Pettigrew, A. 1990. Longitudinal field research on change: Theory and practice. *Organization*
35 *Science*, 1: 267– 292.
- 36 Pollini, G. 2019. Social Belonging. *Encyclopedia of Sociology*. Retrieved October 3, 2019 from:
37 [https://www.encyclopedia.com/social-sciences/encyclopedias-almanacs-transcripts-and-](https://www.encyclopedia.com/social-sciences/encyclopedias-almanacs-transcripts-and-maps/social-belonging)
38 [maps/social-belonging](https://www.encyclopedia.com/social-sciences/encyclopedias-almanacs-transcripts-and-maps/social-belonging)
- 39 Quinn, R. W., & Dutton, J. E. 2005. Coordination as energy-in-conversation. *Academy of*
40 *Management Review*, 30: 36-57.
- 41 Quinn, R., & Worline, M. 2008. Enabling courageous collective action: Conversations from
42 United Airlines Flight 93. *Organization Science*, 19: 497–516.
- 43 Raaijmakers, A., Vermeulen, P., & Meeus, M. 2018. Children without bruised knees:
44 Responding to material and ideational (mis)alignments. *Organization Studies*, 39: 811.
- 45 Reis, H. T. 2001. *Relationship experiences and emotional wellbeing*. In Ryff, C. D., and Singer,
46 B. H. (Eds.), *Emotion, Social Relationships, and Health*, Oxford University Press, Oxford,
47 UK, pp. 57–85.
- 48
49
50
51
52
53
54
55
56
57
58
59
60

- 1
2
3 Rego, A. & Cunha, M. R. 2008. Workplace spirituality and organization commitment and
4 empirical study. *Journal of Organizational Change Management*, 21: 53-75.
- 5 Rogers, C. R. 1951. *Client-centered therapy: Its current practice, implications and theory*.
6 London: Constable and Co.
- 7 Romney, A. C. 2020. It's not just what you say, it's how you say it: How callings influence
8 constructive voice delivery. *Human Relations*, 1-30
- 9 Rousseau, D. M. 1998. Why workers still identify with organizations. *Journal of Organizational*
10 *Behavior*, 19: 217-233.
- 11 Ruvio, A. A., Shoham, A., Vigoda-Gadot, E., & Schwabsky, N. 2014. Organizational
12 innovativeness: Construct development and cross-cultural validation. *Journal of Product*
13 *Innovation Management*, 31: 1004-1022.
- 14 Ryan, R. M., & Deci, E. L. 2000. Self-determination theory and the facilitation of intrinsic
15 motivation, social development, and well-being. *American Psychologist*, 55: 68–78.
- 16 Schüßler, E. 2017. *Temporary organizations*. In Farazmand, A. (Ed.): Global Encyclopedia of
17 Public Administration, Public Policy, and Governance. New York, NY: Springer.
- 18 Schutz, A., & Luckman, T. 1973. *The structure of the life-world*. Northwestern University:
19 Evanston, IL.
- 20 Sonenshein, S. 2014. How organizations foster the creative use of resources. *Academy of*
21 *Management Journal*, 57(3): 814–848.
- 22 Sonenshein, S. 2017. *Stretch: Unlock the Power of Less--and Achieve More Than You Ever*
23 *Imagined*. New York, NY: HarperBusiness.
- 24 Smith, W. K., & Lewis, M. W. 2011. Toward a theory of paradox: A dynamic equilibrium model
25 of organizing. *Academy of Management Review*, 36(2): 381-403.
- 26 Strauss, A. L., & Corbin, J. 1997. *Grounded theory in practice*. Thousand Oaks, CA: Sage.
- 27 Suddaby, R., Foster, W. M., & Trank, C. Q. 2016. Re-membering: Rhetorical history as identity
28 work. In M. G. Pratt, M. Schultz, B. E. Ashforth, & D. Ravasi (Eds.), *The Oxford handbook*
29 *of organizational identity*: 297–316. New York: Oxford University Press.
- 30 Valentine, M. A., & Edmondson, A. C. (2015). Team scaffolds: How mesolevel structures
31 enable role-based coordination in temporary groups. *Organization Science*, 26: 405-422.
- 32 Van Emmerik, H., & Sanders, K. 2004. Social embeddedness and job performance of tenured
33 and non-tenured professionals. *Human Resource Management Journal*, 14(1): 40-54.
- 34 Vaughan, D. 1992. Theory elaboration: the heuristics of case analysis, In Ragin, H. & Becker, H.
35 S. (Eds.) *What is a Case? Exploring the Foundations of Social Inquiry*. Cambridge:
36 Cambridge University Press.
- 37 Wiedner, R., Barrett, M., & Oborn, E. 2016. The emergence of change in unexpected places:
38 Resourcing across organizational practices in strategic change. *Academy of Management*
39 *Journal*, 60: 823–854.
- 40 Yin, R. K. 1994. *Case Study Research: Design and Methods, 2nd ed*. Newbury Park, CA: Sage.
- 41 Yoon, E., Lee, R. M., & Goh, M. 2008. Acculturation, social connectedness, and subjective well-
42 being. *Cultural Diversity and Ethnic Minority Psychology*, 14(3): 246-255.
- 43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Figure 1. The Bread Tag Artifact



Figure 2. Shoe Kiss

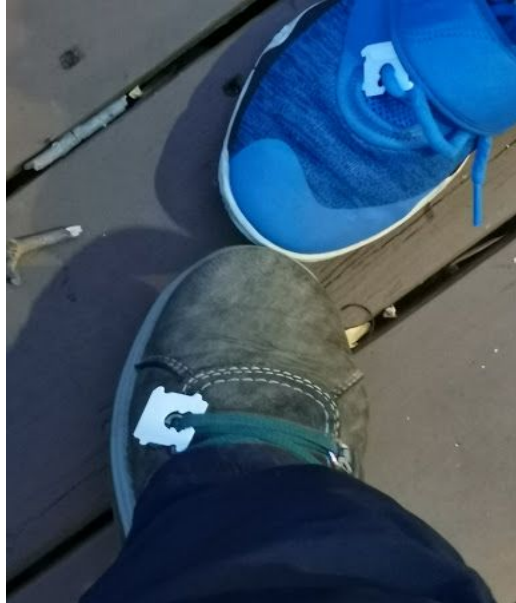
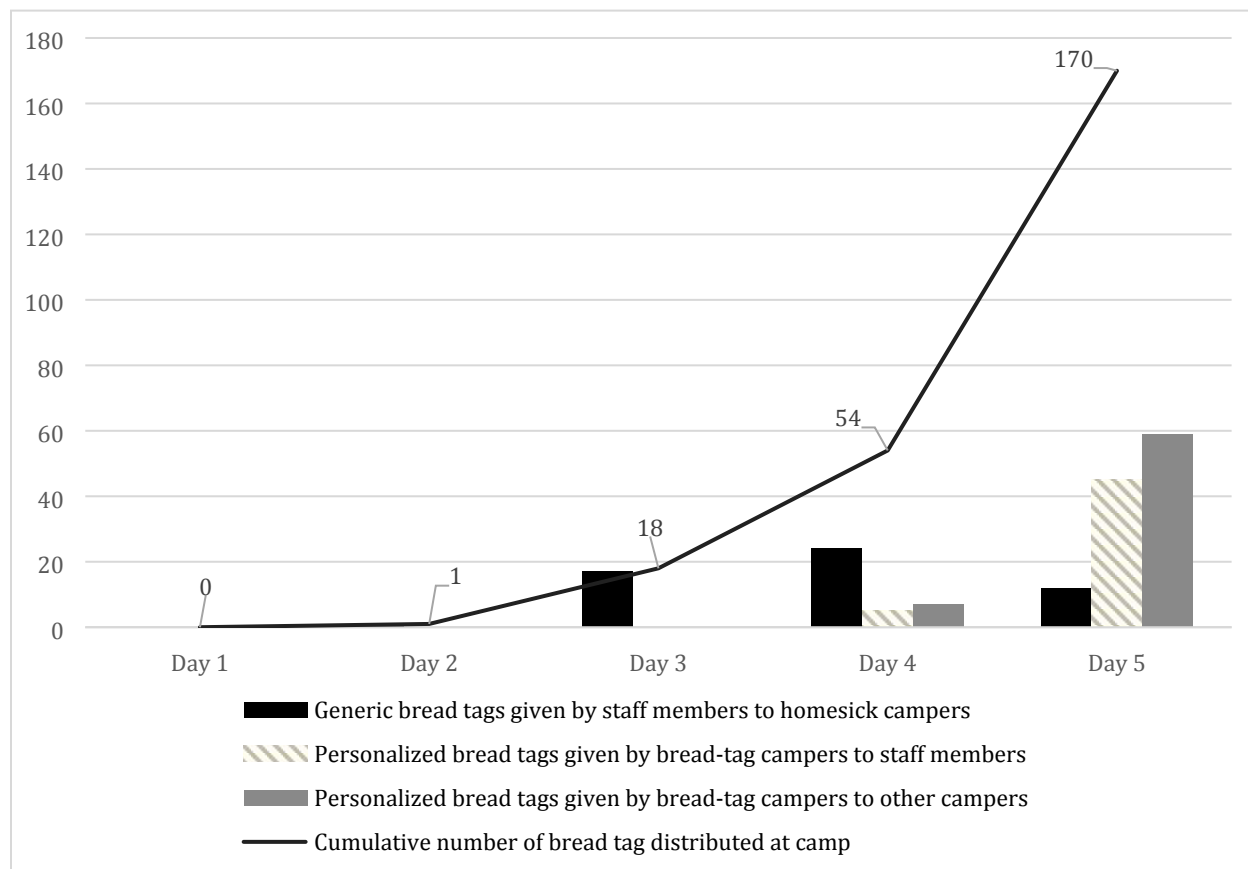


Figure 3. Distribution of bread tags by source, target, and time over the course of camp



1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Figure 4. Resourcing for the emergence of a swift sense of community

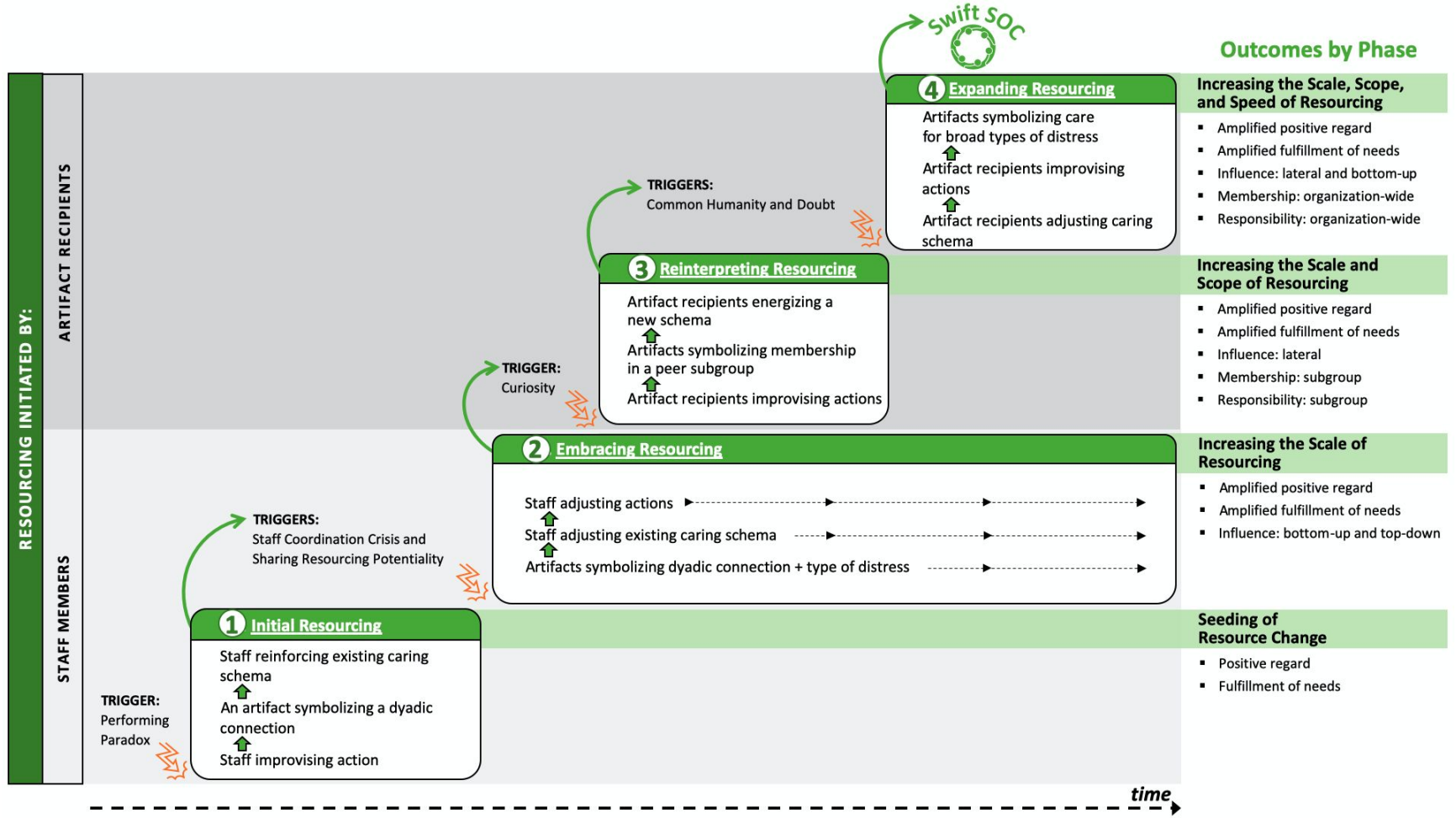


Table 1. Data Sources

	Yellow Unit	Red Unit	Blue Unit	Purple Unit	Orange Unit	Green Unit	Admin	Camp wide	Total	Use in Analysis
Staff pre-camp surveys	8	7	6	6	8	6	9	NA	50 surveys (100% response rate)	<ul style="list-style-type: none"> • Provided demographic and background information • Offered information on staff familiarity with other staff members/campers at the onset of camp.
Campers pre-camp surveys	20	21	19	19	22	19	NA	NA	120 surveys (100% response rate)	<ul style="list-style-type: none"> • Provided demographic and background information • Offered information on campers' familiarity with other staff members/campers at the onset of camp.
Staff interviews	8	7	5	5	7	5	8	2	47 interviews (94% of staff mapped)	<ul style="list-style-type: none"> • Transcribed interviews provided foundational input from which we extracted data on bread tag resourcing dynamics data • We engaged in multiple rounds of coding of these data for resourcing dynamics, its triggers and perceived outcome
Camper informal interviews	12	15	12	11	13	10	--		73 interviews (60.08% of campers mapped)	<ul style="list-style-type: none"> • Detailed field notes provided foundational input from which we extracted bread tag resourcing dynamics. • We engaged in multiple rounds of coding resourcing dynamics, their triggers, hurdles and perceived outcomes of these data

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47

Participant observations Single unit	3h	3h	3h	3h	4h	4h	--		50 hours	<ul style="list-style-type: none"> • Informed our decisions about timing of interviews with additional critical informants • Detailed field notes on observations provided foundational input from which I extracted resourcing data • We engaged in multiple rounds of coding of resourcing dynamics, its triggers and outcomes of these data
Multiple units	15h		10h		--		5h			
Staff meetings	11 hours								11 hours	<ul style="list-style-type: none"> • Provided additional information about triggers for resourcing, resourcing bread tag dynamic across all camp units and perceived outcomes of resourcing dynamics • Informed our decisions about timing of interviews with additional critical informants
Training observations	12 hours								12 hours	<ul style="list-style-type: none"> • Provided foundational understanding of camp purpose, history, routines, and organizational structure • Enabled us to cultivate rapport with camp staff prior to data collection at camp

Table 2. Additional Representative Quotes

Aggregated themes	Second order concepts	Evidence
<p><i>Phase 1 – Initial Resourcing; Resourcing an artifact for a dyadic connection</i></p>	<p>Trigger: Performing Paradox</p>	<ul style="list-style-type: none"> • “This whole thing got started because you were like... wanting to be present to honor the bond you shared with a camper but then again felt you needed to be there for your other unit campers at the same time.” [Anna, STF, OU, INT#26] • “Sunny felt horrible. Virginia became more and more needy and Sunny did not know what to do. Of course she wanted to be there for V – all the way, but we had so many kids in our unit, 10 other campers in her cabin alone, how could she possibly be present for all of them. She felt torn between these campers vying for her attention. I felt the same about the boys’ cabin campers too.” [Tom, STF, UO, INT#29]
	<p>Staff Improvised Action</p>	<ul style="list-style-type: none"> • “Sunny took off for a bit and came back with some plastic thing. She gave her a bread tag, you know like the one you use to seal the bread. Bread tags were not a thing we were using and nothing in training talked about it. I guess she was creative coming up with something she felt could help.” [Madelyn, STF, OU, INT#31] • “Sunny invented this totally new thing, she got the bread tag and gave it to Virginia. She made it up on the spot.” [Alice, STF, OU, INT#33]
	<p>Artifact symbolizing a dyadic connection</p>	<ul style="list-style-type: none"> • “That bread tag has nothing to do with bread anymore, she [Sunny] gave it to Virginia to help her see she is there for her especially when she needs to spend time with our other campers.” [Anna, STF, UO, INT#26] • “These tags were about the bond they shared, it was a sweet visual reminder, they are connected.” [Madelyn, STF, OU, INT#31]
	<p>Staff reinforcing existing caring schema</p>	<ul style="list-style-type: none"> • “We wanted to be caring counselors for these homesick kids, show them we are available and supportive was really important, we knew that. Sunny giving away a bread tag was a brilliant way to show she were available even when she had to be away with our camper.” [Alice, STF, OU, INT#33] • “We have some guidelines about it [homesickness] in place to give counselors initial ideas to work with. In general, you want to show them [campers] that you are there to support them so they can better transition into this foreign context. The bread tag that came up in the Orange unit by Sunny, I believe, was a cool thing. It offered a different way to help V realized Sunny was available and eager to support here even when other campers kept her away.” [Allison, STF, PU, INT#36]
<p><i>Phase 2 – Embracing Resourcing; Resourcing artifacts for staff</i></p>	<p>Trigger: Staff coordination crisis</p>	<ul style="list-style-type: none"> • “There was so much going on during the day you could not squeeze in a second away from campers, which I think was the main reason why we were so off updating cabin counselors about issues that came up with campers. We checked in at nights. By that point we missed the mark, upset our kids unintentionally... we have to do better communicating in real time.” [James, STF, YU, INT#39] • “We have to learn to communicate faster. I know it is challenging when you want to protect your campers’ privacy and not do it in front of others, but whatever method we are using now is clearly not working. We need to get this act together ASAP.” [Charles, STF, PU, #44]

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47

<p>coordination</p>	<p>Trigger: Sharing resourcing potentiality</p>	<ul style="list-style-type: none"> • “Sunny told us about this thing with Veronica or Virginia and it seems like a cool thing she did there and the way V responded looked like it has such great promise!” [Samuel, STF, GU, INT#66] • “You can totally imagine how this thing she [Sunny] shared [Sunny resourcing artifact] can move the needle and help us stream line communication, I am digging it.” [Caroline, STF, RU, SMTG#2]
	<p>Artifact symbolizing dyadic connection and a specific type of distress</p>	<ul style="list-style-type: none"> • “We used those [bread tags] with our homesick kiddos so we know that after we connected with a HS child, they [camper] had one [bread tag] on and now other counselors in the cabins knew that kid is missing home just by looking at a camper’s shoe.” [Samantha, STF, YU, INT#37] • “We use bread tag to flag the type of issue a kid was dealing with. Homesick kids got them, which pretty much helped other counselors in the cabin realize what those kids may be struggling with.” [Caleb, STF, GU, INT#68]
	<p>Staff adjusting existing caring schema</p>	<ul style="list-style-type: none"> • “Adopting the bread tag refined the way we approached the homesickness issue at camp. We were still focused on supporting our Homesick campers but now we planned to get involved far earlier. We used to wait to see a kid crying or act out to reach out and chat about something, so now you did not need to wait for that to happen.” [Sarah, STF, BU, INT#41] • “We had some basic idea about how to be a caring counselor from that HS [homesickness] training. But with these bread tag things we tweaked it a bit. You really did not need to see a kid melt down before you realized something was off. If you had a tag on one of your campers’ shoes you knew something about home front was off and you reached out to them even if they were not animated.” [Andy, STF, RU, INT#94]
	<p>Staff adjusting actions</p>	<ul style="list-style-type: none"> • “We made sure we had a few [bread tags] ready to use. We handed them out after we touched base with a camper and learned they were homesick. It also shuffled our approach to campers a bit. If someone else gave a camper a bread tag, I knew I could avoid asking nagging questions... reminded these campers I appreciate them being HERE when they were worried about home instead of milking what was wrong out of them in a conversation.” [Tom, STF, OU, INT#27] • “So now we were handing out bread tags to homesick kids we bonded with... This also helped adjust responses to campers who connected with other counselors. I could avoid poking campers with unnecessary questions. It freed me to play with [a] different way to encourage them and show them I cared too.” [Samuel, STF, GU, INT#66]
<p>Phase 3 – Reinterpreting Resourcing; Resourcing artifacts for membership in a</p>	<p>Trigger: Artifact recipients’ curiosity</p>	<ul style="list-style-type: none"> • “I had my [bread] tag, but then I could see a few more kids with bread tag on their shoes. I was curious, what did they have a bread tag for?” [Julia, CMPR, RU, INT#45] • “I got my bread tag a day ago, but now I was like, ha? Where did the bread tags those other cabin campers get come from? Was there something we shared in common I did not know about? Now that made me really want to find out.” [Logan, CMPR, GU, INT#52]

<i>peer subgroup</i>	Artifact recipients improvising new actions	<ul style="list-style-type: none"> • “Two campers came up with this super cool shoe-kiss thing and those of us with bread tags took it from there. It was a fun way to show each other we got your back kind of thing that was just ours. As more kids got bread tag we did teach the new bread taggers how to do it so they could pass it forward.” [Regan, CMPR, OU, INT#97] • “A few bread taggers came up with that (shoe kiss) they were teaching each other as a way to connect with other bread taggers in the units but also with strangers like bread tags from other cabins they did not used to chat with before.” [Carter, STF, YU, INT#96]
	Artifacts symbolizing membership in a peer subgroup	<ul style="list-style-type: none"> • “It [bread tag] turned into something else with the homesickness club. That bread tag was like your entry ticket to our group, if you had one, we knew you were homesick and that made you a part of our group.” [Owen, CMPR, OU, INT#46] • “This whole thing started with Sunny, first just as a token of their [Sunny and Virginia’s] bond. Then, we picked it up and used it to smooth our communication so we did not have delays between counselors’ updates. Now, these bread taggers took it to a whole new level, turned these tags into a thing that was all about their private homesick camper club of campers who had a bread tag.” [Ryan, STF, PU, INT#98]
	Artifact recipients energizing a new schema	<ul style="list-style-type: none"> • “Connecting with bread taggers helped me discover how helpful I could be just being there for others. I came here needing support but being a part of this bread tag club inspired me to step into a giving mode. I was not the only one to do this for sure. This was us discovering that we could be caring campers and what we could do to show other bread taggers we cared.” [Nathan, CMPR, GU, INT#102] • “Staff were here to give them [campers] a good time, to support them and that assumed they are in a needy place. They definitely came in with big needs for sure. What was striking to me was the transformation they created with the secret club. They invented a whole new approach for them to operate at camp...and figured out what it means to them to be caring campers. Pretty much reinterpret the way they saw their participation at camp when they took on caring for other bread taggers campers.” [Adrian, STF, YU, INT#93]
Phase 4 – Expanding Resourcing; Resourcing artifacts for organization- wide community	Trigger: Artifacts recipients recognizing common humanity	<ul style="list-style-type: none"> • “The more I was paying attention to bread-taggers around me, the more I realized others - campers, not bread-taggers necessarily...counselors and staff too seemed to be down or challenged somehow. I figured everyone struggles with something and that’s worth paying attention to.” [Christian, CMPR, PU, INT#100] • “On day one I thought I was the only one in the world that felt bad about being away from home. Yesterday I could see there are so many other kids that felt that too. But today, I feel that’s not the whole deal... there are other kids here even grown-ups that have something really tough they go through maybe not missing home, maybe it is something else. But their eyes look just as watery as ours, their hearts are heavy like mine was... it really doesn’t matter if they are homesick or not everyone can be hurting in some way... That’s what makes us people and not robots, right?” [Maria, CMPR, YU, INT#101]
	Trigger: Artifacts recipients’ doubt	<ul style="list-style-type: none"> • “I am not sure what others think about it, but I have to say I am not sure about this thing. The shoe kiss is good and all but I think we can do better than that... like what if someone doesn’t have a tag but I feel they need one?” [Owen, CMPR, OU, INT#46] • “Sometime you go with the flow and it feels great, other times you may not be so sure about stuff. Today was that day - what if we have this totally wrong?” [Mateo, CMPR, RU, INT#84]

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47

	<p>Artifacts recipients adjusting caring schema</p>	<ul style="list-style-type: none"> • “Looking around, realizing other folks here struggle just like we do, opened up my eyes, our eyes, to a new way of being caring. It helped me realize how important it is to do this caring thing but bigger like it should be about more than homesickness. We also figured it is more than just following the counselors lead. We notice folks struggling and we could make a point to be more involved in responding instead of waiting for a counselor to be the first to connect. Oh - and it was not just about campers, too...like, you probably heard about Julian [STF, GU], supporting counselors here became a big part of what caring campers turned to be.” [Jack, CMPR, RU, INT#95] • “The last day or two was all about bread taggers taking care of our own. Now, today was about caring in a different way. It was about us recognizing that other people outside our club needed support, it was about us reimagining how we could be caring at camp, about reaching out to someone who needs a pick me up moment rather than waiting for counselors to do that first. An upgraded recipe for being caring camper.” [Lucy, CMPR, GU, INT#80]
	<p>Artifacts recipients improvising actions</p>	<ul style="list-style-type: none"> • “Personalizing bread tags was our new deal. Paying attention to dudes around you and when you realized someone needed a boost you reached out to your counselors and got a tag to give out. Each of us made a point to make those extra special so whoever got them knew it was specially made for them. This was a new twist that helped us connect with new folks who were not part of our club just yet.” [Regan, CMPR, OU, INT#97] • “She [Melanie, CMPR, BU] reached out to Q to ask for a tag, to give away. She had a fresh take on it, convincing Q who was not sure he should follow along to go for it. She picked up the tag and worked on personalizing it for quite some time, or so I hear... She came by after dinner and gave me the tag she made with a tiny Madison face she drew on it. I was like Wow!” [Samuel, STF, GU, SMTG#4]
	<p>Artifact recipients symbolizing care for broad types of distress</p>	<ul style="list-style-type: none"> • “Well, this tag was about missing home but today they really meant a totally different thing...It was about how you were a part of our big family, all of us no matter what was heavy on your heart tied together like this little thing was tied on your shoe laces.” [Hannah, CMPR, YU, INT#43] • “I was a hot mess, it wasn’t about homesick stuff... just cancer crap chewing me from the inside. Elena [CMPR, RU] came by and gave me this [personalized tag] so I know she noticed I was off.” [Julia, CMPR, RU, INT#45]
<p>Swift SOC outcomes</p>	<p>Positive regard</p>	<ul style="list-style-type: none"> • “I felt invisible before but this helped me feel I am loved even if my counselor is away.” [Elena, CMPR, RU, INT#34] • “Getting a tag was like a plastic hug, period. It was just beautiful to feel for a millisecond of this crazy long day, that someone appreciate how hard this work is.” [James, STF, YU, INT#39]
	<p>Fulfillment of needs</p>	<ul style="list-style-type: none"> • “It was so lovely to be seen like this [in response to getting a bread tag from a counselor]. It felt damn good to know someone recognized I needed help.” [Melanie, CMPR, BU, INT#3] • “It is important to me to put myself out there in places where I can make an impact. Knowing I could help turn a sad face into a smile any time I connected with a camper and gave them a tag was a gift for me too.” [Samantha, STF, YU, INT#37] • “A day ago, I felt so lonely. My counselor saw through this, reached out and gave me a bread tag which made me feel a million times better. Today, I was a part of this amazing group of campers who reached out, cheered me on and cared for me. Now that just made my sadness fly out the window a million times over.” [Julia, CMPR, RU, INT#45]

Bottom-up influence	<ul style="list-style-type: none"> • “I felt I matter here. It was OK to admit that something doesn’t work quite right and brainstorm solutions that people will seriously consider following up on.” [Abby, STF, GU, INT#69] • “We had lots of voice and it was nice to make suggestions and see others run with them. It made me feel I can really leave a mark, shaping how staff members operate here.” [Oliver, STF, RU, INT#40]
Top-down influence	<ul style="list-style-type: none"> • “I stayed behind to make ratio at the cabin when the kids when to bed. Oliver [STF,BU] came back after the meeting and said that they talked about all the hiccups we had today and that Sunny talked about this idea, so, Admin were asking us to do the bread tag thing starting today.” [Andy, STF, RU, INT#94] • “I am using these tags today, admin made sure we all had some to use and told us to just go for it. I understand it should help with the homesick kids and the communication we clearly did not do well, yesterday.” [Sarah, STF, BU, INT#41]
Lateral Influence	<ul style="list-style-type: none"> • “It would not take long for someone from the club to notice you got a bread tag. Someone will reach out maybe share a bit about their story and teach you the shoe-kiss so you could participate in these little quirky gestures and pass it on to other bread-taggers.” [Aaron, CMPR, BU, INT#58] • “A bunch of bread-taggers from all across camp notice me, a few stopped by to teach me the shoe kiss. It was a rad thing to learn that I used anytime I saw another bread-tagger.” [Maria, CMPR, YU, INT#101] • “I think it was really RAD that there was a place for us to chat about what we wanted this club to be and who should be a part of it – all of these made it possible for bread tag campers to totally transformed the club from the inside out.” [Amy, CMPR, GU, INT#81]
Membership in a subgroup	<ul style="list-style-type: none"> • “These tags were like glue connecting all of us bread-taggers together in this very special group where all of us homesick campers belonged.” [Mateo, CMPR, RU, INT#84] • “I like how these tags spontaneously created this secret club we get to share – all the homesick kids...It feels like a mini-family where I am always welcomed.” [Arianna, CMPR, OU, INT#62]
Organization-wide sense of membership	<ul style="list-style-type: none"> • “It doesn’t matter if they were homesick or not, campers or counselors. If you got a bread tag you were one of us.” [Claire, CMPR, RU, INT#50] • “It was mind-blowing to get to be a part of it. To be welcomed into this tight knit group campers spontaneously created for homesick kids, and now opened up for all of us - counselors included to be a part of. It’s so amazing to know that they noticed we struggle too, to be embraced as welcomed members of this camp-wide togetherness... I so appreciate their love and the honor to be a part of this bread tag community.” [Charles, STF, PU, INT#44]
Responsibility for a subgroup	<ul style="list-style-type: none"> • “These tags were about a lot of things, they reminded to have each other’s backs. Seeing a random bread tag kid at camp don’t matter if you knew them or not, deep down you felt you had to do something to make their day better, you cared for them as if they were already your friend.” [Mike, CMPR, PU, INT#57] • “The bread tag club is a caring group. Us wanting to help our tag buddies make a day away from home better, because you know being away can be really rough for us. Any one of us bread tagger wants to try and turn a frown of a bread tagger upside down, seriously because we figured we are here to help each other through it.” [Ken, CMPR, BU, INT#85]

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47

	<p>Organization-wide sense of responsibility</p>	<ul style="list-style-type: none"> • “The bread tags we personalized were about us feeling we got to do something about other campers and staff members at camp...they were clearly going through a rough patch but [they] were definitely not homesick. This was on us to step up and do something for ANYONE - bread tagger or not.” [Isabelle, CMPR, GU, INT#79] • “When we started drawing on the bread tags and giving them away it was a break out point. We were not obsessed about homesick kids anymore, it was now about all of us, here at camp- whatever you are dealing with. We felt being there for everyone who needs us is super important. I am not kidding myself, we can’t fix everything, but we were totally into trying to, or at least wanting to show campers and counselors see that we are here for them.” [Margaret, CMPR, OU, INT#86]
--	--	--

1
2
3 **Reut Livne- Tarandach** (rlivnetarandach01@manhattan.edu) is an Assistant Professor of
4 Management at the O'Malley School of Business at Manhattan College. She is the International
5 Humanistic Management Research Fellow. She received her PhD in Organizational Studies from
6 Boston College. Her research focuses humanistic practices in management and examine
7 antecedents, outcomes and processes underlying compassion and sense of community at work.
8
9

10 **Hooria Jazaieri** (hjazaieri@scu.edu) is an Assistant Professor of Management at the Leavey
11 School of Business at Santa Clara University. She received her PhD in Social Psychology from
12 the University of California, Berkeley. Her research focuses on individual reputation, discrete
13 emotions (compassion, joy, gratitude), and emotion regulation.
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60