



How to submit

This document provides some information about what and how to submit to *ephemera* (p. 1-4). It also contains a sample text formatted in *ephemera* style with comments (p. 5-7). We hope this covers all of your questions. If that is not the case and you are considering contributing to *ephemera*, please feel free to get in touch with the editors at editors@ephemerajournal.org.

Submissions

All contributions should be submitted to submissions@ephemerajournal.org.

Types of contributions

ephemera encourages contributions in a variety of formats including articles, notes, interviews, book reviews, photo essays and other experimental modes of representation.

Articles

ephemera publishes theoretical and empirical articles, which should be no longer than 8000 words. Submitted articles are double-blind peer-reviewed by at least two referees with academic expertise in the appropriate areas.

Notes

Notes provide the opportunity to engage reflexively with the theory of practice and the practice of theory, outside of the constraints of a traditional academic

article. Notes are particularly useful for reporting research in progress, highlighting methodological issues and presenting rough data. Notes should be between 2000-4000 words.

Book reviews

ephemera publishes book reviews of recent and classic publications. Book reviews should be between 1500-5000 words. If you would like to suggest a book for review, please contact our reviews team at reviews@ephemerajournal.org.

Interviews

Interviews present an opportunity to explore issues and themes relating to organization in an open and explorative dialogic format. Interviews are less formally structured than a traditional academic article, but they enable complex issues and ideas to be examined from alternative political and epistemological locations. Examples of interviews include theoretical exchange between academics, investigative interviews with whistleblowers and political exchanges between activists.

Other media

In order to exploit the potential of the digital format of *ephemera*, we also encourage the submission of other media, such as photo essays, montages, short video clips and other artworks. Such formats enable the exploration of alternative representations and articulations of knowledge about organization.

Guidelines for submission

Since *ephemera* is run by a collective who organize the whole review, production and publishing process of the journal, we ask you to follow our guidelines in preparing your manuscript for submission.

Language

All submissions must be written in English and should not have been published, or submitted for publication, elsewhere. Translations of work published in languages other than English will be considered for publication.

Format

As a rule, keep your formatting simple. Please submit your work in a standard font (e.g. Times New Roman), 12pt, double-spaced, with no special alignment or spacing, but single spaces (one line) between paragraphs. Please use a maximum of two levels of headings that are clearly distinguishable (i.e. first **bold**, second *italicized*). You may use footnotes, but try to keep these to a minimum. Emphasis in text should be *italicized*, not underlined.

Abstract and biographical note

Your submission should include an abstract, keywords and a biographical note. You may also include pictures or videos. The abstract should be no longer than 250 words for articles, and are not required for notes or book reviews. The biographical note can be up to 100 words. It should include personal and/or professional information about yourself and your email address.

Quotations

We use the Harvard referencing style. We use single ‘quotation marks’ only, with ‘the exception of “quotes” within quotes’, with punctuation marks ‘outside the quotation marks’, unless they are a part of it, followed by the reference, i.e.: (Author, year: page). Quotations that are longer than one sentence should be put into an indented block, without quotation marks and with a text size of 10pt. The quotation should end with a full stop before the reference.

References

Please check very carefully that your list of references at the end of the article corresponds to citations in the text. We would appreciate your care here as we spend a significant amount of time correcting reference lists. Please adapt these style guidelines:

Books

Ansell Pearson, K. (1999) *Germinal life*. London: Routledge.

Bergson, H. (1991) *Matter and memory*, trans. N.M. Paul and W.S. Palmer. New York: Zone Books.

Vries, H. de and S. Weber (eds.) (1997) *Violence, identity and self-determination*. Stanford, CA: Stanford University Press.

Journal articles

- Chia, R. (1998) 'From complexity science to complex thinking: Organization as simple location', *Organization Studies*, 5(3): 341-370.
- De Cock, C., J. Fitchett and C. Volkmann (2009) 'Myths of a near past: Envisioning finance capitalism anno 2007', *ephemera*, 9(1): 8-25.

Book chapters

- Calas, M.B. and L. Smircich (1996) 'From "the woman's" point of view: Feminist approaches to organization studies', in S. Clegg, C. Hardy and W.R. Nord (eds.) *Handbook of organization studies*. London: Sage.

Conference papers

- Brigham, M.P. (2001) 'The becoming of becoming', paper presented at the 17th EGOS Colloquium, Lyon, France, July 5-7.

Webpages and websites

- Lee, T. (2001) 'West Bank / West End', discussion thread posted 12-03-01 at 20:13 to *anticolony* webboard [<http://www.c6.org/evol/anticolony/board/read.php?f=1&i=1&t=1>].
- Partnership@work (2002) 'Partnership – mini case studies: Co-operative Bank' [<http://www.partnership-at-work.com>].

Newspaper articles

- Booth, R. (2010) 'WikiLeaks: What happens next?', *Financial Times*, 7 December.

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abc of formatting: A sample text formatted in *ephemera* style with comments

The question of organization: A manifesto for alternatives*

Martin Parker, George Cheney, Valerie Fournier and Chris Land

titles/headings (apart from the first word) are not capitalised
the first word in the subtitle/subheading is capitalised

We allow both 'z' and 's' in words like 'organisation', as long as it is consistent within an article. The same goes for words like 'labour'/'labor', etc. Sometimes this adds inconsistencies to the table of contents (with authors using different styles), but that's not a problem.

we use this type of dash (en dash), rather than just a simple (figure) dash (-) or even longer em dash (—) for punctuation

First level of headings should be bold. Please use a maximum of two levels of headings.

'...' needs to be read as one symbol, rather than as three separate dots ('...'). This usually happens automatically as you type it in.

dot before the reference in a block quote

comma after surname

we use colon here (:), not a comma, and not p./pp.

make sure you use single quotation marks, and that they look like this " rather than like this "

no references before block quotes

quotations that are longer than one sentence should be put into an indented block, without quotation marks and with a text size of 10pt.

we allow footnotes (including those that contain links or references), but please keep their use to a minimum

Don't forget dots after 'et al.'
When there are 3 or more people in the reference, we write Surname et al.

abstract

This paper is an attempt to articulate some general principles which might guide anarchist thinking about organized alternatives to market managerialism and might be read as a sort of manifesto for defining 'the alternative'. That is to say, it describes what we include in our list of useful possibilities, and what to exclude on the grounds that it doesn't fit with our definition of what counts as sufficiently different from the present. We suggest three principles which we believe that radicals should be guided by: autonomy, solidarity and responsibility – and that we think any reflection on the politics of organizing needs to deal with. We wish to encourage forms of organizing which respect personal autonomy, but within a framework of co-operation, and are attentive to the sorts of futures which they will produce. This is a simple statement to make but it produces some complex outcomes since gaining agreement on any of these ideas is not a simple matter.

Introduction

...anarchy is not the negation of organization but only of the governing function of the power of the State (Dunoi, 1907)

Anarchists are not against organization. The tired old joke needs to be treated as evidence that someone knows little about the ideas they so quickly dismiss. Indeed, we think that anarchist thought and practice is a crucial element in thinking about how progressive politics might be conducted. It is easy to point to the problems of the present, and then to suggest (at the end of a series of complaints) that a new world is possible. What is much harder is to systematically imagine what those alternatives might look like, to turn opposition and analysis into proposals. Colin Ward once suggested that anarchist organizations should be voluntary, functional, temporary and small (1966: 387). Whilst this is a provocative beginning, it shows the problem with any attempt to state general principles as if they were truths. 'Functional' for who? Could a temporary organization administer justice, or make computers? How small should an organization be, or how big can it get before we split it in two? Is slavery an alternative to capitalism? Is piracy, or the Kibbutz, or digging unused land for food? At some point, being critical of other economic ideas and institutions must turn into a strategy of providing suggestions, resources and models, but these themselves must be criticized. There are no grounds for assuming that 'alternatives' are somehow new, pure or uncontroversial. 'Politics' will not end because we have new organizational forms. As Peck argues:

For all the ideological purity of free-market rhetoric, for all the machinic logic of neoclassical economics, this means that the practice of neoliberal statecraft is inescapably, and profoundly, marked by compromise, calculation, and contradiction. There is no blueprint. There is not even a map. Crises themselves need not be fatal for this mutable, mongrel model of governance, for to some degree or another neoliberalism has always been a creature of crisis. (2010: 106)

* This paper is a fairly substantially revised version of chapter three in Parker et al (2014). Thanks to the editors and reviewer for this special issue.

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Our second principle reverses the assumptions of the first, and begins with the collective and our duties to others. This could be variously underpinned with forms of communist, socialist and communitarian thought, as well as virtue ethics, and insists that we are social creatures who are necessarily reliant on others (MacIntyre, 1981; Marx and Engels, 1848/1967; Mulhall and Swift, 1992). This means that words like solidarity, co-operation, community and equality become both descriptions of the way that human beings are, and prescriptions for the way that they should be. On their own, human beings are vulnerable and powerless, victims of nature and circumstance. Collectively – bound together by language, culture and organization – they become powerful, and capable of turning the world to their purposes.

we don't mind how exactly the year the book appeared is identified, so can be like this or in a square bracket, but consistent throughout the text and in references

Second level of headings should be italicised.

Three principles

Unlike a network, organisation is 'not emergent, but the result of the intervention of individuals or formal organisations which can and do make decisions not only about their own, but also about the behavior and distinctions of others' (Ahrne and Brunsson, 2011: 90). Organisation is defined as the attempt to create a specific (new) order, while networks describe existing orders. Conceptually networks don't have boundaries, while organisations do. 'In its genuine form, network is a form of interaction that is qualitatively different from organisation, and a network is often defined in terms of its informality, lack of boundaries and hierarchical relations, and is ascribed with qualities such as spontaneity and flexibility' (*ibid.*: 88).

ibid. needs to be italicised

Don't capitalise titles in the text. Put the title of a book in italics or in " for articles, like here.

In addition, as Jo Freeman argued in 'The tyranny of structurelessness' (1970), small groups can also reproduce all the hegemonic problems of larger ones, but in ways that are less perceptible and more difficult to struggle against. Finally, as anarchists from Kropotkin to Bookchin have argued, small institutions can also become large through federalist arrangements entered into freely and with the intention of mutual aid. In networked and connected times like ours the 'will of the many' can be expressed through forms of virtual collectivity which can have demonstrably powerful effects, within the alter-globalization movement for example (Maeckelbergh, 2009). Nonetheless, in the most general terms, smallness is less likely to do as much damage as gigantism. In other words, we don't have to assume that organizations must grow and become big, because in taking our three responsibilities seriously we might decide that local works better. But whatever the scale, the point is that how we organize reflects political choices. 'My point here', Parker writes, 'is that much Mafia business is just ordinary business, and that the dividing line between Mafia business and some other "uncorrupted" business is actually rather difficult to see' [96].

for book reviews only: write page number(s) in square brackets when referring to specific page(s) of the reviewed book.

capitalise only the first words in the heading/sub-heading

dot after the title of the book, comma for everything else

dot at the end of the reference

references

- Arendt, H. (1904/1963) *Eichmann in Jerusalem: A report on the banality of evil.* London: Penguin.
- Arthur, M.B. and D.M. Rousseau (2001) *The boundaryless career: A new employment principle for a new organizational era.* New York: Oxford University Press.
- Benkler, Y. (2002) 'Coase's penguin, or, Linux and the nature of the firm', *Yale Law Journal*, 112(3): 369-446.
- Bennett, J. (2010) *Vibrant matter: A political economy of things.* Durham, NC: Duke University Press.
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- Bergson, H. (1901) *Matter and memory.* trans. N.M. Paul and W.S. Palmer. New York: Zone Books.
- Beveridge, W.H. (1904) 'Unemployment in London 4: The preservation of efficiency', *The Toynbee Record*, 17(3): 43-47.
- Beverungen, A., S. Dunne and C. Hoedemækers (eds.) (2009) 'The university of finance', *ephemera*, 9(4).
- Beverungen, A., B. Otto, S. Spoelstra and K. Kenny (eds.) (2013) 'Free work', *ephemera*, 13(1).
- Böhm, S. and S. Spoelstra (2004) 'No critique', *ephemera*, 4(2): 94-100.
- Boltanski, L. and E. Chiapello (2005/1999) *The new spirit of capitalism.* London: Verso.

no space between initials in the author name, just dot(s)

issue number in brackets, no spaces; colon before page numbers

| | |
|--|---|
| capitalise each word in titles of magazines and journals (see one exception to the rule below) | abc of formatting: A sample text formatted in <i>ephemera</i> style with comments |
| for conference papers the format is hence: 'paper presented at Name, City, Country, Date'. | Booth, R. (2010) 'WikiLeaks: What happens next?', <i>Financial Times</i> , 7 December. |
| figure dash is used here | Brigham, M.P. (2001) 'The becoming of becoming', paper presented at the 17th EGOS Colloquium, Lyon, France, July 5-7. |
| dot before, not after the square bracket | Franks, B. (2008) 'Postanarchism and meta-ethics', <i>Anarchist Studies</i> , 16(2): 135-53. |
| start with the abbreviation of the first name | Frederick, R. (ed.) (2002a) <i>A companion to business ethics</i> . Oxford: Blackwell. |
| don't forget the dot | Frederick, R. (2002b) 'Preface', in R. Frederick (ed.) <i>A companion to business ethics</i> . Oxford: Blackwell. |
| no need for mentioning states, but doing it is not a crime either | Freeman, J. (1970) 'The tyranny of structurelessness', http://struggle.ws/pdfs/tyranny.pdf |
| This is an exception to the rule mentioned earlier. Do not dare to capitalise ephemera in references or elsewhere!! :) | Freire, P. (1970) <i>The pedagogy of the oppressed</i> . Harmondsworth: Penguin. |
| for forthcoming publications please enter doi the same way as done here. | Fuller, D., A.E.G. Jonas and R. Lee (2010) 'Editorial introduction', in D. Fuller, A.E.G. Jonas and R. Lee (eds.) <i>Interrogating alterity: Alternative economic and political spaces</i> . Farnham: Ashgate. |
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| note that we only use main names for journals, not subtitles, i.e. to need to add ': theory and politics in organization' here | Georgiou, P. (1981) 'The goal paradigm and notes toward a counter-paradigm', in M. Zey-Ferrell and M. Aiken (eds.) <i>Complex organizations: Critical perspectives</i> . Glenview, IL: Scott Foresman. |
| Sometimes the reference gets overstretched when a long link is entered. If this is the case, press 'enter' and move the link to the next line. However, make sure to press 'indent' so that it's clear that the web address is part of the reference before. | Hardt, M. and A. Negri (2009) <i>Commonwealth</i> . Cambridge, MA: Harvard University Press. |
| for issue editors only: we put 's' here when there are many authors, we leave 'the author' if there is just one person | Heelas, P. (2002) 'Work ethics, soft capitalism and the turn to life', in P. du Gay and M. Pryke (eds.) <i>Cultural economy: Cultural analysis and commercial life</i> . London: Sage. |
| Don't forget to proof the bio. The same rules apply to titles here as to titles within the text. | Hetherington, K. (2011) 'Foucault, the museum and the diagram', <i>Sociological Review</i> , 59(3): 457-475. |
| for issue editors only: make sure you're consistent in how 'Email' is written in authors' bios throughout the issue | Hoedemækers, C., B. Loacker and M. Pedersen (2012) 'The commons and their im/possibilities', <i>ephemera</i> , 12(4): 378-385. |
| | Loacker, B. and M. Śliwa (2015) "Moving to stay in the same place?" Academics and theatrical artists as exemplars of the "mobile middle", <i>Organization</i> , doi: 1350508415598247. |
| | Lovink, G. and T. Scholz (2007) <i>The art of free cooperation</i> . Brooklyn, NY: Autonomedia. |
| | Miller, J.-A. (1987) 'Jeremy Bentham's panopticon devices', <i>October</i> , 41: 3-29. |
| | McKinlay, A. and K. Starkey (eds.) (1998) <i>Foucault, management and organization theory: From panopticon to technologies of self</i> . London: Sage. |
| | Murtola, A.-M. and P. Fleming (eds.) (2011) 'The business of truth: Authenticity, capitalism and the crisis of everyday life', <i>ephemera</i> , 11(1). |
| | Peck, J. and N. Theodore (2000) 'Beyond employability', <i>Cambridge Journal of Economics</i> , 24: 729-49. |
| | Smith, A.L. (2012) 'Chumbawamba's long voyage', https://www.jacobinmag.com/2012/07/chumbawambas-long-voyage/ |
| | Teixeira, R.A. and T.N. Rotta (2012) 'Valueless knowledge-commodities and financialization: Productive and financial dimensions of capital autonomization', <i>Review of Radical Political Economics</i> , 44(4): 448-467. |
| | the authors |
| | Martin Parker works at the School of Management, University of Leicester. Recent books include <i>Alternative business: Outlaws, crime and culture</i> (Routledge, 2012) and he is part of the collective which wrote <i>Fighting corporate abuse</i> (Pluto Press, 2014). Email: mp431@leicester.ac.uk |
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