



UNIVERSITY OF GOTHENBURG
SCHOOL OF BUSINESS, ECONOMICS AND LAW

Master Degree Project in Management

Organizing With Kairos

An ethnographic study of Kairos moments within a start-up company during the events prior to a new product launch

Master Degree Project 2017

Authors: Teodor Boström and Linus Brännström

Supervisor: Ola Bergström

Graduate School

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An ethnographic study of the construction of Kairos moments within a start-up

Teodor Boström

*Master of Science in Management, Graduate School.
School of Business, Economics and Law, University of Gothenburg*

Linus Brännström

*Master of Science in Management, Graduate School.
School of Business, Economics and Law, University of Gothenburg*

Abstract

Time is a complex matter, and how people experience time could differ significantly. The focus of organizational researchers has shifted from organizations as stable entities, to processes of organizing changing over time. The aim of this study is to examine how time is constructed within an organization, as well as how the construction of time contributes to the process of organizing. The subject of the study is a Norwegian start-up company facing a first product launch. The subject has been thoroughly studied through an ethnographic approach, observing the events leading up to the release of the product. The theoretical framework is based on the notion of Kairos time, and a definition of a Kairos moment was designed and applied to the empirical findings. The study identified several Kairos moments within the start-up company, constructed in the past, present and future. The analysis focused on the social construction of time, and the findings suggest that moments perceived as Kairos moments contribute to the process of organizing.

Key words:

Process of Organizing, Organizing, Time, Kairos, Kairos moment, Start-up

Introduction

Organizational studies have shifted focus from stable organizations to a process of organizing (Lindberg & Walter, 2013). This process involves individuals trying to organize activities (Cooren & Fairhurst 2004). Hernes (2014) argues that organizations are constantly changing ongoing processes, where the aspect of time drives these changes, things simply does not remain the same over time. Czarniawska (2004) argues that organizations should be seen as the final product organizing, not as a starting point. However, organizations, and thus the process of organizing, exist in time and space where every action is performed within a time and space dimension (Lee and Liebenau, 1999). Bluedorn and Denhardt (1988) argue that time is a resource in organizations and issues regarding time and timing has become central in modern management. However, little research and attention has been allocated towards understanding these two dimensions and time has become something we take for granted as Past, Present and Future, most commonly understood as the linear *clock-time* (Lee & Liebenau, 2002; Lee and Liebenau, 1999). Time can be viewed as a resource to be managed in order to pursuit organizational objectives. As argued by Doob (1971) time is an important factor for organizations in order to raise productivity as he states that “an operation is efficient when it is accomplished with the smallest expenditure of energy and time” (Doob, 1971 p. 349). Gulick (1987) concluded that the basic elements of time in management are; time as an input, time as an output, time as an assembly line, time as a gap and timing as a strategy. This further proves that time is seen as a resource in organizations and management studies. Hans Rämö (2004) argue that the globalized world acts in a non-stop, 24 hour, all year around trade where the focus lies on constantly cut time and reducing physical distance. Rämö further points to the powerful impact of clocks that has increased and strengthen the fixation on time as *clock time* and further states that in economics, time is an abstract exchange value that enables work of machines and people to be translated into money (Rämö, 2004).

Organizational research has been criticized to neglect, and oversimplify the notion of time. Noss (2002) argues that studies often neglect the aspects of time in favor of content within change studies, and Odih and Knights (2002) states that the operational aspects and the measurement of time tend to be overemphasized. However, Rehn (2002) argues that within both TV, science and journalistic the discussion of time seems to be a part of our culture. Some researchers have done interesting work on the topic, and investigated beyond the constraining role of *clock time*. Thrift (2004) argues that not one, but many understandings of time is present within organizations, and that organizing depend on coordinating these different notions of time. These claims are supported by Hassard (1990) suggesting that the arrangement and understanding of time is according to a social framework, rejecting a single, objective sense of time. Duncheon and Tierney (2013) further provide notions that time is a social construction, and the understanding differs between contexts and persons. Several different approaches to the understandings of time exist within science, for example as; Social-time (see Cipriani, 2013), Rhythmic time (see Bunzel, 2002), as well as linear, circular or spiral time. Rämö (2002) argues that analyzing time within organization is crippled if the sole focus is on a chronological understanding of time.

The attributes of time is often based on two ancient greek gods; *Kairos* and *Chronos* (Heeda & Törnroos 2002; Crowther, Smythe, & Spence 2015; Heidegger 1992; Boer 2013), where *Chronos* represents linear, quantitative and measurable time, while *Kairos* represents the *opportune* moment - the *right* time. Berger (2015) connect Kairos with the argumentations held in courtrooms, where one must present arguments at the “right time” in order to convince the jury and judge, while Koku (2002) explores the use of timing for releasing information in regard to new-product launches, and strategic positioning. The journal *Organization* dedicates a whole issue 11(6) to *spacing* and *timing*, where Kairology is frequently used as a foundation for the understanding of time. As Kairological time is non-chronological and qualitative, it consist of several Kairos moments; described by Crowther, Smythe, & Spence, 2015 as “*a unique felt-time, and invitation to enter into new ways of being*”. Jones et. al. (2004) argues that a meeting in Palermo, regarding *Spacing* and *timing* was, indeed a Kairos moment. However, as papers based on Kairology seem to focus on *timing* rather than the understanding and experience of time, and how it might contribute to the process of organizing. As time is argued to be socially constructed (Duncheon & Tierney, 2013), it would not seem improbable that a Kairological understanding of time is a present phenomena within organizations. However, Czarniawska (2004) claim that; “*Most likely, kairotic time cannot be directly experienced, not even in laboratories; it must be created*”, somewhat limiting the contributions experienced time could have on the process of organizing.

Organizational scholars tend to agree that time is indeed important, however many organizations have a strong relationship to *clock time*, using time as a resource (Rämö, 2004). Even though a Kairological perspective on time has been present in contemporary research, the focus have been on timing rather than experienced time. This study aims to contribute to research by examining a start-up company organizing toward a first product launch, an often neglected process (Song, Song and Benedetto, 2011; Song et. al, 2007), through a Kairological scope focused on the construction of time.

The subject of this study is Evici, a start-up company facing their first-product launch. Evici poses an interesting example when examining the understanding of time as the organization lack formal routines connected to chronological *clock time*. The aim of the study is twofold. First, we aim to, through an ethnographic approach examine how time is understood and constructed by the founders within Evici. Second, we aim to examine how the construction of time contributes to the constant process of organizing. Our research question is “*How is time constructed in a Start-up company, and how does it contribute to the process of organizing*”

This paper consists of five sections. It begins with briefly reviewing the concept of *clock time* as well as thoroughly presenting the concept of *Kairology* and presenting the definition of a Kairos moment that will be used throughout the paper. The second and third part presents the methodology and setting of the ethnographic study from with the data was gathered. The fourth part consists of the findings where the data is categorized and analyzed according Kairology, where Kairos moments are divided according to their past, present and future.

Finally, the findings are summarized and discussed, suggesting further research within the field.

Concepts of Time - Introducing Kairos

The view of time as *Clock-time* has dominated the field of both practice and research within management. This time discipline stems from E.P Thompson leading up to the time study by Taylor. The structure of Clock-time is characterized by its divisible structure. It's uniform, linear, quantifiable and divided from events, tasks and divided from events and objects, leading to one, undisputed, "correct time". Organizations widely accept this view, and within the practices of management the relation between productivity and clock-time have been closely associated. (Lee & Liebenau, 2002) Opponents of this linear view on time have argued that it's too simple to gain deeper understanding for organizational phenomena. Moreover, even though people generally take the concept of time for granted, Lee & Liebenau (2002) argue that it's ultimately socially constructed, leading to many different understandings of time.

The ancient Greeks recognized two concepts of time, symbolized by the two gods Chronos and Kairos. Chronos was the father of the god Zeus and was the master of time. He was in control of the past, present and the future and represents linear, quantitative and all-consuming time. From Chronos comes chronology, defined as the science of measuring time by regular divisions and assigns events their proper dates. Kairos, the youngest son of Zeus, was young with be-winged feet and a long forelock on his otherwise shortcut or bald hair. The forelock symbolizes the "right time" that must be seized before it "fly away", and only possible to catch when he travel towards you. Kairos was assumed to be in control of the right moment, or "god of the more contemporary notion of Timing" (Heeda & Törnroos, 2002). The Greeks used the word Kairos to give sense of a decisive point or place in time. Kairos points to the significance of both time and place in which an event occurs - the chronotype which is the intersection of time and place (Heeda & Törnroos, 2002; Metcalf, 2006). Kairological time describes time beyond the linear and cyclic time of that represents the chronological time. Kairological time can be described as *a unique felt-time, or moment of time that invites new ways of being* (Crowther, Smythe, & Spence, 2015). Furthermore, Kairos time has no fixed place from which time began or will end, as described by Heidegger, 1992. There is no contrived hierarchy or process but rather a moment of a fundamental feeling of "now" (Heidegger, 1992). Kairos time is not a moment or event that can be ordered, foreseen or described in the chronological language which is used to describe linear and cyclic time within the frames of past, present and future. Furthermore, Kairological time is an experience which confronts us with an enigmatic mystery, a time that designates the "right moment" or "critical moment" which could bring life changing possibilities (Crowther, Smythe, & Spence, 2015) while at the same time not excluding that it could be dire and risky (Boer, 2013).

It is important to note that the opposite of Kairos is not Chronos, but *Ákairos* which is the "wrong time and place" (Boer, 2013). The opposite of Kairos, *Ákairos*, is determined by a

series of prepositions. Plato describes in “*The Laws*” an example of Kairos and Ákairos: “*Pleasure and pain, you see, flow like two springs released by nature. If a man draws the right amount from the right one at the right time, he lives a happy life; but if he draws unintentionally at the wrong time, his life will be rather different. State and individual and every living being are on the same footing here*” (Plato & Saunders, 2004).

As Plato describes in the quote above, Kairos is not merely applied to individual life, but also to the state and every living thing (Boer, 2013). Boer explains that the quote from Plato shows the meaning of Ákairos as “*ektos ton kairon*”, which means without or far from Kairos. Boer gives further examples of the propositions that together form the meaning of Ákairos by presenting *apó kairoû* (away or far from Kairos), *parà kairón* (to the side of or contrary to Kairos), *pró kairoû* (before Kairos or prematurely) and finally *kairoû péra* (beyond measure, out of proportion and unfit). Together these senses form the concept of Ákairos and bear the weight of what is outside the moment or zone of Kairos. They are out of place, untimely, unbalanced and non-harmonious (Boer, 2013).

Lee and Liebenau (2002) argue that time is ultimately socially constructed, where the most common understanding is time as a uniform, linear, quantifiable entity divided from events; known as *clock time*. Regardless of how one constructs the understanding of time, we argue that constructionism should be applied to the notions of kairotic time as well. Thus; we construct (or not) time in both *clock time* and *kairotic time*.

Organizational Studies through the scope of Kairos

There’s little doubt that time has been a present concept within the field of research for many years, however the time-aspect have often been set a priori and all too often given the linear properties of *clock-time*. That time is a subject of interpretation yields a complex field of science (Duncheon & Tierney, 2013). However recent studies have explored the understanding of time further based on an understanding of time as (at least in some way) Kairological, often leading to examining *timing*. Some interesting research has been made related to startups. Rämö (2002) discuss this concept, also introducing the concept of a ‘kairic’ feeling for the right timing, which he argue is of much importance for project organizations as they have to handle many unexpected situations; the ability for people to do things at the ‘right’ time. Further he argues that this ‘kairic’ is tacit knowledge, that however professionals have some kind of grasp of. Koku (2002) conducted interesting research on the *timing* of providing information of new-products. Further the research field of new product launches is, not surprisingly, neglecting time-aspects in favor of content.

Previous research on Start-ups

Song et. al (2007) provides some empirical evidence in a meta-analysis of previous research within the field of new technology ventures, claiming that previous research identified 24 success factors, whereas only eight could be deemed homogeneously positively significant. These are Supply chain integration, market scope, firm age, size of founding team, financial resources, founders’ marketing and industry experience and existence of patents for

protection. Partnership and cooperation with larger ventures is considered important and correlated with higher success rate (Shaw, 1990; Song, Song & Benedetto, 2010). Hultink et al. (1997) argues that the success of a new product launch within the industrial sector is dependent on both strategical and tactical decisions. The tactical decisions are occurring after the completion of the product, and are generally concerned with market mix adjustments, such as pricing, branding and marketing. Beard and Easingwood (1996) argues that the process of new product launch tactics consist of four steps; market preparation, targeting, positioning and attack. However none of these paper challenges traditional view on time. Hechavarria et al. (2012) states that Goals direct attention to Goal-related activities, and possesses an energizing power. Goals that are harder incentivize more effort than easier goals, and contribute to persistence. Hechavarria et al. (2012) further state that setting hard, but specific and quantifiable goals are superior to vague goals. Zhixian (2013) argues that a useful goal should be flexible, realistic, extending and rewarding. However, as Hechavarria et al. (2012) argues that the research within the entrepreneurial field is fairly limited.

Defining a Kairos moment

The definition of a Kairos moment has been deluged over time, and differs between authors. To enable the identification, and assess what is and what is not a Kairos moment a clear and understandable definition is needed. We draw upon the most recent notions of Crowther, Smythe, & Spence (2015), Kairos as “*a unique felt-time, or moment that invites new ways of being*”. The reasoning behind the definition is the explicit, yet flexible understanding of Kairos moment. To merely see Kairos as the *opportune* moment provides little insight in organizational behaviour. The uniqueness serves the purpose of hindering to many, insignificant moment to be classified as Kairos, while the need for inviting new ways of being demand the moment not to be unique in a vacuum, but perceived to be preceded and/or followed by change.

Other important definitions

Important to note is that several linguistic choices within this paper might provide ambiguities for the reader if not properly explained. The reader should be observant of three choices and their meaning. First, what is a moment? We do not wish to explore the concept further as such, and therefore define it at a simple way; a moment is experienced, connected to a certain event in space and time. A moment is therefore *not* a process, and we exclude the possibilities for several moments to spatiotemporally coexist. We acknowledge that this might be a narrow definition; however it drastically increases the readability of this text. Second, the term release is ambiguous both within research and within Evici, and could be understood as a process spanning before and after the point in time that a product is introduced to the market. However, from here on the term ‘release’ refer to the moment where InsuranceCorp introduces the product to the market for the first time.

Setting

The subject for this study is the company Evici, a Norwegian start-up within the application development industry. The office is located in Harestua, a small village of 2000 inhabitants, (SSB.no, 2017) 50 km from the Norwegian capital Oslo where Joe, Svein and Björn Arne work operationally. The ideas of the company evolved in 2013 when two of the founders casually met up in New York. Joe and Svein were on separate vacations at the time and decided to meet up as they knew each other from their childhood playing soccer. They met up in Chinatown for a beer and started to discuss a business idea after the realization that they had similar goals and knowledge “match”. The meeting lasted for several hours and the two started to come up with a concept and business plan. After the meeting, neither of the two could drop the idea of starting a company together, and when they returned to Norway they started almost immediately, attracting several co-founders, among them Björn Arne. As of 2017, the operative part of the company consists of the founders and a team of 8 developers located in Warsaw, Poland. Evici are partners with InsuranceCorp, the largest insurance company in Norway. All of the customers of InsuranceCorp will eventually gain access to the application for free.

Servicehefte Bolig

The application is roughly translated to Maintenance checklist for households. The features are divided in three main categories, and are available on both desktop and mobile. First the application provides comprehensive guides for performing maintenance on the items the user owns. Every maintenance object is registered in the application. The guide provides professional step by step manual and picture documentation of certain task is made possible through the mobile platform. The maintenance is ordered by season. This maintenance function provides the user with a toolbox to perform maintenance in the proper way, and gathers all the documentation of the tasks in a cloud-based storage. The second category is the inventory documentation, providing the possibility to register the user's belongings, and tie both receipts and manuals to each individual object. The application also reminds the user when warranties expire, and photos of each object could be added. The third category is the documentation, providing the user with a cloud-storage to tie all the documentation of the user's household. As of march 2017 new users are introduced and guided through the application via a game-like level system where the user advance through completing tasks. The application is based on a subscription-based payment model, where the user pays a monthly fee to access the application.

The launch event

The launch event was initially planned to begin in January 2017. The event is a close collaboration between InsuranceCorp and Evici. The launch event was planned to start with InsuranceCorp to release their application to a few thousand customers, and later on gradually release to the whole customer base of approximately 500.000. The first launch would provide Evici with a solid customer base allowing for monitoring of user behaviour and preferences. For InsuranceCorp, servicehefte bolig was their first system provided to their customers that was not developed in-house. Following the first release InsuranceCorp will launch a

nationwide marketing campaign to inform the general public of the application and its benefits. However, the first release was delayed several times. The delays started with some minor hiccups regarding the registration phase and functionality on several different platform. In February 2017 the Evici sent the final version to InsuranceCorp for the first time, where it was tested by in-house employees. InsuranceCorp found issues with the application leading them to refuse to continue with the launch event. Several changes to the application had to be made, and new functionality increasing the user experience was introduced. During the subsequent months Evici developed the desired functionality, and sent in the final version to InsuranceCorp in April 2017. After a brief verification process the application was released to the first batch of customers in mid-April.

Relevance of the Subject

Evici poses a good case for a field-study of this type for several reasons. First, the access to a small company in such a crucial moment seem to be quite rare, as most studies on new-product launches seem to have a macro-approach (Song, Song & Benedetto, 2011), providing a unique subject to study. Second and even more interesting Evici could be considered an example of a company not driven by Chronological time. First, the founders control how much they work themselves, and no set schedules exist. Further the length of each workday differs drastically and the size of the company provides an arena where the founders must act both executive and operative. Even though a chronological understanding of time exist the majority of activities and acts of organizing are not related to time as a chronological resource. We argue that this present a case of organizing not bound by the bureaucratic structures of the industrialized world where *clock time* is consider the driver of organizing (Rämö, 2002), therefore acting as a counterpart to Chronos-intense organizations. Further the “crucial” situation of being close to a product launch provided insight in a significant process. Last, the case proves to be relevant to the scope of this paper, as the personal and deep understanding of time was not blinded by the share numbers of actors examined.

Methodology

The ethnographic style used in this paper is the realist tale approach called interpretive omnipotence as described by Van Maanen (2011). This style of realist tale allows the author to determine how the observed culture (or organization) is to be interpreted and presented, allowing for reflection and room for the author to discuss and make conclusions on the field material that has been gathered. This approach can also be used to tie the description of a culture to a theoretical problem of interest to the fieldworker. Field data, such as observations and interviews can in this approach be pushed forth as facts to shed light on the topic of interest and the fieldworkers stand on the matter. Hence, the elements of the theory used are illustrated by empirical field data. Van Maanen (2001) further states that selective packaging of field data to exemplify generalized constructs is a standard practice, even if the precise empirical situations in which the field data are developed are possibly less coherent or obvious than the concepts they serve to illustrate. Dividing an organization into different elements dictated by acclaimed theory allows the field workers (observers) to “stand on the shoulders of giants” and use previous research in order to make progress to the theory (Van

Maanen, 2011). The interpretive omnipotence style of realist tales promote closing down or nailing down an interpretation without allowing alternative views to come into view. Hence, the author (narrator) speaks for the studied group (organization) as a passive observer who travels across the setting in order to tell the story of events (ibid).

Data Collection

During the period of mid-January 2017 to the end of April the same year, the ethnographic study of Evici began close to a scheduled release of their application to the market. The main sources of data were collected through interviews, observations and field notes. The interviews were conducted in order to gain a historical perspective on the organization as well as gaining further understanding and insight to the observations. The interviews were conducted with the main funders of Evici as well as with the head of the design team in Poland. The interviews were made both face to face and through skype depending on the location of the interviewers and the interviewee. The interviews began with a promise of having the right to be anonymous, a statement concerning the interest in studying the company and one or two questions about the interviewee's background. In order to make interviews that could be compared and analyzed in a similar manner we conducted a list of subjects and questions that worked as a guide for our interviews (Bryman & Bell, 2011), which ensured that we covered all topics in each interview. The interviews lasted between 30-60 minutes and were complemented with observation notes. The length of the interviews allowed us for deeper understanding of the topics and gave us the opportunity to access deeper levels of personal experiences of the interviewees. The shorter follow up interviews, and interviews during the observation were mostly concerned with gaining deeper understanding of a specific phenomenon, and included one or two questions. All the interviews were recorded and transcribed which is preferable as the interviewer could focus on listening on the interviewee and asking attendant questions instead of focusing on taking notes (Bryman & Bell, 2011). However, some notes were taken in terms of keywords in order to make the transcribing process easier by providing a framework of keywords that later would be the main points in the analysis.

The observations were mainly conducted at the office in Norway, but also consisted of attending several meetings in Oslo. Furthermore, the observations were conducted with the intent to cover the everyday work before, during and after the launch event. However the launch was delayed, leading all the observation to occur prior to the launch. The founders had all given their consent to these observations and were informed that they at any time could claim their right to be anonymized. As argued by Silverman (2011), it can be unethical and even dangerous to assume that consent from one person is sufficient when observing a group of people. Furthermore the role as observer had to be approached carefully to avoid interrupting work activities. During the observation the observer was assigned a designated spot within the office, and got the possibility to participate as audience to most meetings and conversations. We observed as audience on meetings and conversations and observations as observer-as-participant when going through their databases and launch plans (Baker, 2006). Furthermore, we were invited to attend informal gatherings such as lunch and coffee breaks. The employees showed us around the office and allowed us to go through files and

documents in order to bring understanding to their organization. During the observations the observers were several times asked to do easier tasks, actively participate in meetings and workshops and provide their input in discussions. During the observations notes were taken on what each of the founders were doing, and the content of conversations. However, a large part of the observed time was filled with monotonous work, where the observer helped with smaller tasks. After certain events shorter interviews were conducted to gain deeper understanding of each event. Further we were allowed access to the online-communication tool used in the day to day work, and met the founders several times out of working-hour. At the end of each day a short summary-interview were conducted to ensure no events during the day were missed. In total we conducted 80 hours of observation, three formal interviews and several informal encounters. Below the observations and interviews are summarized.

Type	Quantity	Total Length (hours)
Observation at Evici office	11	88
Observation of meetings	3	9
Informal gatherings	5	2
Physical interviews	2	2
Skype Interviews	1	1
Phone interviews	3	1

Data Analysis

After transcribing the interviews and going through our field notes, we coded the data and categorized it according to themes (Martin & Turner, 1986). During this process we found that the ‘time’ was the most prominent theme, present in several organizational aspects. However, the concept is wide and included everything from working-hours, deadlines and historical events. We decided to further explore the data and broke down the theme into smaller groups. The re-grouping of data suggested that the understanding of time was important and contributed to the process of organizing within Evici. Further the regrouping yielded cases where time was understood as non-chronological, where certain periods were attributed more value than other. These notions introduce the concept of Kairology, where the whole process was categorized through a Kairological scope. However we realized that a definition of a Kairos moment was needed. The definition was designed, with inspiration from Crowther, Smythe, & Spence (2015), as *“a unique felt-time, or moment of time that invites new ways of being”*. With the help of the definition we again categorized the data into what was, and wasn’t defined as a Kairos moment. We acknowledge that the subjects was unaware of the concept of Kairological time, however the focus through the paper will be on how they perceived and constructed moments. Several events and moments were therefore

excluded from the paper as they did not meet the requirement of being a Kairos moment, leaving four themes were Kairos moments prominent in regard to the process of organizing. These four themes were then categorized from the temporality of the Kairos moment in regard to the present, yielding Kairos moments in the past, present and the future. These four moments were investigated in detail, focusing on how the Kairological understanding contributed to the process of organizing.

Findings

The analysis of the data suggests the presence of a Kairological understanding of time in Evici coexisting with the perception of “*clock time*”. This claim is supported by the fact that several moments were constructed providing examples of what we define as a Kairos moment. These moments proved to contribute to the process of organizing in different ways. Throughout the analysis our definition of a Kairos moment as; *a unique felt-time, or moment of time that invites new ways of being*, was used to identify Kairos moments. It’s important to note that the subjects of the study are unaware of the concept of Kairos, and that the definition decides whether a moment is considered to be a Kairos moment. The findings are presented according to their temporal relation to the present. First, we identified several moments in the history of Evici that we defined as Kairos moments. These moments are connected to several acts of organizing. Second, we argue that an event was indeed experienced in a Kairological sense in the *now*. Further several efforts were made from the founders to attribute a meeting with characteristics coherent with our definition of a Kairos moment. Finally, the data provides evidence that future goals were constructed as Kairos moments, contributing to the process of organizing with an almost sole focus on activities connected to the goal. In the following sections we analyze these moments in further detail.

Kairos moments in the story of Evici

“*Who are we but the stories we tell ourselves, about ourselves, and believe?*”

-Scott Turow

Few academic researchers oppose the presence of Kairos moments in the past where Czarniawska (2004) argues; “*In organizations I have visited, chronological accounts were raw material for kairotically organized narratives*”. Metcalf (2006) further argues that Kairos is a heroic and individualistic concept which has been used to explain how individuals tell stories of themselves and how they reach success, often against the odds, how they managed to read the signs and seize the opportunity that led to their success. In this part we identify several Kairos moments in the story of Evici and suggest that the story of Evici is *not* understood as chronological and that these Kairos moments contribute to the process of organizing.

“Joe, I’ve actually sat down and talked with him in USA, I was on family vacation and Joe was a month in USA, so we met, on Manhattan and sat down and discussed

this solution with Joe and then Joe also introduced the measuring device we could use together with the solution. That was how it started.” (Svein)

From the founders' point of view, the company originated from the encounter in New York. It's important to note the last sentence in the quote above, clearly stating that the beer started everything. After the beer nothing would ever be the same for any of the founders. This provides one first notion that the story of Evici is not depicted as linear, but consisting of a series of important moments that shaped the company. The starting point of the collaboration with InsuranceCorp provide further evidence that certain moments in the story of Evici have Kairological characteristics. With the help of a friend employed at InsuranceCorp, the founders got the opportunity to present the idea of the application to representatives high in the corporate hierarchy. The pitch was successful and soon after the collaboration with InsuranceCorp began. Joe states: “*So we did that, and then the ball started rolling. [...] And then we thought, we shoot the golden bird, so we'll put all the eggs in this basket.*“. This shows that the founders identified the importance of a big partner, much in line with previous research suggesting partnership with a large company being a success factor (Shaw, 1990; Song, Song & Benedetto, 2010). The Kairological view emphasize *opportune* moments (Heeda & Törnroos, 2002), certainly represented in this case. Furthermore the event leading up to the founding of Evici Poland suggest a Kairological corporate story. In the beginning Evici hired Polish developers as consultants through an outsourcing firm. However due to external conditions the founders saw opportunities to tie the developers closer and “seized the opportunity” by starting a daughter firm in Poland. The told story of Evici is disconnected from specific dates, and the founders often seem to have forgotten the temporality in terms of *clock time* attributed to each moment. The way these moments are described, suggest that they were constructed as Kairos moments. First, the three moments were indeed understood as unique, as the founders both attributed them with high symbolic value, as well as included these specific moments in several discussions as well as interviews. A presence of luck, or *timeliness* was also present, where the specific events were in a way, captured. However the three moments differ in terms of spatiotemporal existence, where the beer is connected to a specific place, while the funding of Evici Poland lack a specific spatiotemporality. Further, the ramification of each moment suggest that there were indeed a new state of being followed by each event that significantly contributed to the process of organizing. First the beer set the foundation for the roles of the founders, and acts as a starting point for the whole company. The subsequent years, Joe and Svein worked full-time with the product, originating from the meeting in New York. This Kairos moment thus did not only start the company as such, but defined the roles of the founders. Second, the events leading up to the collaboration with InsuranceCorp had severe consequences in how the process of organizing played out. Routines had had to be adapted, and processes were forced to follow the more bureaucratic work-flow of InsuranceCorp. Finally the founding of Evici Poland had the consequences of a changed formal organization, where the developers were given even more significance and responsibilities. The three moments further differs since the beer was not directly followed by the signing of a formal contract. The three Kairos moments described are indeed important, and contributes to the everyday process of organizing, and shaped the way Evici organizes from several aspects. The chronological aspects to *clock time* in the history of Evici are

seemingly missing, and no significant value is assessed to the date of each Kairos moment. It is indeed a present intersection with Chronological time; however the intersection itself is unimportant, overshadowed by the Kairos moment.

Kairos in the present

“It is during our darkest moments that we must focus to see the light”
-Aristotle

The findings suggest that a Kairos moment can also be constructed *in praesenti*, meaning that actors can construct a moment of Kairos as its happening. For an event, or moment to be attributed the characteristics to suggest that it's understood as a Kairos moment, we argue that two things are of importance. First, the moment must be strongly felt to be *unique*, much like the fundamental feeling of “now” as argued by Heidegger (1992). Further a Kairos moment must not be mistaken as related solely to feelings of opportunity; both risky and dangerous feelings could be associated to a Kairos moment (Boer, 2013). Crowther, Smythe, & Spence (2015) relate Kairos to a “critical moment”. Second, to *in praesenti* experience a Kairos moment it must be understood, right there and then, that the moment is followed by a new state of being. To exemplify; even though the moment when the workday ends indeed invites new ways of being, it is not unique, and even if the passing of a friend is filled with emotions and uniqueness, it does not necessarily lead to changes in *being*. However, it's likely that a near death experience would be constructed *in praesenti* as a Kairos moment. Czarniawska (2004) regard it improbable that a Kairos moment could be experienced in present time, only created. However, Noss (2002) argues that although the human consciousness is bound to operate in present time, it's able to create time perspectives overlapping both past and present time - the perceived *now* includes the constructed *future*. Therefore we argue that an experienced change in the perception of the future could result in experiencing the now (*in praesenti*) as a Kairos moment. Further it's important to note that a Kairos moment constructed in the future or past is not necessarily understood as a Kairos moment when it happens. Within Evici, the findings suggest that one specific event stipulates a good example of a Kairos moment experienced *in praesenti*, namely when InsuranceCorp claims that the application isn't mature for the market. Important to note is the fact that the subjective outcome of a moment is not of interest in this paper, only how contribute to the process of organizing - we do not want to attribute value to certain outcomes. However, the construction *in praesenti* of the future is central.

An Unexpected Event

This moment in the story of Evici starts when the release is past its initial deadline, however the founders believe that only small improvements and de-bugging have to be done. Before InsuranceCorp will release to their first batch of customers, they will test the application internally. Svein receives a phone call from an InsuranceCorp representative who suggests that the application is not mature enough for the market. The founders react emotionally and become angry as the representative brings up issues that are new, and should have been discovered long ago.

Svein enters the room after a phone call with InsuranceCorp. He's clearly upset. They claimed that the application was immature, and that it's too difficult to register objects. The environment shifted from calm to stressed. Joe states that this could delay the release with more than a week. (Observation, 17 January, 2017)

Note that the perception of the future, despite any outcome per se, has changed. Prior to the phone call, the founders thought that the release were very close, and would occur in a matter of a few days. This was naturally perceived as very negative. Drawing on the notion of Noss (2002) a perceived change in the future could indeed have a huge impact *in praesenti*. As *new state of being* not solely refer to a better state, we argue that the founders realization that the release would be delayed contributed to the notion that the event were going to be followed by something new although the nature of the future was uncertain. What changed *now* was the perception of the *future*. It was unclear what the actual outcome would be, however the consensus was that significant resources had to be put into fixing the issues at hand, constraining possibilities for continuing previous work. Furthermore the founders identified possible changes in the state of the collaboration, as InsuranceCorp late in the process commented on 'new' things, leading to notions that they might never be satisfied enough with the application, leading to a higher level of uncertainty. The uniqueness of the moment relates both to the emotional response, but also conversations held in close relation to the event; "*Something this significant hasn't happened in months*" (Joe). The quote suggests that this particular event was indeed understood as unique. Simply discovering the construction of a Kairos moment *in praesenti* provides little insights in regard to the process of organizing. However the findings suggest that a *in praesenti* Kairos moment affect the process of organizing. First, during the Kairos moment the behaviour of the founders changed radically, where they became both more emotional and stressed, as well as more solution oriented. The phone call was followed by a direct meeting with the Polish developers where possible solutions were discussed. Second, as a later part will discuss in more detail, the event led to a big change in the organization of work as subsequent period almost solely consisted on activities aimed to satisfy InsuranceCorp. Finally, *in praesenti* Kairos moments suggest that time in the present is not understood as solely linear, chronological, *clock time*.

The Case of a Kairos Meeting

"I will prepare and someday my chance will come."
-Abraham Lincoln

A commonly used depiction of Kairos as the *opportune moment* is a scene where an archer aims at a target, but must shoot through an opening in a moving wooden board. Regardless of how perfectly the archer aims, the arrow must be shot at the perfect time to hit the target, suggesting a spatiotemporal crossing between Chronos and Kairos time (Heeda & Törnroos, 2002). However, our definition of a Kairos moment disregards the *opportunism* of the former depiction to more flexibly explore the understanding of moments, good or bad. Simply; a moment could be perceived as a Kairos moment regardless of the perceived ramifications of the outcome. However it would be illogical to exclude an inherent stride from the founders to

do things at the *opportune* moment - organizing includes trying to do things in the right time. This following part explores an event where the founders take certain actions to ensure a specific outcome of a meeting. The findings suggest that the actions taken enhance the two aspects of a Kairos moment, the *uniqueness* and the *invitation* to new states of being. The *uniqueness* was enhanced through bringing the Polish developers to Norway and through the choice of venue, while the *invitations* to new states of being were enhanced through careful preparations and a clear, outspoken aim with the meeting. Therefore we argue that the founders tried to construct the meeting as an event that by our definition is a Kairos moment. The following part will examine and analyze the events prior to, and during the meeting.

Preparations

The story of the meeting starts when the founders are in a difficult situation. InsuranceCorp is not satisfied with the application and need several improvements in order to release the application. The founders naturally want the application to be released as soon as possible, but do not possess the adequate information in regard to what InsuranceCorp wants. A previous meeting with InsuranceCorp had been held, however the outcome did not provide clear directives on what to develop, leading the founders to be both stressed and emotional.

“We had to be even more concrete on what they expected to get, and what they meant wasn’t good enough with the solution to go to the market. We were.. Both, what to say, pissed off, and irritated that it surfaced as late as it did, but at the same time we do not have any other choice than to listen to them, because if they do not want to go to the market with the solution, we’ll not reach the market with the solution. And it’s also a challenge when you’ve come so far in the process that the funding is harder. That they regardless pushes the break, even if they know the economic situation, and that we in the starting point should have launched before Christmas. Then we come to January and they, once again, postpone. Our goal was that we had to agree about what should be included in the MVP solution, Minimum Viable Product. So that we didn’t need to have this discussion again in a few months” (Joe)

The above quote provides three important notions. First, there was a fear for further delay as InsuranceCorp clearly did not consider the economic situation of Evici. Second, the understanding was that the product at this point was, in the founders’ opinion, good enough to go to the market. Last, uncertainties in regard to what InsuranceCorp really wanted were present, making it difficult to proceed with the development. As the above quote shows the desired state would be to specifically know what InsuranceCorp wanted, and develop it in order to release in the near future. Furthermore there were some communication problems due to the geographical spread of InsuranceCorp, the founders and the developers.

“...we had to get the graphical designers and UX designers from Poland and the development chief there, over to Norway, to hold a meeting to discuss, a workshop to discuss what we should actually make. We had to be even more concrete on what they expected to get, and what did they mean wasn't good enough with the solution to go to the market.” (Svein)

As the above quote suggest, the founders needed to reach an agreement with InsuranceCorp on what to develop in order for InsuranceCorp to release. The vagueness of what InsuranceCorp wanted contributed to a state in which the founders could not develop anything specific, and the desired state was to be able to start developing features. The founders decided that a new meeting with InsuranceCorp had to be held where this had to be decided. Prior to the final meeting the developers had been visiting Norway for two days. The first day was spent in collaboration with InsuranceCorp brainstorming what functions that had to be included in the MVP (Minimum Viable Product), realized in a document consisting of many topics of possible improvements. The second day was spent in the office of Evici, consisting of a workshop followed by development of prototypes. During the workshop documents from the prior day was examined, and possible solutions were discussed. During these two days the aim of the meeting was emphasized several times, where all actors agreed that the goal was to satisfy InsuranceCorp with as little efforts as possible. The preparations before the meeting were taken to make sure that the outcome of the meeting would result in a concrete decision on what should be developed. Analyzing these actions through our definition of a Kairos moment suggest that the founders tried to enhance the *invitation* aspect. By preparing interactive prototypes, and create a platform allowing change during the meeting the founders believed the representatives from InsuranceCorp would be incentivized to decide on what to proceed with. Approaching these preparations with the definition of a Kairos moment suggest that they were done to attribute the meeting with an *invitation* to new states of being. The founders further decided to host the meeting at Hotel Opera, a high-end Hotel in Oslo. A whole work-day was reserved in a large conference room, and the participants were served a lunch-buffet. The developers were also present during the meeting, which was the first time they met any of the InsuranceCorp representatives. Comparing to prior meetings, the venue and actors was significantly different. The preparations made supports the notion that the founders wanted to make the meeting a *unique* moment, thus suggesting that efforts were made to create what we define as a Kairos moment. We argue that the meeting organized by the founders was created in such a way that it was a *unique felt-time or moment that invited a new state of being*.

The Meeting Unfolds

The meeting started quite relaxed and informal, discussing topics that were out of the scope of the agenda. One of the representatives from InsuranceCorp arrived late due problems with the subway. The developers struggled with getting the software that shows interactive prototypes to work. After a while the last attendant arrived and the formal meeting started.

Joe talks decisively about results, that they have to go through them, discuss and find a solution that does not compromise the foundation of the application. Joe states that the goals for today should be to find a way to go, and solve the issues with the application. (Observation, 3 February, 2017)

Note that the meeting starts with a clear agenda, and the founders several times expressed that they had to decide on specifically how the development should proceed. The founders

emphasized the goal of the meeting paving the way for what to develop several times. The documents from previous workshops were discussed, and ten topics that needed improvement were written down on a board. These topics were then further discussed, and later evaluated from how many workdays each would consume. The developers did not take a lunch break; instead they quickly configured existing prototypes. The prototypes were later presented which the representatives from InsuranceCorp gave standing ovations. In the end of the meeting the founders concluded on what functionalities that they would develop in the close future, and how many workdays it would take to complete, and the representatives agreed. The meeting concluded with set prioritizations in regard to what was supposed to be done in the close future. During the meeting the founders emphasized that they had to leave with instructions on what functionalities to develop. This behaviour was not present during prior meetings.

As the findings show, the process of organizing prior to, and during the meeting was driven by the aim to concretely know what functionality to develop in order for InsuranceCorp to release. We argue that the founders, in order to reach the desired outcome created the meeting both *unique* and *inviting* to change, thus coherent with the definition of a Kairos moment. These efforts contributed to the process of organizing in three ways. The first contribution was the spatial movement of actors where the developers and founders worked in the same place for the first time. The second contribution was the way of organizing the development of a prototype. Prior to this event, the process of developing prototypes had been more time consuming, often spanning over several months. However, the prototypes presented at the meeting were developed during merely two days. The third contribution to the process of organizing was reflected in the prolonged days, where the founders and developers worked until late at night. We argue that these contributions to the process of organizing reflect a non-chronological understanding of time, where a specific event, rather than the passing of *clock time* is most important.

Kairos Moments in the Future

“The entrepreneur always searches for change, responds to it, and exploits it as an opportunity.”

- Peter Drucker

Goals serves as an intuitive example of a Kairos moment constructed in the future. However, for a goal to be a Kairos moment according to our definition, it must be both *unique* and *inviting* a new state of being. To exemplify; a goal of stop eating candy to lose weight would by itself not possess the attributes of being a Kairos moment. However, the goal of reaching a certain weight, and an understanding that this provides a new state of well-being and self-worth might be reached, the goal is constructed as a Kairos moment. We therefore suggest that the particularities of the state must be specific, and occurring in a moment rather than a process to be considered a Kairos moment. Sabelis (2002) argues for the importance of the *compression* of time, which in many ways fit the changed behaviour as the chronological time between the present and the goal is decreasing. Sabelis (2002) continues by arguing that if time is compressed, it provokes a change in the duration of a work process. However, even

though we agree with the statement, we argue that as the temporal relation to the goal is socially constructed (Duncheon & Tierney, 2013) and the compression of time is not dependent on chronology.

In the case of Evici, we suggest that the founders understood the release as a Kairos moment, thereby it contributed to the process of organizing in regard to the work tasks, decision making and work intensity. As soon as the release was understood as an important moment, a de facto goal was set - to get InsuranceCorp to release, followed by goal-oriented actions. Therefore we argue that the Kairological understanding of time was the main contributor to the process of organizing. Further the findings suggest a non-chronological relationship between work-intensity and the compression of time, emphasizing that the understanding of the state of the release, rather than the chronological distance to it contributes work-intensity. By attributing a state of *Ákairos* to the release the understanding of this phenomena is further explored. The findings suggest that the release was subject to constant renegotiation and that the understanding rather than chronological temporality decides the effect on organizing. The following part will begin with describing the relation to the release prior to the initial deadline, and continue with describing the construction of the release as a Kairos moment. Finally the concept of *Ákairos* will be used as a tool to further explore the state of the future release *in praesenti*.

Constructing, Reconstructing and Renegotiating

Discussions about the concept of a release, and the upcoming release for Evici. Joe suggest that it's a long process and that it's unclear when it will be finished, or when it start for that matter. However the deadline for the first release is in early 2017. (Observation, November 25, 2016)

It's important to note that the release at this point was considered a small part of a larger process - the launch event. The launch event included the release to the first batch of the customers of InsuranceCorp, as well of the gradual release to the whole customer base and nationwide marketing efforts. Nevertheless the founders understood that the first release had to be realized in order to set the launch event in motion, but the concerns were focused on the process itself rather than the starting point. At this point the embodiment of Kairos was represented of the goal of reaching at least 20.000 paying customers. That number of customers would provide economic stability and prove that there was a big enough demand for the product to legitimize expansion to the Scandinavian market.

As priory stated, subsequent to the initial deadline of the release, the founders were confident that InsuranceCorp would soon proceed and release the application. The environment was calm, and most discussions held within the office were concerned with future improvement of the application. Even though the release was believed to take place in a few days, the founders' work-day was not solely filled with activities directly linked to the release, and the release was at this point never described as a concrete goal. However, the incident where InsuranceCorp did not approve the application and delayed the release led to a changed perception of the future, and the perceived temporal position of the release moved further

away – the founders did not know when InsuranceCorp would release. Subsequent to the incident the release was renegotiated and extracted from the process of the launch, and viewed as an independent entity. Joe states: “*now the goal [to get InsuranceCorp to release] is to just reach the goal as soon as possible*”. The release had been reconstructed from a part of a process into a concrete goal, suggesting increased *uniqueness*.

Svein talks about the importance of the release, that if it occurs too late the money would have ran out. The understanding is if they just release soon, everything will go well, but the success is dependent on when InsuranceCorp releases. (Observation, 19 January, 2017)

The above observation suggests that the success of the company is dependent on the release, but also that it's followed by a new state of being. We argue that the release at this point indeed was constructed as a Kairos moment. The following period was characterized with a sole focus on working with activities in relation to the release, and the discussions of improvements of the application was replaced with thoughts on how to get InsuranceCorp to release as soon as possible. The finding thus suggests that Evici was organizing and focusing their work according to the release. The release as a Kairos moment further contributed to organizing in regard to decision making and prioritization.

Svein, Joe and Björn-Arne discuss the claims that InsuranceCorp made of pre-filling rooms with items [one of the functions that need to be improved in order to release]. The founders claim that it's a bad idea to do it that way, maybe with some objects but not with every object. People have different things in their room, and creating a template is hard. (Observation, January 17, 2017)

Note that they do not agree with InsuranceCorp in this matter. However the functionality quickly were developed and implemented. Furthermore it's important to note that the founders did not believe that InsuranceCorp possessed more knowledge, or were more suitable to correctly predict what the users actually wanted. Therefore we argue that the release constructed as a Kairos moment contributed to this particular decision. Furthermore it suggests that the prior Kairos moment were deconstructed. Consider this; if the decision was affected by the goal of reaching 20.000 customers it would be irrational. The rational behaviour would be to strive for improving the application, which this decision directly contradicts. Expanding this rationale to the case of the ‘gamification’ of the application provide further evidence that the release as a Kairos moment contributed to decision making. InsuranceCorp had suggested that the user experience had to improve, and a ‘game-like’ introduction could be a good solution to this. The founders started to develop and implement this feature despite not liking the idea, considering it to make the application worse and perceived as ‘ridiculous’. The findings suggest that the reconstruction of the release from a part of a process to a Kairos moment contributed to the process of organizing and decision making within Evici, and as most work related activities were related to the Kairos moment, we argue that Evici organized and took decisions according to the release. However, the organizing in the period prior to the release was not linearly affected by chronological time. At certain points the release was renegotiated and perceived as taking different temporal

positions, and through this affecting the organizing processes. This will be further explored in the next part.

Introducing *Ákairos*

We argue that constructing the release as a Kairos moment contributed to the process of organizing. Examining the release through a Kairological perspective shows that the understanding of, rather than the release itself is of importance. The findings suggest that goals (as the release was constructed as one) constructed as Kairos, *unique* and *inviting* to change, provide incentives for the organization to act accordingly to the goal. However, the impact of a specific future Kairos moment is not solely bound to its mere existence - every Kairos moment does not yield the same organizing power. Furthermore, the findings suggest that notions of time compression does not apply in this case (Sabelis, 2002) since the work-intensity did not linearly increase as the release temporally approached. The time spent at the office and working from home was related with the state of the release. Prior to the meeting with InsuranceCorp, the founders were insecure on when, or even if the release would take place.

Joe is worried that if InsuranceCorp does not approve of the application this time [during the meeting], they will be caught in state where they will never approve it. The funds will then simply run out. (Observation 1 February, 2017)

The worries reflect a perceived future with potential devastating outcome if InsuranceCorp does not release. As previous findings show, Evici almost solely organized according to the release, furthermore the working-hours were very extensive and the founders could be seen working long after office-hours. However, subsequent to the meeting the environment changed, and working-hours shortened. Evici still organized and focused their efforts toward activities related to the release, but discussions were held in regard to the future in a larger extent. A short period of time before the release, the environment within the office was even calmer. In accordance to the notion of time-compression (Sabelis, 2002) the complete opposite should occur, where less time yields more work. To explain this phenomena an extended interpretation of Kairos have to be applied, as we argue that time is not compressed linearly, but dependent on the position of the Kairos moment. One important notion have until this point been held out of the discussion, namely *Ákairos*. As Kairos can be applied to all entities, *Ákairos* provide notion of the state of these entities. Kairos is depicted by the ancient God, and the state of *Ákairos* describes his position (Boer, 2013). In this particular case, Kairos is an embodiment of the release, and thus relation to Kairos in any given moment yields *Ákairos*. Therefore, if a Kairos moment is constructed in the far future, Kairos is out of reach, and as the findings suggest out of mind. We argue that the impact of the release constructed as Kairos moment is affected by the state of *Ákairos*. The state of *Ákairos* describes the 'untimeliness' of a certain moment, embodied in the case of Evici as the delay of the release. However, as the state of *Ákairos* is perceived *in praesenti*, the focal point is the perception of the future in the now, leading the unfolding of events being central rather than the passing of chronological time. Before the meeting the future was much more insecure, and portrayed negative.

Joe states that “maybe” there’s a possibility for external funding. He expresses that it’s not something they want as they would lose control over the company. However it’s something to consider due to the financial state they’re in. (Observation, 1 February, 2017)

The observation suggest that the founders suddenly saw the possibilities of a future where the application was so delayed that external funds had to be raised. At this point we argue that the state of the release provides an example of *apó kairoû*, far from the *opportune* moment. Even though chronological time passes toward this state, the decisions that the meeting yielded provided security and the belief that InsuranceCorp would approve the application and release in the near future. Simply put; the understanding of the state of the release in a given moment contributes to the process of organizing and work-intensity, not the passing of time. Furthermore the actual moment when InsuranceCorp released the application provided one last renegotiation. The founders did not react significantly, and work seemed to proceed as usual, suggesting that the moment was not experienced as a Kairos moment during the actual moment of the release.

As evident by the findings, the process of organizing within Evici is not mainly driven by a Chronological understanding of time. The concepts of time compression (Sabelis, 2002) suggest that work-intensity should increase as the chronological distance to the release decreased, a phenomena not present in this case. We argue that the unfolding of *clock time* does not drive time compression, but rather the unfolding of events and construction of the future. This becomes evident since time seemed to ‘decompress’ subsequent to the meeting, leading to decreased work-intensity. Furthermore we argue that the release drove the process of organizing since almost all actions were in close relation to the release. We do not claim that the goals should be set completely disregarding the notions of Hechavarria et al. (2012) and Zhixian (2013), or other traditional views on setting goals. However we argue that the importance of the constant renegotiation of goals should be considered. The findings provide interesting notions in regard to this phenomena, where the understanding of the release changed over time. Finally the findings provided notions that the *timing* of the release was more important than the content, as the founders was mostly concerned when the release would happen rather than what activities it would consist of.

Discussion and Conclusion

This study has through an ethnographic approach examined the events leading up to a first product launch in a startup company. By observing the day-to-day work as well as meetings and informal gatherings, insights in the process of organizing was gathered and then analyzed. Through the implementation of our definition of a Kairos moment as; “*a unique felt-time, or moment, that invites new ways of being*” we found several moments in the past, present and future that serves as examples of such moments. These moments were then analyzed in terms of how they contributed to the process of organizing.

Our first aim with this study is to examine how time is constructed within a startup company. The findings suggest that time was not solely constructed in a Chronological manner, and that

time was constructed in a non-chronological way. We found several examples of moments that serve as examples of what we defined as a Kairos moment. The founders told the story of Evici as a series of Kairos moments, suggesting a non-chronological understanding of the past time. Further the findings suggest that a Kairos moment can be experienced *in praesenti*, where the event of InsuranceCorp stating that the application was immature, was interpreted both as *unique* and *inviting* to new states of being as it occurred. Therefore posing as yet another example of what we define as a Kairos moment. The events prior to and during a meeting suggest that the founders took deliberate action to create the meeting as an event which served as an example of a Kairos moment. Lastly, findings suggest that the release changed from being seen as a small part of a greater process, to a *unique* event followed by a big change. The findings suggest that time is constructed Kairologically, consisting of several Kairos moments.

Our second aim was to investigate how the understanding of time contributes to the process of organizing. As the process of organizing is a wide concept the focus has been on what the founders did and how they organized their work. The Kairos moments in the story of Evici was attributed both symbolic and formal value, where these significant events led to Evici organizing in certain ways in regard to actors, work procedures, collaborations and formal structures. The *in praesenti* Kairos moment had direct effect on the behaviour of the founders where they became emotional, but also focused and solution oriented. As presented in the findings, we argue that the meeting served as an example of a Kairos moment, contributing to the process of organizing. The actions taken before and during the meeting were driven by the desire to create the meeting in a specific way. The founders brought new actors and chose a unique setting, as well as preparing systems, prototypes and emphasizing the desired outcome. The release was reconstructed from being a part of a process to a concrete goal, where we argue that the goal, and therefore the release, became an example of a Kairos moment. Subsequent to the renegotiation of the release, almost all work activities were performed in order to release as soon as possible, therefore contributing to the process of organizing. Further the goal was subject to re-negotiating, where the findings suggest that the constructed temporal position of the release, rather than time compression, contributed to work-intensity.

Our main contribution to organizational studies lies in that we focused on Kairological experienced time rather than chronological *clock time*. We contribute to Kairological studies of time in organizations (Berger, 2015; Koku, 2002; Jones et. al, 2004) by focusing on Kairology as moments rather than a matter of *timing*. This approach led to contributions in form of showing a presence of Kairos moment within an organization, as well its relation to the process of organizing. Opposed to previous research (Czarniawska, 2004) we further contribute to time studies by showing that a Kairos moment could be both experienced and observed. Where previous researchers have focused on the properties of a goal (Hechavarria et al, 2012; Zhixian, 2013), we contribute to research by focusing on how a goal is constructed and understood. We do so by connecting a goal with the concept of a Kairos and *Àkairos*, showing that chronological time is not the sole contributor to its enactment. Finally

we contribute with an in-depth observation of the events leading up to a first product release, providing a practical example of a company organizing toward an important event.

The main limitation of this study is the subject, as Evici poses somewhat of an outlier. The founders of Evici are few, and have the power to directly impact the process of organizing according to their own will and few overarching organizational boundaries were present. We acknowledge that the reality within Evici might differ significantly from larger companies in terms of the construction of time and work procedures. Finally the founders had high personal stakes in the company, as a failure would lead to severe personal economic consequences, opening to the possibility that a regular employee would react, and construct time differently depending on context.

The limitation of the study suggests that similar research should be done in different settings. We do not want to claim that Kairological time will be prominent, and provide explanatory value in every organization and situation. However, within smaller groups with similar work processes to our case, we suggest a Kairological approach to achieve understanding of what contributes to the process of organizing. We suggest that future research should be conducted on project groups using Kairology and Kairos moments to explain the processes of organizing. Further we suggest that the relation between a Kairos moment and a goal should be further examined. The subject of such a study should be free from the high personal stakes as present in our case, examining if a goal with the characteristics of a Kairos moment provide an increase in goal-oriented actions.

To conclude, the findings provided a notion that release was not experienced as a Kairos moment when it happened. This provides a baffling, yet sad notion. What if the whole process studied will be forgotten as the story of Evici is told as a series of Kairos moments. Was the release constructed as Kairos moment a mere case of becoming without being? We therefore suggest that more ethnographic studies should be conducted to capture important, otherwise possibly forgotten phenomena.

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