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David Boje, Ph.D.
Professor, Author, Husband, Colleague, Friend & Storyteller Extraordinaire!

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Micro/macro six-point spiral of cross-cultural communication

By Heather L. Baca-Greif & Marisol S. Jensen

The purpose of this article is to examine the issue of knowledge management from a cross-cultural perspective, exploring ways in which multi-national enterprises (MNEs) may be better able to meet some of their communication challenges. This article presents an exploratory case study of Grundfos; a Danish based MNE, specifically focusing on the relationship between R&D Headquarters and the Indian R&D subsidiary. Grounded theory is applied to connect theory to what is happening in the 'real world' of business practice. Hermeneutics is also applied; continually analyzing and reanalyzing theory and practice, for the purpose of presenting the most informed understanding possible of the issues discussed. Conducting semi-structured interviews in both Denmark and India has also been found useful for the purpose of obtaining a better understanding of the issues being dealt with, while probing for additional issues that could be of importance. This article presents a micro/macro six-point spiral of cross-cultural communication. On the micro level, it is proposed that cognitive psychology can offer insight by focusing on intra/inter personal human characteristics, exemplifying a need for process habitualization, face-to-face communication, and three forms of trust. On the macro level, it is proposed that recognizing and understanding complexity can help firms by expanding these characteristics into inclusive and expansive practices, namely having a goal-vision orientation, a pit group of facilitators, and a web of confidence. The article explores current literature on knowledge management, and as an area that is becoming increasingly relevant for businesses worldwide, this literature promises new insights for a broad array of management practices. It is understood that context (in time and space) is important both for understanding and for the effective application of practices. Therefore, the macro-level practices that are described in this paper are understood in the specific context of the particular case study presented, and may not be applicable for all or even most MNEs generally. Managers of today's MNEs may be able to learn from a better understanding of the individuals that comprise the chaotic global environment in which they find themselves, where the communication choices made between and among individuals are of extreme importance. This understanding of individuals may aid MNEs to create similar or different practices than those presented in this article, for the purpose of facilitating more and better cross-cultural communication. The landscape of cross-border management is neither straightforward nor automatic, and attention is needed to be drawn towards communicational behavior that is often taken-for-granted. This paper explores the possibility that cognitive psychology can offer insight on a micro level, focusing on basic human characteristics which become magnified within the context of cross-cultural communication; and further that complexity and knowledge management can aid on the macro level by directing attention to practices which incorporate individual characteristics and expand them in a space where new ideas and different meanings create synergy rather than destructive cycles of activity.

Keywords: Knowledge Management, Cognitive Psychology, Complexity, Cross-Cultural Communication.

Introduction

When competing in today's global marketplace, multi-national enterprise (MNEs) face a number of communication choices. Which company values are most important for a company to communicate internally, and how will they be interpreted in cross-border subsidiaries? How will these similar or different interpretations of values affect performance? To what degree should subsidiaries follow general company policies and practices, and to what degree should they adapt their own mechanisms for communication? How can communication best

take place, when key members of the organization are physically located in different places around the globe? The very idea of cross-cultural communication deals with collaboration between individuals, where the communication choices made between and among individuals and the contextual underpinnings are of extreme importance.

Companies are no longer defined by the boundaries of their countries of origin. For businesses, globalization has created a need to adapt to working across distance, time and culture. If we allow ourselves to refocus on the types of knowledge being transmitted between and among individuals, this may facilitate collaboration across the various cultures, creating greater ease in cross-cultural communication. This understanding is reaffirmed by the acknowledgement that "the core task of cross cultural management in a globalizing business world is to facilitate and direct this synergistic interaction and learning at interfaces, where knowledge, values and experience can be transferred into multicultural domains of implementation." (Søderberg and Holden 2002; see also Claes 2009).

Cross-cultural management has historically focused on delineating cultural differences. Many researchers have focused on diagnosing the symptoms of conflicting national cultures (e.g. differences in how different cultures understand human nature, their relation to time and space, and how they understand and perceive actions). Rather than focusing on differences, this paper sets out, through refocusing on understanding in a human context (micro level), to propose a set of practices that may facilitate collaboration within a Danish based MNE (macro level).

Theoretical positioning, foundation and focus: Knowledge in the context of cross-cultural management

The idea that the key to business excellence and achieving a competitive edge is the ability to manage the 'global knowledge engine' has fuelled a great deal of focus in the area of knowledge management. (Moitra 2002) For example, a bibliometric analysis published in 2004 identified 2727 authors contributing to 1407 knowledge management publications from 1975. (Gu 2004 in Nonaka & Peltokorpi 2006) And this focus is seen not only in academic literature, but also in the business strategies of today's multi-national enterprises. However, in order for knowledge management to add value to these MNEs living the reality of cross-cultural communication on a daily basis, effective and pragmatic approaches are needed, and identified as still lacking in the literature. (Moitra 2002) This article proposes what we believe to be a set of pragmatic tools, but before doing so, it is necessary to gain a basic understanding of the KM concepts that will give the foundation for such an approach.

Scholars studying knowledge management have, over time, come to recognize the concept of knowledge as 'much more than information.' It is understood that knowledge consists of a wide range of inputs including: 'information, experiences, beliefs, relationships and techniques' (Becerra-Fernandez et al., 2004; cf. Pierce et al., 2006), as well as 'framed experience, values, contextual information, and expert insight' (Davenport and Prusak, 1998), all of which can provide a basis for individuals (the knowers) to assess and combine new information and experiences in a meaningful way. When applying this to an organizational context, knowledge has been identified as becoming embedded "not only in documents or repositories but also in organizational routines, processes, practices, and norms."[1] (Noorderhaven & Harzing, 2009, 721)

Past studies of cross-cultural communication tend to place great importance on national differences, such as Hofstede and his cultural dimensions. However, as many MNEs begin to attract a workforce of individuals with diverse backgrounds, whether we are speaking about gender, ethnicity, religion, etc., 'this assumption of culture equals nation may no longer be adequate,' (Sackmann and Phillips, 2004). This

[1] Noorderhaven and Harzing (2009) p. 721

evolving diversity in the workplace has been seen as a contextual environment providing the prospect for developing the study of organizational culture 'in some fascinating directions,' (Hajro 2009, 38) and we propose that one such direction draws from cognitive psychology. As the above definition of knowledge illustrates, knowledge is intimately linked to individuals (the knowers), and an understanding of these 'knowers,' otherwise known as humans, has been discussed by surprisingly few scholars in organizational studies (Nonaka & Peltokorpi, 2006). This is one gap that this article intends to fill by examining what cognitive psychology can offer in terms of basic human characteristics needed for communication in a cross-cultural management context.

In organizational studies generally, a new paradigm, namely that of complexity and chaos, is seen as arising. Contrary to previous rigid 'systems' perspectives that follow linear processes, complexity is seen as a 'turn away from linearization.' (Boje 2008) We believe that seeing knowledge management as a complex, non-linear process is one of the keys to creating successful business strategy. One prominent scholar who shares this view is Ikujiro Nonaka who, along with his colleagues, describes knowledge as created in a spiral "that goes through two seemingly antithetical concepts such as order and chaos, micro and macro, part and whole, mind and body, tacit and explicit, self and other, deduction and induction, and creativity and control." (Nonaka, Toyama & Konno 2000, 7) This 'knowledge spiral' does a good job of explaining the dynamism of organizational processes, and particularly (for present purposes) in it's identification of micro (which we may consider the individual or groups of individuals) and its interdependence with the macro (which we may consider the organization and broader environment).

Approach

In identifying gaps in literature that focus on knowledge strategies, Murray and Blackman (2006) recognize a need for addressing issues in the domain of product development. This gap can be narrowed through the case presented in this article, examining *R&D India*; the software subsidiary of the Danish based MNE Grundfos. This case was chosen for recent successes that have been achieved in cross-cultural communication between Denmark and India, as well as for the opportunity to examine possibilities for deeper and more/better communication in the future.

As stated above, this article attempts to present a pragmatic and effective approach to knowledge management in a cross-cultural context. Our approach is to look at basic human characteristics, rather than national culture characteristics, and to use this as a platform for proposing expansive practices that can include the complex and non-linear progress of the Danish based MNE Grundfos. Through focusing away from national characteristics that place emphasis on differences between people, and towards an understanding of basic human nature through cognitive psychology, it is proposed that *process habitualization*, *face-to-face* communication, and *trust*, can build bridges across cultures. Further, it is proposed that these three bridge-building characteristics can be carried further through an understanding of knowledge management and complexity, for creating inclusive practices such as *goal-vision orientation*, a *pit-group of facilitators*, and a *web of confidence*.

In the area of cross-cultural management, a need for rich context has been identified that includes (among other things) case histories, interviews, and grounded theory (Hajro 2009). This article will include a case history for the purpose of providing a degree of 'richness' that is understood as necessary for gaining insight into the context in which Grundfos operates. By presenting the history of interaction between *Bjerringbro* (Danish headquarters) and *R&D India*; the successes achieved in cross-cultural communication; and the opportunities for more/better communication in the future, the empirical analysis will be supported by a more complete understanding of the time and space in which Grundfos manages its cross-cultural communication today.

A year long period of observation and interaction, as well as relevance-selected qualitative, semi-structured interviews have been carried out in this study for the purpose of approaching knowledge management in the context of cross-cultural communication with "depth, openness, and detail… [in an] attempt to understand the categories of information that emerge from the data."[2] (Blanche et.al. 2006, p.47) In order to gain understanding from a variety of relevant perspectives, interviews were selected with individuals in one of three categories: top-managers, facilitating managers, and technical experts, all of whom work directly with *R&D India*. Typically interviews were one hour in length, and with the exception of one telephone interview with a manager in India, all interviews were conducted in person at *Bjerringbro* headquarters. All interviews were digitally recorded, and there was always the possibility to ask follow-up questions via email, which happened in several instances for the purpose of clarification and gaining further insight.

Grounded theory, combined with hermeneutics, has also been applied in this case study. As stated Murray & Blackman, "Knowledge emerges grounded in practice. Actions and social relationships are created through social process and interplay between individuals." (2006, p. 134; see also Newell et al. 2002) As identified here, tying theory to practice allows for an understanding related to how people dealing with cross-cultural business communication on a daily basis perceive and understand what is taking place. Applying the hermeneutic circle is deemed important because, "Fundamentally, understanding is always a movement in [a] kind of circle, [repeatedly turning] from the whole to the parts, and vice versa, [which] is essential. Moreover, this circle is constantly expanding, since the concept of the whole is relative, and being integrated in ever larger contexts always affects the understanding of the individual part."[3] (Gadamer, 1994, p. 190) In this way, the more pieces of relevant theory and business practice that are understood, the better they will be able to be merged to provide an accurate, and hopefully useful, understanding of the issues being discussed.

In the following, our micro/macro six-point framework for cross-cultural communication will be presented, followed by the case history of Grundfos. After providing a basic understanding of the case, the empirical analysis will examine the viewpoints of the respondents, adding their insights to create a deeper understanding of the concepts being discussed. The conclusion will forward the key understandings gained from the article, as well as discuss possibilities for future work.

Micro/macro six-point framework for cross-cultural communication

Through the process of constantly analyzing and re-analyzing theory and practice in a hermeneutic circle, we have come to understand what we believe to be a pragmatic, and what we hope to be an effective, approach to knowledge management in the cross-cultural context.

This approach is that of the *micro/macro six-point framework for cross-cultural communication*. On the micro level, cognitive psychology provides the foundation for understanding three basic human characteristics, or needs, identified through the interview process as necessary for the creation of meaningful knowledge-oriented activity. In the following, each of these characteristics, or needs, are identified through Berger & Luckmann's seminal work from 1966 titled: The Social Construction of Reality, and are further supported by current organizational literature. On the macro level, knowledge management and complexity are insightful for understanding practices that may be able to create conditions for dynamically and actively creating knowledge. These practices were identified

[2] Blanche, M.T., Durrheim, K., Painter, D. (eds) (2006), *Research in Practice*, University of Cape Town Press (Pty) Ltd, Cape Town. P. 47

[3] Gadamer, Hans-Georg (1994) *Truth and Method*. Continuum, New York, p. 190

through the process of the hermeneutic circle: listening to what respondents thought was important for greater cross-cultural communication; understanding the practices that are already in place at *Grundfos*; and reading relevant academic literature. It is also important to stress that although we separate our six-point framework for conceptual clarity: "In organizational knowledge creation, neither micro nor macro dominates. Rather, both interact with each other to evolve into a higher self." (Nonaka, Toyama & Konno, 2000 p. 19). In our view, cross-cultural communication will be most effective for *Grundfos* if each of the 6 points are practiced simultaneously.

1) Micro - process habitualization

The first basic cognitive characteristic of human beings that we have identified through the interview process as being particularly important for knowledge management in a cross-cultural context is the need for process habitualization. Process habitualization can be defined as an alignment of routine processes that can be carried out in the same way across time and space. The importance of habitualization is that it "*frees the individual from the burden of 'all those decisions', providing a psychological relief that has its basis in man's undirected instinctual structure. Habitualization provides the direction and the specialization of activity that is lacking in man's biological equipment, thus relieving the accumulation of tensions that result fro undirected drives*." (Berger & Luckmann 1966, p. 71) This is particularly pertinent for the combination and generation of knowledge because "habitualized activity opens up a foreground for deliberation and innovation" (Berger & Luckmann 1966, p. 71) So, by having a certain set of business processes in place which are the same no matter where operations are taking place (whether they be in India, Denmark, the U.S. or China), the individuals using these processes over and over again no longer have to think about the process, but can instead be 'free' to focus their attention elsewhere.

This conceptualization of process habitualization is also very closely related to what Nonaka, Toyama & Konno (2000) term 'redundancy,' which they define as, "*intentional overlapping of information about business activities, management responsibilities and the company as a whole."* Redundancy is identified as creating a deeper, more tacit understanding of the organization, which then opens up the opportunity for providing information from different perspectives and the ability for organizational members to direct their own ways of thinking and action. The term redundancy as identified here takes the cognitive understanding of habitualization and places it in the context of business practice. When talking specifically about the increasing complexities of MNEs (through expansion and globalization) Revilla et al. (2010) identify a need for 'effective coordination mechanisms.' One important aspect of coordination mechanisms seems to be process habitualization, which is we understand as needed in order to make sure that information and knowledge can be transferred in a similar way across space and time.

Process habitualization forwards the understanding that humans, by their general nature, benefit from routine process occurring, and that these processes can act as a stabilizer to direct and focus their attention in a meaningful way. The next step, within the context of this article, is to take this concept of process habitualization and use it for the creation of inclusive practices that can further knowledge management in the context of cross-cultural communication.

2) Macro – goal-vision orientation

One practice that may help MNEs (and *Grundfos* in particular) in their knowledge management across-borders is to have process habitualization in the area of goal-vision orientation. Because company goals and vision are most often created in way that aims to encompass all of the company's activities, a deep understanding of these goals and vision could be conceived of as providing perhaps *the* most inclusive view of the company. Process habitualization here might include reinforcing the goals and vision in various media forms: repetition from top management, repetition in

company documentation and employee literature, or repetition of goals and vision in workshops and team-building activities.

In relation to complexity and knowledge management, Nonaka and Peltokorpi state: "*enabled by creative chaos, information redundancy and requisite variety, this process forms a spiral moving through interrelated organizational levels.*" Nonaka & Peltokorpi, 2006, p. 79) We have already established that process habitualization creates information redundancy, and now we may also consider that goal-vision orientation could be a way of creating requisite variety, by providing a platform for promoting new perspectives and interpretations, as well as thinking about how to actualize abstract concepts in every-day work. By internalizing company goals and vision through process habitualization, individuals can discuss with each other in a context of mutual understanding about what the company strives to achieve on the broadest level of abstraction. This may allow different interpretations of how to reach these goals and vision to be voiced and discussed openly, where employees feel that even though they may not agree, they can consider each-others perspectives in a non-threatening way. However, if the goal-vision orientation is not habitualized in processes of the organization cross-culturally, differences in opinions may be seen as threatening to differing goals of individuals, creating negative, counterproductive conflict, especially when national orientations differ. By habitualizing routines that focus on common goals and vision, differences can be evaluated in a space where there is no conflict or difference in what differing approaches should achieve.

3) Micro – face-to-face communication

The second cognitive characteristic of human beings that is particularly important for knowledge management in a cross-cultural context is the need for face-to-face communication. Scholars such as Davenport and Prusak (1998) Dixon (2000) and Nigel Holden (2001) forward the importance of face-to-face communication, stating emphatically that the most productive form of knowledge transfer is through face-to-face interactions, both in formal and (of equal or more importance) informal settings.

From a psychological standpoint, the reason for this need of face-to-face communication is that "*In face-to-face situation the other is fully real. … To be sure, another may be real to you without having encountered him face to face – by reputation, say, or by having corresponded with him. Never-the-less, he becomes real to you in the fullest sense of the word only when you meet him face to face*." (Berger & Luckmann 1966, p.44) And in this quotation, perhaps the word 'sense' is of particular importance, in its relation to the senses… In face-to-face interaction, it is possible to touch the other person on the shoulder; smell common smells of the place or cologne/ perfume, walk around the person and see nuances in the way that they gesture or use facial expressions, as well as hear them clearly. In any other form of communication, only one of these may be possible, or as in one of the most common modes of communication, namely emails, only a written form of communication is available. The bottom line seems to be, that in order for human beings to fully comprehend one another, there is a need for face-to-face communication.

4) Macro – communication pit-group of facilitators

Although any manager or knowledge worker could probably tell you that face-to-face communication is important, it is also well understood that any globalizing MNE also needs to pay close attention to the scarce time and financial resources that would be necessary for all members of the business to meet face-to-face on a regular basis. Basically, it is just not considered feasible. However, there may be a middle ground. We propose that another practice that may help MNEs (and again, Grundfos in particular) in their knowledge management across-borders is to have face-to-face interaction with a *communication pit-group of facilitators*. Here there are two terms that need to be defined, namely a pit-group and a facilitator. We

understand a pit-group to be a group of individuals whose job it is to be available for employees to use for accessing information about challenges (in this case communication challenges) in the organization. A facilitator is defined as a person who is not a member of the decision-making process of a given team, but rather is an observer who has a base of information in the area, who can give timely suggestions and feedback to a given process. These two definitions are closely related, and when combined, create our concept of a *communication pit-group of facilitators*.

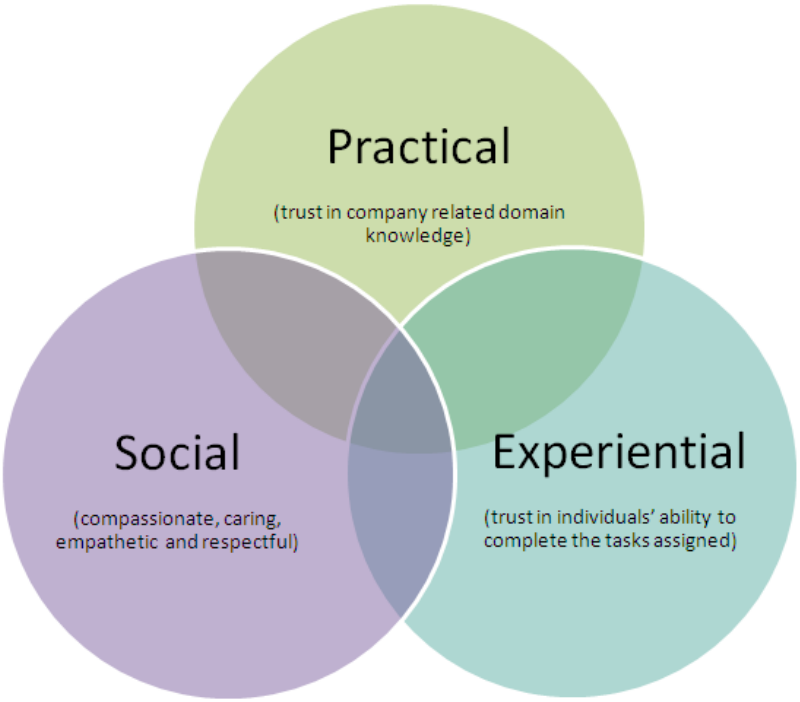
This concept is also very closely related to what other scholars doing extensive field research term '*knowledge facilitators*.' Knowledge facilitators are understood as persons who gather the experiences faced within teams, and are representative of the teams. These individuals benefit the company by "*creating personal links within the company and, at the same time, pass on knowledge and experience in all directions."*(Haider, S. 2009) In our conceptualization, a key aspect of this pit-group of facilitators (a team of employees specifically hired/organized to maintain collaboration between global employees), is that they meet face-to-face with each new employee as s/he enters the organization, and make it known to the employees that they are always available for questions related to their area of expertise. The *communication pit-group of facilitators* from each of the subsidiaries then meets face-to-face at company headquarters on regular intervals, to gain an understanding of employees' communication experiences in other regions.

Although this will cost the company time and money, it is considerably less than if all cross-cultural work-teams met together. The knowledge that is built up in the pit-groups over time benefits employees who are able to get help with their communication challenges face-to-face. Also, the knowledge that is shared between pit-groups allows for an inclusive and possibly chaotic mix of ideas about communication, with the possibility of being turned into constructive feedback for employees about how best to meet their communication needs cross-culturally, 'passing knowledge and experience in all directions.'

5) Micro – 3 forms of trust

The third and final cognitive characteristic of human beings that is particularly important for knowledge management in a cross-cultural context is that of trust. Trust is seen as the adhesive for communication and collaboration. And although it is often cited as one of the most important elements in cross-cultural communication, many scholars feel that the issue of trust "is problematic with respect to the definition of trust itself; lacks clarity in defining the relationship between risk and trust; and confuses the antecedents and outcomes of trust." (McNeish&Mann 2010; Hardin, 2001; Geyskens et.al. 1998; Rousseau et.al. 1998; and Mayer et.al.) Following Mayer et.al. (1995) we define trust as the "willingness to be vulnerable to the actions of another party based on the expectation that the other will perform a particular act important to the truster, irrespective of the ability to monitor or control the other party." (McNeish&Mann 2010) Trust can further be defined as the boundaries into various layers of confidence in different contexts, identifying 'where trust starts' and 'where we lay its limits,' which is of extreme importance in building relationships (Nooteboom, 2002).

Figure 1- 3 Forms of Trust



Source: *Santiesteban-Jensen & Baca-Greif 2010*

We acknowledge three forms of trust needed in an organizational context: practical (trust in company related domain knowledge), experiential (trust in individuals' ability to complete the tasks assigned) and social (trust that individuals will act in a compassionate, caring and empathetic manner). Practical trust is built up through the *organization*, and needs to be introduced as soon as a new employee is hired. Although individuals may have worked with similar tasks before, knowing how a specific company uses the tools it has available can be very different from another company which uses the same or similar tools. It is also necessary that the company provides this foundation in a through way, and does not assume that all cultures and/or individuals will have the same orientation towards the specific tasks that are being worked on.

Experiential trust is unique to the *individual* and developed over time; it is trust that is developed through experience, while successfully completing tasks. Internally the individual builds confidence and improved know-how while externally others acknowledge this development and trust the individual's competency and skills to do the job.

Lastly, and perhaps the most difficult to identify, is social trust. Social trust is composed of layers of emotions and cognitive based decisions, and is often equated with emotional intelligence, or "*sets of personal competencies that guide how we deal with others: self-awareness, self-management, social awareness and relationship management.*" (Goleman et al 2002 p. 39) Employees exemplify social trust by building personal relationships for themselves through the course of working with others, and by being 'compassionate,' 'caring' and 'empathetic' towards their colleagues. This type of trust may be particularly important for managers because, at least to a certain extent, managers need to

exemplify qualities which they desire from their subordinates. The above figure shows the interrelatedness of the three forms of trust. Although it is possible to have one type of trust without the others present, building up all three forms of trust, and ending in the center of this figure is the desired outcome in an organizational context.

6) Macro – web of confidence

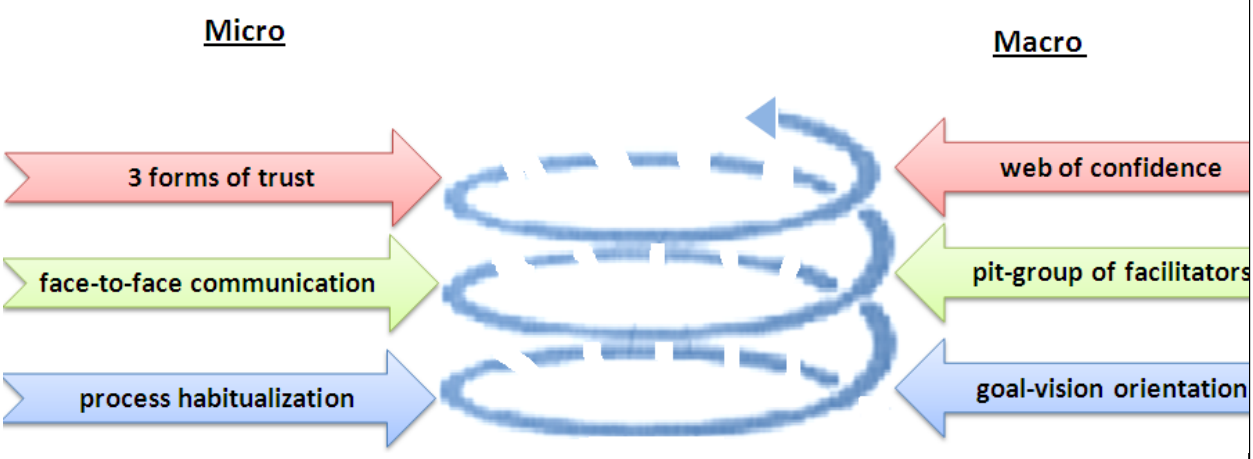
One final practice that may help Grundfos (and perhaps other MNEs as well) in their knowledge management across-borders is to create a web of confidence through building trust in the three forms identified above. The idea behind the web of confidence is that over time, organizational members build trust through an understanding of company tools and practices (practical), in each-other (social), and in their own competencies (experiential). This trust then forms an organic web between and among the individuals of the organization, which is mutually reinforced and expanded across time and space. Consequently it would, for example, be possible for one organizational member to trust another in the area of practical trust, solely on a recommendation alone, because the person giving the recommendation is trusted. It is very important to maintain this trust once the web is built, because breaking this trust even once, let alone repeatedly, will take considerably longer to rebuild.

The micro understandings of human nature, and macro practices that build on these understandings, combine to form a: *micro/macro six-point spiral of cross-cultural communication*. The figure below illustrates this framework, exemplifying a dynamic, non-linear process that may facilitate more and better cross-cultural communication.

Case

In 1945 Grundfos was established as a small Danish manufacturing company, which today has grown to be one of the leading pump manufacturers in the world. A key element that Grundfos sees as vital to their success is that the company continuously strives to obtain closer contact with customers; proactively listening and pre-empting customer needs. Since the 1960's, with the establishment of the first manufacturing plant in Germany, proximity to customers has led Grundfos to internationalize, and the company is currently represented by 82 companies in 45 countries.

Figure 2- Micro/macro six-point spiral of cross-cultural communication



Source: *Baca-Greif & Santiesteban-Jensen (2010)*

In order to maintain a leading market position, Grundfos has also attached great importance to Research and Development (R&D), and in 1999, the first step towards the internationalization of Grundfos R&D process started with India (now known as *R&D India*). Grundfos bought a local Indian software company in New Delhi, in order to support its R&D activities and to look after the development of embedded pump software and PC software. The main motives behind this move were the potential cost savings and availability of qualified IT personnel in India. However, over time it became apparent that interaction with India were neither straightforward nor automatic, and in 2007 the company decided it was time to take action towards achieving better communication with *R&D India*. At this time, a team of facilitators was appointed to observe communication with *R&D India*, making suggestions for more and better communication, and instating a SCRUM model for project follow through - working in small iterations with a greater degree of contact and feedback.

The positive results achieved between 2007 and 2009 were considerable, and a greater degree of unification and specific project-based synergies were shown in interaction between the Danish headquarters and *R&D India*. In light of the successes achieved with *R&D India*, as well as a desire from top management to achieve a Global Mindset in the company as a whole, R&D Denmark has been in the process of evolving *R&D India* from a support staff working on back office processes towards more complete participation. However, projects which have begun to include *R&D India* in the complete development process have caused a new set of communication challenges, which are currently being addressed in the company.

This leads us towards the focus of this article. The current challenges faced by Grundfos are seen as an opportunity to integrate knowledge and experience gained previously to create synergies for future collaboration. The next phase for Grundfos is to create long-lasting relationships in India, making sure that employees in *R&D India* understand their involvement in the company as a whole, and making sure that employees in Denmark understand that there are also opportunities to learn from their Indian counterparts. We believe that these outcomes can only be achieved through communication, and that the *micro/macro six-point spiral of cross-cultural communication* may add specific value toward this end, as the framework was created out of an understanding of the specific advantages that Grundfos holds, and the specific challenges that the company is currently facing. The following analysis describes each point in the six-point framework in the context of Grundfos, using the experiences and knowledge that Grundfos managers and employees have gained to explore possibilities for achieving a higher level of cross-cultural communication in the future.

Analysis

The following will discuss each of the six points in the framework separately and in the context of Grundfos, using the experiences and knowledge that Grundfos managers and employees have gained to explore possibilities for achieving a higher level of cross-cultural communication in the future.

1) Micro - process habitualization

As stated above, process habitualization is important because of a human need for order. Through repeating processes we come to know them well. This intimate understanding that is achieved through process habitualization provides internal relief from otherwise disorganized drives, allowing us to focus our actions in a meaningful way.

In the case of Grundfos, Indian colleagues are, to a large extent, understood as desiring process habitualization for their work. When asked weather Indian employees would welcome more structure in working processes at Grundfos, Facilitator A states: *"They would like as much structure as possible,"* going on to say that it was a topic which they discuss often with employees and managers at *R&D India*. When describing the way management in India perceives process habitualization, Facilitator A identifies that: *"He (Manager B, located in*

India) wants to introduce some ways of working across projects, across all projects they are doing in India, so they can do things in the same ways, or they can have knowledge sharing on how to do group development." This statement also recognizes that process habitualization could promote knowledge sharing, which makes sense from a theoretical standpoint as well; Working in the same way gives individuals a same base of understanding, which then 'frees' a collective mental space, enabling concentration on other issues (such as knowledge sharing).

Process habitualization has also been identified as needed on a cross-cultural level at Grundfos (between Indian and Danish colleagues). However, processes are habitualized over time (becoming habit), and if new habits (or processes) are introduced to harmonize cross-cultural interaction, these changes can be difficult to accept. In this context, it is not hard to see that once process habitualization is established, changing the process may be very difficult because the 'relief' obtained through process habitualization will no longer be present, until the new process becomes 'habit.' In Grundfos, processes in Denmark have been habitualized over many years, and throughout interviews it became clear that *"when you try to introduce new ways of working to the Grundfos organization here in Bjerringbro (Denmark), well, that's not easy."* In addition to destabilizing the 'relief' that comes from process habitualization, harmonizing practices is also difficult in the context of Grundfos because the need for changing processes to harmonize across cultures is not always understood by employees. Statements such as: *"is it really necessary?*, or '*now we have done this for 20 years, and it has always worked'"* were identified as feelings that are expressed among some of the Danish colleagues. As a company that has continued to grow and prosper over many years, the processes that have become habitualized at Grundfos are perceived as working well, which may add extra hesitation about changing processes.

However, if processes are not habitualized across the organization as a whole, the processes used by some will likely be confusing to others, and rather than 'relieving mental tensions stemming from undirected drives', this difference is likely to *create* tensions, as actions may be directed in *conflicting* ways. For example, Facilitator B states: *"If you are not aligned, you are expecting something different, and then you start building up walls between the sights."* The identification of 'walls being built' between sights makes the idea of conflict and tension arising out of non-aligned processes explicit. This is also exactly the opposite outcome of that which is desired through cross-cultural communication.

And although some employees at Grundfos question the need for alignment of cross-cultural process habitualization, a general awareness of its importance is beginning to be built. For example, in the interviews conducted for this study, not only was the need for cross-cultural process habitualization acknowledged, but many respondents also expressed thinking about how to create alignment, as well as explaining particular ways in which this alignment was already in the process of being created. When asked about how to facilitate communication, Facilitator B has discovered that: *"in the initiation of the projects it is very important to put up all these rules for collaboration, in order to align expectations. I think that is one of the key words."* Similarly, Facilitator A states: *"personally I think that it is important that we are using the same processes. When we have a project, the project must use the same process (both in Denmark and India)."* One way that Grundfos is facilitating process habitualization cross-culturally on a large scale, as described by Manager A, is through: *"a new focus on platforms and components. We want to use the same approach on this (in both Denmark and India)… which is a mix between Danish and the Indian set-up with different focuses… We are trying to make a pattern where we have not Denmark and India but the whole package, with some focuses in Denmark and some in India."* The use of platforms is one way that process habitualization is in the process of being aligned on a macro level throughout the company.

2) Macro – goal-vision orientation

As has just been identified, aligning practices through process habitualization is seen as important in a cross-cultural context at Grundfos. Taking this concept of process habitualization one step further, we propose that that for meeting current cross-cultural communication challenges, directing the practice of process habitualization towards a goal and vision orientation might achieve an even greater degree of knowledge sharing and results between Denmark and India.

Grundfos' vision is identified as tied to an element of Danish national culture, namely questioning, discussing and sharing knowledge openly. For example, Manager A states: *"It is very much about a Danish philosophy that if you have some knowledge that you are happy to share it."* The value of questioning different methods for reaching goals was also identified by Technical Expert A, when he states: *"I think it is important that people can challenge you in your position."*

In the case of *R&D India* however, these Grundfos values stemming from Danish culture have been shown as not that easy to adapt in India. Manager B articulated this situation very well by saying: *"people fall back on their underlying* (national) *value systems* (which were previously identified as hierarchical) *very easily. Whatever comfort, camaraderie, my door is always open, non hierarchical, lets discuss things in an open manner, lets discuss everything that is on your mind* (here he was describing Grundfos values)… *Even though that atmosphere is there* (in *R&D India*)*, that atmosphere is not engrained into the people, it has not replaced their value system* (of hierarchy)." Once again, it is identified that habitualization (in this case of values) becomes deeply entrenched over time, and are extremely difficult to change. And because Grundfos values collide with those that have been habitualized in Indian culture, the reason for difficulty in achieving a high level of cross-cultural communication is not hard to understand. However, in addition to being part of the problem, habitualization may also be part of the solution.

In order to achieving a greater level of cross-cultural communication, we propose that directing process habitualization specifically towards the Grundfos values of being open, discussing, and challenging ideas, through various forms of repetition may be beneficial. The idea behind focusing on 'various forms' of process habitualization is to continually reinforce the vision in a number of different contexts, and throughout interviews, a number of communication forms were identified, such as: facilitating initiatives, providing basic structure and building up understanding of Grundfos vision through more moderate goals, employee programs, and top management repetition.

In terms of facilitating initiatives, Technical Expert A explained: *"Grundfos managers practice being coaches. Indian employees are missing taking initiative. I think we have come a long way with our colleagues in India to try to challenge their reliance on the hierarchy and by asking the question 'what do you think?' Some can do it, and some cannot."* Here, facilitating the behavior desired through the values at Grundfos may, over time, lead Indian colleagues to adapt to using this vision in their work. Also, providing basic structure for achieving Grundfos vision was identified by Facilitator B, who said: *"They (Indian colleagues) follow the recipe and after a while they start understanding how to use the freedom by questioning and analyzing in another way."* Facilitator B went on to describe that working towards more moderate goals could also lead to a better understanding of overall vision: *"Put up the framework for them, give them the overall vision and ideas and the scope and let them translate that into their own ideas and listen to what they are saying. And let them implement some of their ideas."* When giving a specific example, Facilitator B stated "Performance; I have put up a goal or vision of that… find a solution for how to test easier and faster." Here, Facilitator B describes the way in which providing a more moderate goal or vision

could challenge Indian colleagues to think in a broader, vision oriented way.

Another form of repetition (habitualization) through which the Grundfos vision could be reinforced is through employee programs. Manager B identifies that currently: *"the Grundfos values have been played up more. A lot of investment has been put into a program called the Global Citizen program. This is a people development program, as well as a skills and methods development program."* Manager B went on to describe that the objective of this program is to get employees to 'think more holistically.' This is yet another process that, if habitualized over time, could lead employees to better understand Grundfos vision, and in turn lead to better cross-cultural communication. In terms of top management repetition, Manager B understands this as one of the keys to success, stating that today in India, communication *"is 'a lot better, but it is not something that can be left alone, it needs to be encouraged and you need to keep the ball rolling."* Manager B also reaffirmed this later in the interview by saying: *"we cannot do anything else, other than to keep encouraging, coaching, providing open cooperative, respectful atmosphere."* These last statements provide a very clear understanding of process habitualization in relation to Grundfos' vision, and the identification of this leading to improvement in cross-cultural communication. Taken together, these different processes that present Grundfos goal and vision orientation, if habitualized over time, may create an alignment in the company globally, enabling improved cross-cultural communication and results.

3) Micro – face-to-face communication

The importance of face-to-face communication, as identified above, is that it is only through this form of communication that another individual can become 'real' in the fullest sense of the word. This is seen as particularly important in the area of research and development, where the knowledge held is specific to the individual, and the sharing of this knowledge is key in achieving successes. Throughout interviews conducted at *Grundfos*, a number of reasons were given for face-to-face communication being vital to the business. Technical Expert A emphasizes the significance that meeting face-to-face adds to cross-cultural communication when stating: *"transferring knowledge more easily"* and being able to *"get to know your colleagues"*. Thus meeting face-to-face provides 1) a better environment for sharing knowledge by finding out what colleagues know in order to trust them as well as 2) getting to know the person on a more personal basis, both of which can be seen as giving a more complete understanding of the individual.

Manager B also recognizes that when working globally across projects, "*it is always best when we meet in person". "It is very much about seeing each other, being there and understanding one another at all levels."* Manager B's identification of understanding on 'all levels' emphasizes the point made above, that individuals can only be completely understood by each-other if they meet face-to-face. Facilitator B adds that the most important consideration necessary for individuals to feel comfortable with and during a change process is to, '*start by meeting in person'*.

Face-to-face communication grants opportunities that no other forms of communication can provide. This is because as stated by Facilitator B, *"The more media you put on a conversation the more information you get."* In other words when you write emails you do not have any dialogue, tone, or any non-verbal communication. For example, when you write email you cannot get the tone, facial expressions, or body language. When writing, you also have to consider the best way to formulate and use language, so that the points you want to make come across as effectively as possible. When you use the telephone you can here the tone of the voice, which can help in decoding the messages that are being sent. Telephone conversations are dialogues that occur interactively (where instant responses to questions and comments are facilitated), and individuals are able to listen for changes in tonality providing opportunities for better understanding. While in theory video conferencing is logically the next best step to

being face-to-face, most interviews voiced concerns with the tools currently available.

Technical Expert B is concerned with the dependence on video conferencing tools, stating: *"We can not just have the video"*. It was important for colleagues to understand: how they are working (practically); how they are in a more private setting (socially); their skills and competencies (experientially); and understanding the working environment (practically). Technical Expert B considers how much time it would have taken to understand Indian colleagues' working style (if not having met in person), something that is much more easily understand when sitting close together, e.g. when Indian colleagues visit Denmark or vice versa. As opposed to working via video conferencing it was also acknowledged that colleagues were able to better understand each others problems because of the rich context of the communication.

The final point that several interviewees maintain regarding face-to-face communication is that it is "*important that people are together from time to time"*. The focus should be on the task as Technical Expert A puts it, *"They need to be more self-running and in order to achieve this we need to give them the knowledge of what the company wants them to do."* By transferring the knowledge in person it makes the knowledge tangible, attaching it to the expert that delivers it.

4) Macro – communication pit-group of facilitators

The previous section described the importance of face-to-face communication in the case of Grundfos. However, cross-cultural employees meeting face-to-face on a regular basis would not only take a lot of time and resources away from employees, but would also cost a lot of money. And here in lies a challenge that *Grundfos* (as well as any other MNE operating globally) faces: how do you achieve the level of cooperation and understanding that face to face communication facilitates, without the practical availability of doing this on a regular basis? In other words: face-to-face communication is necessary, but not always possible, so what can be done?

We propose that the benefits of face-to-face communication may still be able to be achieved, at least to a certain extent, through the creation of 'communication pit-groups of facilitators'. This concept takes two practices that *Grundfos* already utilizes, namely pit-groups and facilitators, and combines and extends these practices in a new direction, namely towards creating a 'communication pit-groups of facilitators'.

The pit group is designed to focus on collaboration and communication both internally with employees at local sites as well as externally across other local pit groups at other subsidiaries around the world. The job of a pit group is on-going and evolving; it brings process habitualization through the unification of practical trust and repeating the company's goal vision orientation. When considering the future aims of Grundfos as an expanding and globalizing company, the need for creating links to otherwise impossible demands with regards to face-to-face communication can clearly be seen, and the benefits of face-to-face communication discussed above could be exemplified by the use of these communication pit groups of facilitators. Through the use of these pit-groups, it may be possible to achieve some of the benefits acquired by face-to-face communication without having the unrealistic task of facilitating face-to-face communication between every single employee in a global organization.

Below, the key elements of these pit groups will be identified, and quotations from interviews conducted at Grundfos will exemplify the importance of each of these elements.

First, it is important to understand what the *facilitators* that make up a 'communication pit-group' should be communicating to employees. Facilitator B explained this very eloquently by saying that a facilitators' role lies in: *"not trying to dictate the road but more the end of the road."* 'Communication facilitators' may be

able to refocus frustrated colleagues on seeing the bigger picture, and give employees the room to come up with solutions to their communication challenges on their own. Put another way, facilitators can aid employees by being open and understanding; not judging employees who are already frustrated; and helping them to understand the Grundfos vision. Facilitator B again explains a facilitator role in the area of communication by saying: *"also here we might need to go in and facilitate on how to do this kind of work; Being forward-looking and things like that. Again, giving them support in the process, but not the actual work."* Overall, the role of these facilitators comprising communication pit-groups would not be to tell employees how to do their job, but rather to support them when they are having difficulty communicating cross-culturally.

Next, it is important to understand where the face-to-face communication might be most important between and among the 'communication pit-groups of facilitators' and employees. One key element of this communication is that each country of operation has their own pit-group, which employees can contact face to face. Another key element of this communication is that all new employees, when entering the company in any given country (in this case both India and Denmark), are introduced to these 'communication facilitators', so that the face-to-face relationships can be built up over time.

Also, at the start and end of each company project, teams could meet with 'communication pit-group' members so that the communication challenges and breakthroughs can be shared to create a greater knowledge base for communication in the future. Technical Expert B stated something similar to this when saying: *"They (project teams) will try to do a follow-up at the end of a project. There is an assessment report created out of that. This knowledge is for the pits, who are responsible for going out in the new projects and giving our knowledge on."* Having this process be face-to-face with *communication pit-group members* may ensure that more complete information and understanding is transferred on to each new project team that is formed.

Facilitator A also described what could be considered to be a 'communication pit-group of facilitators' in a statement about identifying keys to overcoming challenges, saying: *"And then that we have a small team of key people in our projects that have a very close contact* (to employees). *And when we define requirements in Denmark, and introduce new requirements to the Indian team, we will do it in this group, and we will meet physically every 3rd month."* If we identify what Facilitator A is describing here as a communication pit-group of facilitators, then we can also point to a need for new company requirements to be introduced by this communication pit-group who can meet with employees face-to-face, and answer questions and concerns, as well as be available for discussing with employees later, if and when employees have questions or problems. It is also important that 'facilitator pit-groups' from each country meet face-to-face (perhaps every three months), to discuss with other pit-group members, creating a deeper understanding of opportunities and concerns for greater communication at a company level, which they can then pass on to employees in the form of face-to-face knowledge sharing. Creating 'communication pit-groups of facilitators' may be another practice that *Grundfos* could use to achieve some of the benefits of face-to-face communication; leading to a higher level of cross-cultural communication in their global organization.

5) Micro – 3 forms of trust

While the literature acknowledges the complexity of the trust concept, our analysis of the Grundfos R&D Software Unit will emphasize 3 forms of trust, which will be separated here for conceptual clarity. Following this section, we will also show how, if all three forms are united at the macro level, all 3 forms could unite collectively at the macro level, improving communication and collaboration through a 'web of confidence.'

Practical

As defined above practical trust is necessary to maneuver within the organization, it is routines and processes specific to the company. Without it individuals would only focus on their own agendas and unique interpretations of what the company desires to accomplish. As discussed in the case Grundfos, facilitating positions were created where individuals could observe and impartially moderate global collaborations; freeing project managers so they can direct their focus on the content and development of software.

Facilitator B tells of a time in the beginning of a project where both the Danish and Indian teams were not delivering on the expectations of the other. What they did not realize was that the Danish team had additional implicit expectations than those outlined, and what the Indian team failed to understand was the routine of thought-processes that the Danes were used to working with; this freedom of abstract thought was foreign to Indian colleagues that are used to tighter and more detailed requirements in part to the hierarchical nature of their culture. The project was at an impasse. Facilitator B decided to provide the Indian team with a type of recipe for Danish thought process/flow.

Indeed the sentiments expressed by Facilitator B above have also been heard from Expert B where they comment on how in the beginning the Indian team was missing the "*basement of Grundfos knowledge*" what we have here labeled practical trust. This is exactly why we have identified this type of knowledge as trust; if your colleagues do not believe you have it, they will tend not to trust you. This is especially crucial when working in a field such as R&D, where knowledge and what you produce from it will determine your and your company's success. Because all company strategies are based on intellectual skills, it is more like the foundation for the Grundfos future that is being molded by practical trust. Manager A emphasizes how vital this is when expressing the following, *"We put our future in the hands of the skills of these employees."*

Manager B also emphasizes one of the key factors for facilitating successfully across-cultures is to provide employees with the continuous opportunity to, "*gain an understanding of and appreciation for the business operations, the underlying business and its people (not culture) and their motivations for those business operations in the two locations.*" Practical trust is reciprocal; from the company to the employee and from the employee to the company. For a business that revolves around knowledge, it is necessary for the company to acknowledge the ideas individuals believe will improve/benefit the company.

Social

Key people in key places within the organization will dictate how much employees participate. Manager A shares how it is hoped that: *"employees feel free to come up with proposals and ways we could do things more efficiently"*, and continues to describe that the reason for the positive situation they find themselves in right now is primarily that many: *"employees propose ways of doing things"*. *"I am the one that facilitates and listens, there are so many good ideas and so many years of experience both in Denmark and in India; they come up with ideas all the time"*. It is essential to distinguish the ability of managers to candidly express their own process of creating synergies for organizational improvements. These attributes: respect for what employees are saying, and care and interest in taking ideas seriously, uncover social trust, which we believe to be an essential tool in collaborating across cultures.

Emotions and business tends to be a slippery slope. However, it is a critical area to address, especially in industries where the information is stored in individuals. Human beings are emotionally driven and employees will always feel, think, perceive and behave; primarily lead by how they perceive the context of any given situation. Therefore, it is essential to understand and align employee feelings in order to harness this social trust. Creating an environment where employees feel free to propose improvements that can have a direct impact in the direction of

the business, is one of the ways that Manager B encourages trust. Facilitator A calls this environment a *'no-blame zone'*, where Indian colleagues are able to challenge and contribute to the process with out any type of reprisal, which they would expect from such behavior due to their underlying value system. The concept of social trust sounds too good to be true to more economic driven business minds, however as Manager A reiterates all you have to do to create a positive environment is, "*treat [employees] properly, give them the right attention, listen to them and take their ideas into account*". Manager A affirms this is why Grundfos has "*such a good flow right now*"; they have many employees that are proactively take a role in the change processes for continual improvements.

Experiential

The third form of trust focuses on experiential trust, trust gained over time from succeeding at your work. As Facilitator B confirms, it is something you gain from experience; *"as you try it, getting more confident with every successful experience."* Moreover, Facilitator A also confirms this need by explaining that, *"in order to trust people, [one] of course also needs to see in-fact that the person is succeeding in what [they] are doing"*. There is a dual process of valuation happening here. On the one side it is necessary for individuals to ascertain the competency level of their colleagues. On the other side it is important for an employee to acknowledge their own long-term improvement in the tasks they perform, otherwise not only do colleagues and managers start to doubt an individuals capabilities, but the individual themselves might also do the same. Manager A reasserts the need for employees to be able to, *"prove that they can deliver quality in time."*[4]

Facilitator B indicates that one way of gaining overall experiential trust is by, *"aligning expectations as it adds everything to the overall collaboration"*. Furthermore, they add that if colleagues are not aligned then their will be a miss-match of expectations and this results in, *'building up walls between sights'* (between Denmark and India). There is hope in that the natural Grundfos culture is that people are very helpful and all the interviewees mentioned the openness and willingness to share knowledge. This is exceptionally important for the creation and continuous development of experiential trust. Facilitator B tells of an experience where they wanted to challenge Indian colleagues to break their dependency on hierarchical behavior by having them initiate contact to Danish colleagues that could aid with their technical expertise. Those colleagues that have been with Grundfos for a couple of years went ahead and contacted Danish colleagues directly without hesitation while two new Indian employees were reluctant to do so. In this context the local project manager in India assisted the new employees on how to formulate correspondence so that they felt comfortable and at ease in communicating. Facilitator B continues to emphasize to the Indian colleagues the importance that, "*we are all alike and that we should be able to collaborate on all levels and respect each other*." The issue here may be the high contrast in underlying value systems between those of the Danes as egalitarian in nature and those of the Indians as hierarchical in nature. The general idea is that the Indian colleagues should become more '*self [reliant]'* and vocal about their concerns or problems they may face. This comes from confidence building. Experiential trust allows for increased self-awareness and the opportunity to demonstrate competence and skills to others.

6) Macro – web of confidence

The concept of trust is, as many of the respondents reiterated, quite complex. In an attempt to unravel the specifics of how it is perceived, desired and needed in the context of cross-cultural communication at Grundfos, we have identified 3 forms of trust. From a macro perspective it is our belief that these 3 forms of trust could be viewed as a cohesive 'web of confidence' between and among individuals, and throughout the organization as a whole. The idea with this 'web of confidence' is to build trust in all three areas, so that each individual moves into the center of figure 1 (where all forms of

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trust are present). With all forms of trust present, individuals are seen as able to form a 'sticky' or 'thick' bonds in the web, maximizing the positive outcomes created through trust, and leading to even greater levels of confidence.

In contemplating the future of Grundfos Technical Expert B considers how in the future employees could build trust, *"If you can build trust in another way..., perhaps it is about changing your mindset and your self confidence."*[5] By using the 3 forms of trust will be focusing on the positive in trust as Facilitator A describes, *"You might need to trust that the people are doing their very best. They do not cheat, they are honest. It is important to build up a kind of company culture"*. In addition to creating a culture that promotes this type of trust Facilitator A also considers it a possibility of creating a space where honest considerations are made as to what type of work can be completed by what deadlines, *"we should within a certain confidence sphere, be able to trust each other"*. By understanding the company's way of working (through practical trust), and that individuals will treat one with respect (through social trust), as well as having a firm understanding of ones own capabilities in a domain area (building experiential trust), saying no, or giving accurate feedback about deadlines may become easier. In other words, the 3 forms of trust that we have identified work together to create this 'web of confidence', where experience, empathy and professionalism unite to provide a fruitful working environment where productivity may be more easily attainable.

Technical Expert A's experience has shown them that in order create a web of confidence with Indian employees, Grundfos may considering facilitating knowledge flow that has little to do with where they are located. *"This is not specific issue to India. I think this is a human issue. You need to know what you are dealing with before you can challenge it. And if you want the people to get up to speed you need to transfer the knowledge"*. It is about building the common vision (through practical trust) to empower employees to understand how to challenge not only the company but one another through being, thinking and innovating. It needs to start by trusting one another and sharing knowledge; unless you transfer this knowledge they will not know how they need to create and develop the work towards future goals and company's vision.

Trust has an experiential quality. With this we mean that it has to 1) be thought of as longitudinal and 2) psychologically speaking, previous experiences affect present perceptions as well as future ones. We propose that by creating a greater self-awareness (through social, practical and experiential trust) individuals will gain an understanding of the dependence upon others and the need for trust to be continually nurtured for the purpose of sustaining meaningful relationships. Facilitator B illustrates what can happen if this trust is not maintained, in the form of a ladder: *"if you have negative experiences with trusting people that [will make] you go down the ladder again instead of increasing trust."*[6] And Manager B also emphasizes the point that if we let trust get too low it is almost impossible to bring up again. These understandings confirm the importance of not only supporting but also maintaining trust, to form a greater bond or 'web of confidence'. By building upon each other, the 3 forms of trust create employees that understand the business and motivations guiding the future aspirations, a heightened perception of emotions and intuitive responses as well as an ability to learn and build confidence internally while mirroring this confidence in his/her colleagues to gain their respect; trust.

Conclusion

Grundfos R&D is driven by innovation, continuously striving to develop positive relationships with customers, as well as employees. A global environment creates strengths as well as challenges for a company like Grundfos; in needing to take advantage of the opportunities while minimizing the costs. It

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is in continuing to meet challenges proactively that will allow for evolving opportunities to develop and improve. In the area of research and development, the need to collaborate and communicate is even greater between and among employees that aspire to discover and create (See also Goleman 1998, book 221). This is where the model we are presenting may be able to add value.

In a continual spiral between micro and macro, the 6 point spiral that we have developed through this article illustrates the process through which a company may be able to move, towards the goal of achieving more and better cross cultural communication among global employees. On a micro level, cognitive psychology provides some basic human characteristics that are necessary for communication on a very fundamental level. These basic human characteristics are then observed from the macro perspective of complexity and knowledge management, for the purpose of describing inclusive practices that could be put to practical use in the case of Grundfos.

Qualitative interviews were conducted and analyzed together with theoretical literature in a hermeneutic circle, with the aim of coming to the most complete understanding possible of the concepts being described, as well as the practices being suggested.

In the first of the three micro points that are described in the six-point spiral, process habitualization is understood as important for new, aligned processes in a cross-cultural context, to create 'relief' for ease of communication and ability to have the mental 'freedom' to use and develop knowledge.

Next, the macro point relating to process habitualization is goal-vision orientation. Process habitualization seen as used in India for achieving greater knowledge sharing, by repeating Grundfos values of being open, sharing and challenging ideas, through repetition in various forms, such as: facilitating initiatives, providing basic structure and building up understanding of Grundfos vision through more moderate goals, employee programs, and top management repetition.

In the second of the three micro points in the six-point spiral face-to-face communication is discussed. This is seen as making knowledge tangible, by bringing people together and allowing them to have a dialogue in a context where the existing nuances and understanding is possible on 'all levels.'

The macro practice related to face-to-face communication is what we term a 'communication pit-group of facilitators.' In the context of face-to-face communication, we suggest that these pit-groups meet with employees on a regular basis: when entering the company, when starting a project group, upon completion of project, when introducing new requirements, and also to be available when employees have communication related questions or problems. Face-to-face communication may also be facilitated with pit-group members at company headquarters for knowledge sharing and communication purposes.

The third and final micro point in our six-point spiral, three forms of trust are forwarded. Social trust is seen as achieved when colleagues are respectful, compassionate, caring and empathetic. Practical trust is seen as a reciprocal relationship between the company and its employees, the organization provides their company-specific domain knowledge, and employees share and develop this knowledge in new directions. This knowledge that is built by employees over time becomes experiential trust, where employees develop their skills and competencies as they create innovation, thus advancing company objectives.

The third and final macro practice in the six-point framework is what we term the 'web of confidence.' The idea behind the web of confidence is that by building each form of trust, an employee would evolve into a respectful, professional and self-aware individual who would not only consider his/her own needs, but also the needs of his/her colleagues as well of those of the company.

Together, this comprises the *micro/macro six-point spiral of cross-cultural communication*. Because the discussions in this article are formed around the case study of Grundfos R&D, the practices proposed for this company (in time and space) my not be generally applicable to MNEs outside of this situation.

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Creating an Intentional Meeting Culture

By Jerry Biberman

This paper is a story describing my first encounters and experiences with David Boje and the Organizational Theory Track at the International Academy of Business Disciplines in the early 1990s. It will describe how I was first invited to attend a session of the group and my experience of the culture of the group meetings. Even though I was not that familiar with the postmodern content of most of the papers, I found the group to be very welcoming and to have interesting discussions, which led me to attend meetings of the group at future IABD meetings and then at SCMOI. The paper will then describe how when I started a spirituality track at the IABD and later the Management Spirituality Interest Group at the Academy of Management I intentionally used many of the strategies I had seen David and other members of his group use to create a similar welcoming culture for the Management Spirituality and Religion Interest Group at the Academy of Management.

First Encounter with David

Len Tischler and I were attending a meeting of the International Academy of Business Disciplines (IABD) in Orlando in the early 1990s, where we did a presentation on total quality management. After the session, David Boje invited Len and me to attend a session and to meet with the members of the postmodern track that was meeting at the same IABD meeting. I still remember the meeting, which consisted of Len and I being questioned about our TQM presentation and our opinions about TQM. The experience felt like being challenged (more like heckled) but in a very friendly way. While a part of me felt like I had been hijacked, another part of me felt welcomed by the group, all of whom seemed to be very friendly and very passionate about their beliefs. I was particularly struck by the contrast of the friendliness of the people and the somewhat negative tone of their presentations.

Postmodern track at IABD

Even though I was not that familiar with the postmodern content of most of the papers, I found the group to be very welcoming and to have interesting discussions. This led me to attend meetings of the group at future IABD meetings. I was particularly impressed with the culture that I observed at the postmodern track sessions. Everyone attended and participated in all of the sessions, as opposed to other tracks where people would just attend the session at which they were presenting. The group socialized together at other sessions of the conference, and went to meals together. I was impressed with the friendliness of the group and the way in which they seemed to intentionally create a welcoming culture.

Spirituality Track at IABD

In 1997 Len Tischler and I organized the first track sessions of the Spirituality in Organizations track of the International Academy of Business Disciplines (IABD. I had been serving as the co-editor of the IABD's Business Research Yearbook (proceedings) with Abbass Alkafaji. I had asked Abbass the year before if I could start a spirituality track at IABD, and Abbass (somewhat skeptically, wondering if anyone would be interested in such a track) agreed to let me do so.

With the permission of the program chair and the executive director, the track was first included in the IABD's 1997 conference call for papers. That year, four papers and several workshops were presented at the annual conference in Orlando. The papers were also published in the IABD's 1997 Business Research Yearbook. The Spirituality in Organizations track was listed in the call for papers and included in the Business Research Yearbook every year until the year that SCMOI first began, and track sessions at each conference were well attended and received.

When we began to organize and facilitate the track sessions, I very much intentionally tried to create the same group culture that I had experienced in the postmodern track sessions. Presenters were encouraged to attend every session, and I personally greeted each presenter and tried to create a welcoming and friendly

environment. Session attendees and presenters seemed to feel welcome, and stayed for all track presentations and discussions.

The IABD spirituality track presenters began to collaborate in writing and research with other people who had presented at or attended the IABD spirituality in organizations track sessions. In addition, they contacted, and began to collaborate with, other researchers whose names were mentioned by people at the track sessions. These collaborations led to journal article submissions and workshop and paper presentations at other conferences – most notably, at the Academy of Management.

Critical spirituality track at SCMOI

When the postmodern group left IABD (which is another interesting story in which I had some involvement), I told Abbass that I no longer wished to be associated with the IABD, and I instead headed the Critical Spirituality track at the newly formed scmoi conference. I continued to do this for several years until I was financially no longer able to afford attending the scmoi conference. I continued to be impressed with the informal and collaborative nature of the scmoi conferences and with the welcoming culture that was created at these conferences.

MSR at Academy of Management

At the 1999 meeting of the Academy, a petition was circulated among meeting attendees requesting that the Academy Board authorize the formation of a new special interest group on Management and Spirituality Later that year, the Academy Board approved the formation of the interest group – and the first business meeting of the Management, Spirituality and Religion (MSR) interest group was held at the Toronto Academy meeting in 2000. At that meeting, I was elected the first Chairperson of the interest group. The first full program of the MSR interest group occurred at the 2001 Academy meeting in Washington, DC. There were over 200 Academy members registered as members of the interest group in 2001. By now the membership in the group has risen to over 700.

Again at the Academy of Management MSR sessions, I very much intentionally tried to create the same group culture that I had experienced in the postmodern track sessions at IABD and later at the scmoi conferences, and that we had developed at the spirituality track sessions at the IABD. Presenters were encouraged to attend every session, and I personally greeted each presenter and tried to create a welcoming and friendly environment. Session attendees and presenters again seemed to feel welcome, and stayed for all track presentations and discussions. People who attended the MSR sessions often commented about how welcome they felt at MSR sessions, and how the MSR sessions were the only ones at the Academy of Management were they felt comfortable, supported, and welcome to attend.

Concluding thoughts

I am happy to be attending this year's scmoi conference and to have the opportunity to thank David and the group for creating the culture that inspired me to attempt to create a similar culture in the Management Spirituality and Religion group at the Academy of Management.

A subtler quantum physics for 'Storytelling Organization' theory, method practice

By David M. Boje, Ph.D.

A question: Just how far to retheorize 'storytelling organizations' given the paradigm shift from Newtonian physics of brute cause-effect things-as-objects, to the subtle quantum physics where things are waves of *energy sometimes pretending to be particle-things? My recommendation, be subtle! The purpose of the essay is to explore the implications of quantum physics and quantum metaphysics for the more subtle forces of 'storytelling organizations.' By 'storytelling organizations' I mean the idea that organizations are storytelling systems within storytelling environments where stories are the currency of exchange within and between them.*[i] *Here I want to revise 'storytelling organization' theory to include quite subtle currencies. A 'storytelling organization' is not just hard wired linear or cyclic antenarrative processes, but includes more subtle spiral and rhizomatic (assemblage) processes where living actors and living things (actants) constitute what Sheldrake calls a 'morphogenic field.' The theoretical quantum physicist, Goswami extends morphogenic field to quantum physics. Quantum physics makes other 'subtle forces' contributions to 'storytelling organization' such as non-linearity, observer effect, zero-point field, timespacemattering, non-locality, possibility waves of social consciousness, vibrant matter of living things, and collapsing wave functions into some sort of storytelling stability. The essay reviews widely accepted quantum physics theories and quantum metaphysics. The essay concludes that 'storytelling organizations' from quantum physics becomes retheorized in relation to nondualized relations of epistemology with ontology, what Barad (2003: 829) calls, "onto-epistem-ology" defined as "the study of practices of knowing in being."*

Keywords: storytelling organization, quantum physics, sensemaking, antenarrative

Introduction

Being more subtle in '*storytelling organizations*'' sensemaking-currencies is the theme of this essay.

What are the more 'subtle' forces of the sensemaking-currencies 'storytelling organizations' after the paradigm shift to quantum physics? In this essay, the purpose is to explore what it is that quantum physics contributes to 'storytelling organizations,' including the implications of quantum metaphysics. And this may mean taking a much more posthumanist approach to storytelling organizations where collective storytelling processes 'intra-act' in intra-penetrating ways with materiality, instead of 'interact' being between independent entities. As quantum physicist Karen Barad (2003: 828) puts it "we are part of nature" from a posthumanist onto-epistem-ology we are also of the storytelling nature is doing, and in an "intra-activity" not outside storytelling or observing the world. In Quantum Physics "matter is substance in intra-active becoming – not a thing but a doing, a congealing of agency" (Barad, 2003: 828). I was introduced to Barad's work by Anete Camille-Strand who is now doing a special issue for *Tamara Journal for Critical Organizational Inquiry* on storytelling and materiality. Prior to that encounter, I had thought about livingness of storytelling apart from materiality.

It was Kaylynn Twotrees' (1997) assertion at the *Organizational Behavior Teaching Conference*, that storytelling is a collective process that has place, time, and mind that changed my approach. The implication is that it's the roots of place, energy of a time, and the mind of story with a life all its own that beckons us to tell and to listen to more 'subtle' sensemaking currencies in a living manner of 'storytelling organizations.' TwoTrees' (2000) work inspired what Jo Tyler and I defined as '*living story*' as an ontology, a beingness (Tyler, 2007; Boje, 2001a: 15): "Stories live and possess time, place and mind." You don't just tell any living story anytime, anyplace, in any mind, or else it's groundless in 'storytelling organizations.'

There is also relevant sc'MOI[1] history of reexamining 'storytelling organization' theory from the new quantum physics paradigm shift in a presentation by Celâl Eldenez (2005: 14):

> "Bohm points out that the existence of an energy pool of this kind is recognized, but given little information, by standard quantum theory, which postulates a universal quantum field-'the quantum vacuum' or 'zero-point field'-underlying the material world. Very little is known about the quantum vacuum at present, but its energy density is estimated to be an astronomical 10^108 J/cm³."

Eldenez develops this only in passing, and leaves us to sort out, just what does a quantum physics of zero-point energy fields mean in terms of retheorizing 'storytelling organizations'?

In recent years, my work has turned towards *quantum physics of storytelling* (Boje, 2011a), because a corporeal-storytelling is agential, in the act of doing, in ontological Being. If we take living story seriously, then 'storytelling organization' (Boje, 1991, 1995, 2008a; Boyce, 1995; Boje, Luhman, & Baack, 1999) would be 'living' in certain ways that quantum physicists such as Barad (2003, 2007), Bohm (1980; Bohm & Hiley, 1984), Goswami (1989, 1990, 2003), and Wolf (1989, 1995, 2004) refer to as some sort of quantum energy field. Their solutions, however, are quite different resolutions of just what are living things in relationship to 'living stories' and 'living storytelling organizations.' Barad's work builds on Bohm's rejection of the Copenhagen Interpretation by Heisenberg and Bohr of the famous double-slit experiment, whereas Goswami and Wolf not only accept it, but take it into an increasingly quantum metaphysics direction, where the act of observing changes material phenomenon.

The structure of the presentation begins with, part I, an overview of being subtle in basic definitions of storytelling and storytelling organizations; this is followed by part II, the basic theories of quantum physics which are widely disputed; and then turns to part III, a discussion of the overall implications for 'storytelling organization' theory, method, and practice of quantum physics/metaphysics.

Part I: Towards a more subtle Quantum Physics of Storytelling Organizations

What is a storytelling organization? *Storytelling organization* is defined as "collective storytelling system in which the performance of stories is a key part of members' sense-making and a means to allow them to supplement individual memories with institutional memory (Boje, 1991: 106; Boje, 1995: 1000; Boje, 2008a: glossary). And storytelling organizations, while polyphonic and polylogical are also embedded in corporeal process of simultaneous storytelling across multiple sites, in this Baradian congealing of agency, as in Tamara-land:

> "At one extreme, the storytelling organization can oppress by subordinating everyone and collapsing everything to one 'grand narrative' or 'grand story.' At the other extreme, the storytelling organization can be a pluralistic construction of multiplicity of stories, storytellers, and story performance events that are like Tamara but are realized differently depending upon the stories in which one is participating" (Boje, 1995: 1000).

Storytelling Organizations and Quantum Physics - For me, 'storytelling' in 'storytelling organizations' is an intra-play of narrative-past, living story webs of the more immediate present, and all sorts of antenarratives that are future shaping (Boje, 2011a). Antenarrative has a double meaning: ante as before, and ante as a bet, and is part of strategy-making, visioning, and other ways of shaping the future ways of Being-Becoming. Antenarrative (Boje, 2001a, 2007, 2008a, 2011a) is defined as a double-meaning: as a 'bet' (an ante) on a probable future that generates the impetus for action-taking to

[1] Sc'MOI is Standing Conference for Management and Organizational Inquiry. See http://scmoi.org

bring that anticipated future into Being-Becoming, that is 'before' (ante to) the coherence of stabilized narrative order. And if that is a sensible theory, then there are a number of quantum physics implications that this essay's purpose is to explore. The basic theory of antenarrative assumes two paths.[2] First path is between past and future, that narrative-past-retrospective-sensemaking to linear or cyclic prospective-sensemaking-antenarratives. The sensemaking literature has been silent about quantum physics. The second path is between present and future, from living-story-present-sense-emergence to iterative series of events in non-linear spirals or assemblage-rhizomatics. In this second path, quantum physics has a more explicit role.

Being Subtle About Quantum Physics? On the one hand, Karen Barad (2003, 2007) posits an intra-activity of discourse and materiality in her theory of agential realism, where to materiality and discourse intra-penetrate one another in quite 'subtle ways. To me, this necessitates an amendment to 'storytelling organization' theory that means focusing on 'subtle' intra-play of 'corporeal' storytelling and materiality rather than the 'brute' force ideas of logical positivism or Newtonian physics of materialism. In materialism things interact, instead of intra-act. Intra-activity is a more subtle process that overcomes several dualities: subject and object, subjective and objective, discourse and thing, internal and external, qualitative and quantitative, and so for, in a posthumanist approach taken by Barad. Yet the forces, though subtle, are still quite actual, quite physical, in the form of subatomic living matter.

For example, Jane Bennett (2010), following her (2001) book on enchantment, matter is vibrant. Her work builds on Latour's (1999, 2005) actor-network-theory, in looking at assemblages of actants. It is also related to onto-story, a storytelling of a thing-assemblage in its Being-Becoming state. Ontological storytelling is accomplished by the props be arrange in our daily lives: clothing, briefcases, cell phones, purses, and so forth. We can scarcely go any place without an assemblage of things that are in intra-activity with our storytelling. In my blacksmithing, there is an assemblage of tools: hammers, anvils, forge, and matter (coal, iron, steel), as well as the elements of air, fire, water, and earth-itself (Boje, 2011a).

On the other hand, Goswami's (1989, 1990, 2003) and Fred Wolf's (1989, 1999, 2003) quantum physics, such as, elaborations on Sheldrake's (1987a,b,c; 1989/1995, 1995) 'morphic field' are about acts of quantum consciousness. These are also forces takes us into the quantum metaphysics of extended consciousness fields, where 'storytelling organizations' are 'subtle' sensemaking currencies than has been previously theorized or studied in management and organization studies. And this subtlety by Goswami and Wolf is different than that of Barad. Both approaches to subtlety have different implications to a 'quantum physics of storytelling' (Boje, 2011b), yet in them is the common idea that 'living things' are an assemblage vibrant matter (Bennett, 2010).

Miasma Storytelling Organizations -An example of subtle processes of 'storytelling organizations' that intra-play with material aspects, is Yiannis Gabriel's (2008a: 53) development a "theory of organizational miasma, a concept that describes a contagious state of pollution – material, psychological and spiritual – that afflicts all who work in particular organizations." These are 'storytelling organization' processes of miasma that are "highly contagious" self-reinforcing spirals of spiritual decay, corruption of human values of trust, love, and community where suspicion, "scapegoating and witch hunts are rife" and there is an accompanying ongoing organizational cleansing that is quite material (Gabriel, forthcoming: p. 8, 13). In other words, miasma (from myth of Oedipus) is a contagion-feeling of an entire 'storytelling organization' in what I would call an antenarrative-downward-spiral of viciousness where the pathology of

[2] Antenarrative theory has been the subject of empirical studies in refereed-journal publications by authors such as Barge (2004), Dalcher and Devin (2003), Collins and Rainwater (2005), Erickson et al (2005, 2006), Grow (2009), Vickers (2005), and Yolles (2007), and Vaara, & Tienari, forthcoming in Journal of *Organization Science*) as well as in dissertation studies (Gardner, 2002). See Boje (2011a) for edited handbook by antenarrative writers.

depression-contagion (loss of self-esteem) is in intra-activity with the material organizational processes of purging and cleansing, such as sacrificing staff in order to find health. Ironically and tragically, the quest for health leads to more scapegoating and witch-hunting while resistance becomes paralyzed as people join in self-criticism but silence their stories. Gabriel (2008a: 61) says miasma is not just future-oriented, but affects the past and present: "A silent killer, like a silent virus, treating people as objects, selecting, deciding and dismissing. At such times, a nostalgia for the organization's past and its previous leaders may offer some solace, yet miasma often afflicts the past as well as the present (just as it afflicts resistance and dissent)." The antenarrative processes are evident in Gabriel (2008b): "An outstanding characteristic of the new organization was the constant undermining of individuals' self confidence by the very fetishization of the organization's new image." In short, the miasma organization is a 'storytelling organization 'where storytelling itself has turned pathological, and the antenarrative-spiral processes affect past and present such that emotional-contagion intra-acts with material conditions and consequences.

I have experienced precisely the miasma 'storytelling organization' that Gabriel describes, in a witch-hunt at a southwestern university (Boje, 2010).

The witch-hunts go through recurrent antenarrative stages. What seems common to the witch-hunt has the following spiraling-antenarrative stages storytelling contagion that have material consequence:

1. The Accusation – Boje must be purged from the university or an alumni will not donate dollars to the alumni fund.
2. The Search for Evidence – President and Provost collect information from course evaluations and invite student and administrator testimony.
3. Discipline & Punishment – Dean and department heads prepare to banish Boje from teaching undergraduate courses, and look into dismissal from tenure and employment.
4. Interrogation of the Witch – Boje is confronted by the dean and department heads.
5. Reprieve – By non-resistance, the hunt lets up.
6. Evaporation of the Trial – the trial where Boje might confront and refute his accuser never happens, nor does to penalties, but the miasma, as Gabriel (2008; forthcoming) describes it, continues.

In the next section, I want to explore how quantum physics can inform such intra-active processes of storytelling with materiality.

Part II – The Quantum Physics Implications for Storytelling Organizations

This section summarizes several key scientific findings and concepts of widely debated quantum physics because of differences about metaphysics. We begin the review with the double-slit experiment, then look at the Copenhagen Interpretation of the observer effect of that experiment, as well as concepts of nonlocality, implicate order, quantum potential, zero-point field, spacetimemattering, and collapsing the wave function, that all have metaphysical implications. Not only is there storytelling going on, but the storytelling (contemplation, knowledge, intention) of the storyteller (aka observer) has quantum effects in 'storytelling organizations' that are corporeal and implicate-order in quantum physics, as well as metaphysical for some of the physicists and their apprentices.

Quantum Metaphysics - In general, metaphysics defines a realm of Being exists beyond that of matter (e.g. Platonism, mathematics, Aristotelian energia and potentia). Quantum metaphysics (e.g. Forrest, 1988; Kallio-Tamminen, 2004) has entered the field of consciousness studies. For example, Euclid's (undated) approach to zero-point energy takes a mind over matter perspective:

> "What religious people call God, physicists are now calling 'zero point energy' - the infinite interconnected energy simultaneously existing at every point in space. These physicists,

> amongst them Steven Hawkings, George Ellis, and Roger Penrose, conclude that the universe is able to simultaneously (i.e. non-locally) records all information ever produced in the universe through a conscious non-timespace continuum that transmutes electromagnetic energy and matter into other energy patterns (including multi-dimensional realms)."[ii]

There is strong resistance among many scientists to such expressions of quantum metaphysics.

> "As science and critical thinking become increasingly watered down in our educational system, and opposing forces exploit the consequent public gullibility, the duty of every scientist is to speak out in protest. The antiscientists who pursue a political agenda, and the pseudoscientists who pursue the dollar, need to be fought at every turn… In some cases, such as 'quantum healing,' the public is being led to believe that science and mysticism are converging on a new 'paradigm' in which matter and spirit, body and mind, are one" (Stenger, 1995: 6).

The controversies begin over two centuries ago.

Double-slit Experiment - In 1803 Thomas Young (1773-1829) performed the first double slit experiment using waves of light that produced interference effects. In modern double-slit experiment a single electron (or photon) particle, becomes a *wave of potential*, passes through both slits and the waves interfere with one another.

> "Young knew that sound was a wave phenomenon, and, hence, that if two sound waves of equal intensity, but 180° out of phase, reach the ear then they cancel one another out, and no sound is heard. This phenomenon is called *interference*. Young reasoned that if light were actually a wave phenomenon, as he suspected, then a similar interference effect should occur for light. This line of reasoning lead Young to perform an experiment which is nowadays referred to as *Young's double-slit experiment*" (Fitzpatrick, 2011).[iii]

November 1801 Young presented his paper, titled "On the theory of light and color" to the Royal Society. It was published in 1802, which mostly rejected the experiment and findings preferring to hold with Newton's theory that light were particles. In that lecture, Young described interference of light waves and the double slit experiment as well as wave interference effects in sound and water.

Corporeal storytelling is sound waves in its orality, and light (color) waves in its dramaturgical actions, and in 'storytelling organizations' an emergent effect of many simultaneous storytellers in distributed spaces and times (Tamara-effect), there are emergent dynamic properties beyond the sum of the actor-storytellers, listeners, and storytelling observers.

Copenhagen Interpretation of the Observer Effect - The Copenhagen interpretation of quantum physics refers to work by Niels Bohr and Werner Heisenberg in the 1920s that challenges the mind-body split of classic physics and Cartesian duality. In the observer effect, the agencies of measurement and the knowledge (or extended consciousness) of the observer affects the results of the double-slit experiment. "Under this orthodoxy, particles remain in a state of superposition, a collection of all possible states, until the act of observation by consciousness, at which time only one state becomes actualized" (Lucido, 2005: 2). At issue: is there an essential role of observer's storytelling-consciousness on the quantum probabilities and uncertainty relations? According to Howard (2004) Bohr and Heisenberg did not agree about fundamental points of the observer effects, and in the post-war years, a myth of a unitary Copenhagen interpretation was invented by Heisenberg. According to Howard (2004: 2), "Bohr's complementarity interpretation makes no mention of wave packet collapse or any of the other silliness that follows therefrom, such as a privileged role for the subjective consciousness

of the observer." Other physicists and philosophers used the myth to further their own arguments (agendas), in particular, David Bohm, Paul Feyerabend, Norwood Russell Hanson, and Karl Popper. Bohm, for example, takes a more conservative position (implicate order, see below) that there are quantum substances than does Popper, who is critical of quantum theory observer effects being particles, preferring them to be knowledge:

> "This is an attempt to exorcize the ghost called 'consciousness' or 'the observer' from quantum mechanics, and to show that quantum mechanics is as 'objective' a theory as, say, classical statistical mechanics. . . . The opposite view, usually called the *Copenhagen interpretation* of quantum mechanics, is almost universally accepted. In brief it says that *'objective reality has evaporated', and that quantum mechanics does not represent particles, but rather our knowledge, our observations, or our consciousness of particles*'" (Popper 1967, 70, as cited in (Howard, 2004: 16).

Obviously the various perspectives taken subsequently on the Copenhagen Interpretation, changes how we theorize a quantum physics approach to 'storytelling organizations.' For example, applying Bohr's quantum ideas Wolf (2004: 122) says "the simple act of observing changes events, turning the possibility waves into probabilities." Bohm and Popper would no doubt disagree with such a position.

What are the 'storytelling organization' implications of the observer effect? In Gabriel's (2008a, b; forthcoming) miasma studies he reports being affected by the emotional contagion of depression and self-criticism. Hatfield, Cacioppo and Rapson (1994) define emotion contagion, as moods and emotions spread among individuals much like viruses. Pugh's (2001) student of emotion contagion in customer-service, focused on how positive emotions by employees was catching for customers in ways that improved the relationship and customer evaluations of service quality. Hareli and Rafaeli (2008) argue that the mechanism of emotional contagion occurs through mimicking the mood of someone else's emotional cycle.

An alternative explanation of emotional contagion is that the observer is tapping into extended consciousness. Damasio (1998: 1879), a neuroscientist, says extended consciousness is a more complex process involving episodic memory: "It depends on the gradual build-up of an autobiographical self, a set of conceptual memories pertaining to both past and anticipated experiences of an individual, and it requires conventional memory." This would put it into the storytelling realm, as an antenarrative process. Damasio (1998: 1888) suggests that the self continuously updates episodic memory representations observed by way of "transient changes in the representation of the body state that occur as a result of processing images about whatever object we are to place in consciousness."

For theoretical physicist, Goswami (1993), the process is more radical, including a 'monistic realism' (Buddhism & Vedic traditions) approach to extended consciousness (ideas) in which everything, including matter, is manifested from extended consciousness. Following von Newmann (1955), Goswami looks at the whole universe as a quantum system. Another physicist, Stamp (1993) also posits a mind-matter interaction. For Stamp it is information-knowledge that results in the quantum wave collapse. By contract, for Goswami (1993: 10), the case for material realism has yet to be proven. Damasio (1998: 1881), on the other hand, doubts that extended consciousness is a quantum-observer effect: "it premature to turn to explanations depending on yet other mysteries, for instance, explanations that depend on quantum physics and especially those that rely on hitherto undeveloped particulars of quantum physics, such as quantum gravity."

Quantum Nonlocality – In Tamara-land theory, 'storytelling organization' is fragmenting groups of story-listeners and storytellers, networked simultaneously in different localities, such that one is never able to be in all rooms of a storytelling organization at once, and that means

that the pathways (temporally and spatially) taken affect the meaning of the storytelling experienced by different actors finding their way to the same room (Boje, 1995). However, in quantum nonlocality, 'storytelling organizations' takes on an entirely different meaning of nonlocality. Cramer (1988: 1), for example defines nonlocality as "in quantum mechanical systems relationships or correlations not possible through simple memory are somehow being enforced faster-than-light across space and time." Cramer proposes a transactional interpretation as an alternative to the observer effect proposed in the Copenhagen interpretation: "This model describes any quantum event as a 'handshake' executed through an exchange of advanced and retarded waves and is based on time symmetric Lorentz-Dirac electrodynamics and on 'absorber theory' originated by Wheeler and Feynman" (ibid, p. 1).

In short, in the 'storytelling organization' the storytellers (if not the living things, themselves) are handshaking with other storytellers in the different rooms of Tamara-land. Cramer (p. 2) gives this example, "When we stand in the dark and look at a star a hundred light years away, not only have the retarded light waves from the star been traveling for a hundred years to reach our eyes, but the advanced waves generated by absorption processes within our eyes have reached a hundred years into the past, completing the transaction that permitted the star to shine in our direction."

What would these waves be in storytelling organizations? Obviously we can theorize and study *future-shaping possibility-waves* (ones we know that are linear and cyclic antenarratives connecting past to future so common to strategy, planning, systems-design, and consulting practices). And we could theorize new ones, "I am calling '*echo-waves*' (I want to explore) confirming the Past (echoed in past, in processes of re-membrance) *and* confirming Presentness-materializing-actualities in the Future (that is not-yet put in process) that is in *Being-Becoming emergence*" (Boje, 2011b: 26-27).

Implicate Order - David Bohm (1917-1992) had doubts about Bohr and Heisenberg's explanation that subatomic particles had no objective existence, only taking on material properties when physicists tried to observe and measure them. After refusing to testify in McCarthy hearings, Bohm could not renew his contract teaching theoretical physics at Princeton, and could not work anywhere in the USA (Pratt, endnote).[iv] Bohm (1980: 48) gave this analogy of implicate order to a stream:

> "On this stream, one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc., which evidently have no independent existence as such. Rather, they are abstracted from the flowing movement, arising and vanishing in the total process of the flow. Such transitory subsistence as may be possessed by these abstracted forms implies only a relative independence or autonomy of behavior, rather than absolutely independent existence as ultimate substances" (as cited in Pratt, endnote, ibid).

It is important to note that Bohm (1978) is questioning the Copenhagen Interpretation:

> "The other way is to have an entirely different view which is closer to the implicate order, which would question the whole idea of being interconnected in a certain way, namely, the ordinary idea of causal connection in past and future and that things are locally connected so that one thing affects another nearby.
>
> You can question the ordinary idea of connection by suggesting instead that there is an inner design in the whole structure. (In some ways this is close to what Bohr is saying, but also different because this inner design can be studied.) The idea that all things happen independently when they are distant is thus what I am calling into question."

What are the implications of 'storytelling organizations? Bohm's implicate order is more consistent with Tamara-storytelling

organization, as it is, without invoking some inner design or interdependence without causal connection past or future.

Quantum Potential – Bohm (Bohm & Hiley, 1984) also developed the theory of quantum potential which according to Pratt (endnote, ii):

> "… guides the motion of particles by providing 'active information' about the whole environment. Bohm gives the analogy of a ship being guided by radar signals: the radar carries information from all around and guides the ship by giving form to the movement produced by the much greater but unformed power of its engines."

Heisenberg in 1955 reflections on the Copenhagen interpretation invokes a more Aristotelian physics view of potentialities:

> "The probability function combines objective and subjective elements. It contains statements about possibilities or better tendencies ("potentia" in Aristotelian philosophy), and these statements are completely objective, they do not depend on any observer; and it contains statements about our knowledge of the system, which of course are subjective in so far as they may be different for different observers" (Heisenberg, 1958, p. 53, as cited in Suárez, 2004: 2).

Biologist Rupert Sheldrake (1987b) defines morphic field in several ways, as a Jungian 'collective unconscious, as socialized behavior, 'group mind,' and as a Durkhemian 'conscious collective.' "The concept of morphic fields containing in-built memory helps to explain many features of society: for example, there are traditions, customs, and manners which enable societies to retain their organizing principles - their autonomy, pattern, structure, and organization - even though there is a continuous turnover of individuals through the cycles of birth and death. This is similar to the way in which the morphogenetic field of the human being coordinates the entire body even though the cells and tissues within the body are continuously changing (Sheldrake, 1987b: 324).

Morphic resonance for Sheldrake is (1995, 1989/1995) depends on evolving morphic fields (also called biological fields, or developmental fields, or positional fields, or morphogenetic fields). "Through morphic resonance, the patterns of activity in self-organizing systems are influenced by similar patterns in the past, giving each species and each kind of self-organizing system a collective memory." [v]

The implication for storytelling is the morphic resonances with collective memory, one's own past states, and the sense of place. It is an interpretation consistent with TwoTrees' definition of story having time, place, and mind (1997). Another implication is storytelling is not something confined within our head's but has morphic field resonance.

Sheldrake says "The main changes in my thinking about morphic fields have come more from quantum physics than from biology."[vi] What he calls morphogenic reild resonance could be explained by quantum theory of nonlocality (see Sheldrake, 1995, interview with David Bohm).

Goswami (2003: 1) says, "**Sheldrake** has injected new principles in the old idea of morphogenetic fields to incorporate teleology, non-locality, and downward causation" (bold in original). Sheldrake, according to Goswami, deviates from the upward causality and materialist models of biology by looking to downward causality.

What are the implications of potentialities for 'storytelling organizations'? If we follow Bohm's ontological approach then quantum potential is more informational signaling from the local environment through particles and electromagnetic force fields that actors or actants are picking up from their local situation. On the other hand, following a more Aristotelian energia approach, 'potentia' implies, as in storytelling, a teleological activity of anticipation or antenarrative-fulfillment. And for Goswami, quantum potential is actually the same thing as consciousness (mind over matter). Yet, storytelling is indeed a teleological activity,

which has agential and consequential future-shaping aspects in 'storytelling organizations.'

Zero-Point Field - in quantum physics has a long history of theory since Wien in 1893, and was confirmed with evidence in 1925, and continues to be confirmed to this day.

> "In 1893, Wilhelm Wien empirically derived a formula describing the distribution of radiant energy density (the energy per unit volume) with wavelength, but the formula deviated a little from the experimental results at long wavelengths. In 1899, Otto Lummer and Ernst Pringsheim conducted accurate experiments with a cavity radiator over a range of temperatures to determine if the discrepancy was real… in 1901 Max Planck derived a mathematical expression that fitted the most recent experimental curves for black body radiation… 1925 the evidence was obtained and the existence of the ZPE (Zero-Point Energy) was confirmed. The chemist Robert Mulliken found this proof in the spectrum of boron monoxide. As he analyzed the wavelengths of these spectral lines, he discovered a slight shift from the theoretical position that these lines would have had if the ZPE did not exist" (Setterfield, B. 2007: 1-4, bracketed addition, mine)

Einstein and Otto in 1913 defined zero-point field as a sub-atomic space that was a vacuum, and nothingness void. "According to Pratt (2003: 61): "Bohm points out that the existence of an energy pool of this kind is recognized, but given little consideration, by standard quantum theory, which postulates a universal quantum field -- the quantum vacuum or zero-point field -- underlying the material world." Bohm's alternative is the implicate order. Barad's (2007) answer is the intra-activity of discourse and materiality.

Stapp's (1993/2003; 1995, 1996) theory of consciousness efficacy is based on his interpretation of the quantum zero effect and the observer effect. By making successive observations (measurements) the system state is restricted through that mental effort of making rapid continued measurement. "Beck and Eccles (1992) propose a model of nonphysical causation that relies on exocytosis, the process by which neurotransmitters are expelled into the synaptic cleft." (as cited in Lucido, 2005: 5). "Thus the dynamical correlates of thoughts are natural parts of the quantum-mechanical description of the brain, and they play a dynamically efficacious role in the evolution of that physical system." (Stapp, 1995: 10).

Spacetimemattering – Theoretical physicist Karen Barad's (2003, 2007: 245) approach to quantum physics is that it is the intra-activity of matter and discourse that affects the inseparability of *timespacemattering*. She challenges materiality theory of Karl Marx, Michel Foucault, and Judith Butler. Barad believes the linguistic turn went too far, in deriving a social constructionist approach that ignores quantum matter and timespacemattering. "Our ontological account of quantum physics is conceptually challenging but, succinctly, it is a form of ontic structural realism in a blockworld setting (4D)3 with a co-determining amalgam of space, time and matter that we call spacetimematter'" (Stuckey, Silberstein, & McDevitt, 2009: 4). For Barad (2007: 178), agency is a 'doing' in a web of relations where embodiment matters in spacetime:

> "Agency is 'doing' or 'being' in its intra-activity. It is the enactment of iterative changes to particular practices – iterative reconfiguring of topological manifolds of spacetimematter relations – through the dynamics of intra-activity. Agency is about changing possibilities of change entailed in reconfiguring material-discursive apparatuses of bodily production, including the boundary articulations and exclusions that are marked by those practices in the enactment of a causal structure."

Collapsing the Wave Function - In the two-slit experiment, to collapse the wave function means "that only *one* of the components survives the measurement and proceeds to hit the screen)" (Stanford Encyclopedia of Philosophy).[vii] "The complex wave-function which resides in abstract multidimensional space is the most important term in the theory" (Kallio-Tamminen, 2004: 3). 'Even though discussion of the problem of interpreting quantum mechanics has now continued for almost a hundred years, a generally-acceptable interpretation of 'wave function (or state vector)', which is the basic term of the theory, has not yet been agreed" (ibid, p. 192). While Bohr and Hiley (1993) dispute the collapse the wave function, other physicists such as Goswami (1993), Stapp (1993/2003, 1995, 1996, 1999), Walker (1975), and Wolf (1989, 2004) suggest is produced merely by an act of consciousness.

Fred Alan Wolf (1989: xiii) *Taking the Quantum Leap*… book develops the idea of "quantum waves of possibility." He continues to develop it in *The Yoga of time Travel*…. Applying Bohr's quantum ideas Wolf (2004: 122) says "the simple act of observing changes events, turning the possibility waves into probabilities." I went to the Quantum Energetics seminars, where Bartlett (2007, 2009: 238) defines "possibility waves" as "being the nonlocal wave of probability spread throughout space, while after observation, only one of the possible values is actualized." For Bartlett (2009: 250-1), zero-point energy waves carry "energy and momentum" and it "has a specific direction, frequency, and polarization state."

What are the implication of quantum waves for 'storytelling organizations'? Here I use the terms, Future-shaping-possibility (FSP) waves (Boje, 2011a). Storytelling enacts 'Future-shaping-possibility' (FSP) waves either from past to future, or from present to future. Both these types of FSPs activate resonate echo waves" either a Past-Shaping-Confirmation (PSC) from future to past, or a Now-Shaping-Confirmation (NSC) from future to present. One can invoke a Bohm approach to implicative order, or Bartlett's more radical view on shared universal consciousness, which brings us to the question of quantum metaphysics. In particular, as the antenarrative waves of possibility collapse into particular course of action-taking, then we are dealing with either an implicate order (Bohm, 1980) or more radical interpretations of zero-point energy fields, such as that of Goswami (2003), who thinks Sheldrake's (1987a, b, c,; 1989/1995, 1995) morphogenic field theory on the relation of mind and matter does not go far enough (and that Sheldrake is still dualistic). Goswami also takes us far beyond Barad (2007) 'agential realism' intra-play of Foucauldian discourse with materiality of subatomic particles and waves. For Goswami, the extended consciousness determines matter, and is neither an interaction nor an intra-action. For example, (Barad, 2003: 814, footnotes 18 & 19) says:

- ✓ "Bohr argues on the basis of this single crucial insight, together with the empirical finding of an inherent discontinuity in measurement 'intra-actions,' that one must reject the presumed inherent separability of observer and observed, knower and known."

- ✓ "The so-called uncertainty principle in quantum physics is not a matter of 'uncertainty' at all but rather of indeterminacy."

Stapp (1999: 13) puts forth this explaination of collapsing the wave:

> "Following the Wigner-von-Neumann approach" postulates "that the quantum collapse of the brain state occurs at the level of the template for action: the (Heisenberg-picture) state (of the universe) undergoes the collapse…. a projection operator that acts on appropriate macroscopic variables associated with the brain: it picks out and saves, or \actualizes", *one* of the alternative possible templates for action, and eradicates the others…. Thus the\quantum event", or \collapse of the wave function", *selects* or *chooses* one of the alternative possible coherent plans of action|previously generated by

> the purely mechanical functioning of the brain|by actualizing the executive-level pattern of brain activity that constitutes *one* of the alternative possible templates for action."

The basic implication: "Storytelling is partly things-telling and equally a teleological activity that contemplates in storytelling events an intra-activity of storytelling-*qua*-materiality (and vice versa), and individuals-*qua*-universal (and vice versa)" (Boje, 2011b: 13). In Stapp's (1999: 14) approach, there is an efficacy of conscious, that is analogous to antenarrative future-shaping waves: "choices associated with conscious events are dynamically efficacious: each such event *effects* a decision between different templates for action, and these different templates for action lead to dfferent distinguishable responses of the organism."

Collapsing the wave function in quantum physics became extended to collapsing possibility waves in actuality. I first encountered the theory of possibility waves in Richard Bartlett's (2007, 2009) texts and in his Quantum Energetics seminars (I, II, & III). Possibility waves come from work by von Neumann: "But von Neumann's idea that it is consciousness that brings into being the world of manifestation from the transcendent possibility waves of Quantum Mechanics met with considerable resistance. It was labeled dualistic. How can consciousness act on matter without violating the law of Conservation of Energy? If there are 2 simultaneous observers, whose choice counts for the outcome?" (Goswami, 2003: 4). As Goswami, p. 5) explains, "Does such collapse constitute mind over matter? No, consciousness transcends the brain, whose states exist as possibilities within consciousness before collapse. Collapse consists of recognition and choice of one of these possibilities."

Two or more possibility waves (FSP – Future Shaping Potentiality) can create intersections, acting together, or canceling each other's effects (Wolf, 2004: 147) in what Sheldrake (1988, 1995) calls the morphic field. Our contribution here is to add in the storytelling to the morphic fields. Bartlett (2009: 220) calls this the "carrier weave" defined as "a fundamental wave that is modulated by another wave or other waves and 'carries' the other modulating waveform(s)." Coherence on the other hand is defined as "a correlation between the phases of two or more waves so that interference effects may be produced between them, or a correlation between the phases of parts of a single wave" (ibid, p. 220).

Next we explore more ways quantum physics has storytelling organization implications.

Part III – Implications for 'Storytelling Organizations'

When we take quantum physics and its more metaphysical aspects seriously, we have ways to retheorize 'storytelling organizations. This would mean a paradigm shift away from materialism aspects of Newtonian physics. Instead of a cause-effect, billiard ball interaction approach, Barad's (2003, 2007) intra-activity suggests storytelling is intra-penetrating with materiality in 'agential realism' that is at once ontology-epistemology-ethics in the intra-activity of matter and discourse (of which storytelling is an important domain).

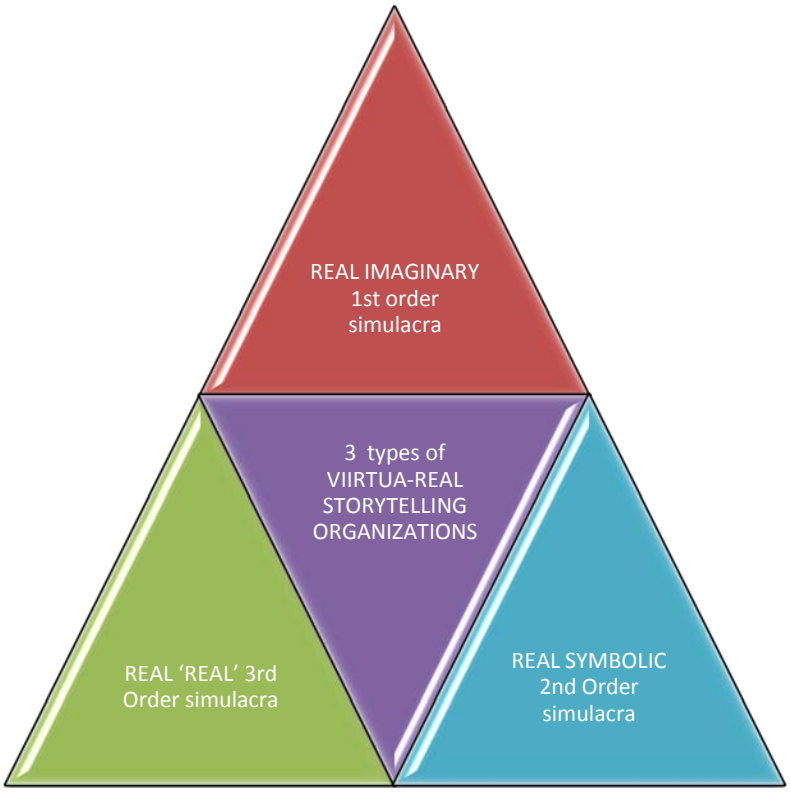
Agential realism (Barad, 2003: 810-811) is defined as ""an account of technoscientific and other practices that takes feminist, antiracist, poststructuralist, queer, Marxist, science studies, and scientific insights seriously, building specifically on important insights from Niels Bohr, Judith Butler, Michel Foucault, Donna Haraway, Vicki Kirby, Joseph Rouse, and others." This storytelling-materiality, this co-agency is not "the naïveté of empiricism or the same old narcissistic bedtime stories (Barad, 2003: 827) you mother or dad read to you. This is posthumanist storytelling that is iterative intra-activity of human-telling, animal-telling, and world-materiality-telling!

What does this intra-activity of living things and living storytelling mean for 'storytelling organization' theory. One way to proceed is to look at virtuality in relationship to the 'real' quantum aspects of organizations. There are three orders of simulacra that can be related to virtuality in 'storytelling organizations' (Boje & Rhodes, a,b; Boje, Pullen, Rhodes, & Rosile,

2011). It is possible to take Slovenian philosopher, Slavoj Zizek's (2004) interpretation of Lacanian principles of virtuality and apply it to Baudrillard's three orders of simulacra, in order to build a new theory of 'storytelling organizations.'

Real Imaginary is 1st order simulacra of the leader who imitates themselves as the spokesperson, or TV ad pitchman. This virtuality begins when we refuse to observe the physical or vulgar aspects of leaders: how they smell, how they are monstrous, and invoke some sort of less traumatic image. When we see a movie like Aliens versus Predators, or 'The Thing" we are confronted with a real that is too traumatic, so we construct the imaginary 'real' virtuality. Dave Thomas, founding CEO of Wendy's in 1969, became an imitation of himself, from 1969 to 1989 in doing 800 TV commercials. Ironically, he was no longer suited to be the corporate leader of the enterprise he founded. He could represent the old-fashioned values (Boje & Rhodes, 2005 a ,b) including the slogan "Quality is our Recipe." Dave Thomas was transformed into a virtual leader, and imitation of his own flesh and blood leadership.

Figure 1 – Three Types of Virtual-Real and Orders of Simulacra of 'Storytelling Organizations



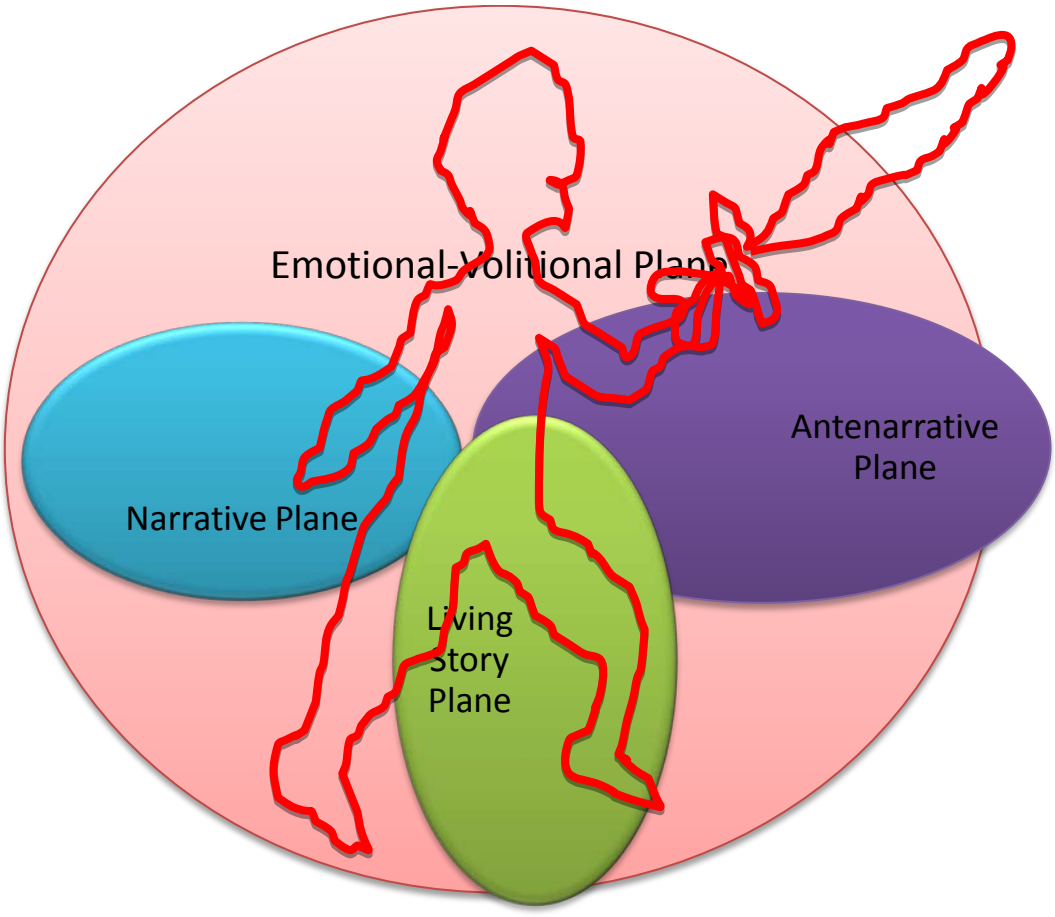
Real Symbolic is 2nd order simulacra of the leader who is now a cartoon or some kind of thespian theatre. For example with Santa Claus, we as parents pretend in the efficacy of Santa Claus for the sake of our children. Meanwhile our children pretend in the efficacy of Santa Claus to please the parents, who would not give presents otherwise. This is the beginning of symbolic virtuality, as a belief attributed (vicariously) to others. Another example is pretending the efficacy of our spiritual belief is real, but not treating it too seriously or too real, least we be considered a social idiot, one who sees spirits. Quantum physics has its symbolic formulas, and yet the real resists its symbolization. Quantum physics has its science experiments (two-slit experiment) but cannot seem to find 'real' experience in ordinary everyday reality. Quantum physics just works, but not even the best quantum physicists' claim to understand it. Yet, we keep looking for ontology of spirals. Colonel Sanders founded KFC in 1952, and became its chief executive (Boje & Rhodes, 2005a, b). He begins to be type 1 simulacra in 1964 by coming out of retirement to be company spokesman, and TV pitchman until his death in 1980. Then the type 2 simulacrum takes over. Ten years after his death, there are Sanders look-alikes but these do not have much consumer resonance. Then in 1993, the animated Colonel Sanders enacts his leadership in a more powerful way. The real symbolic-virtual is an exercise of authority expressed effectively in virtuality-symbolic, yet is lacks the physicality of the leader who is flesh and blood. Yet it is a real symbolic, but lacks the leader transformation of the next type.

Real 'Real' is 3rd order simulacra of the leader who has never been flesh and blood, and is a complete fabrication. In quantum physics we can take a magnet and make a field of iron filings take shape of the magnetic lines. Yet the real structure does not exist in itself, but is only their by the power of the magnet. Take away the magnet, and the waves of iron particles fall away. Zizek (2004) uses 'Sound of Music' as an example. The surface of the movie is fasts who are anti-democratic Austrians in 1938 resisting Nazis. But at a deeper virtuality level, there is the anti-intellectual characters rooted in the decadent, well-dressed cosmopolitan world of the Nazi-Fascists who are anti-Semitic. Zizek's other example is the movie "Short Cuts" by Robert Altman (1993). It is eight to ten living stories of life in Los Angeles with subtext of alienation, exploitation and the contingent expectancies generated by the of trying to wave life-asserting opportunities. "Virtual reality is practically totally real, but not" says one of the actresses. Donald Rumsfeld in March 2003 said, "There are known knowns (Saddam is President of Iraq); there are known unknowns (things that we know but we don't know, e.g. number of Weapons of Mass Destruction, which later turned out to be zero); and then there is the unknown, unknown (things we don't know we don't know)" and Zizek adds that it is the what is unknown, knowns that Rumsfeld leaves out that is very important (our unconscious projections). The example we use (Boje & Rhodes, 2005a, b) is Ronald McDonald, who in the early 1960s is more real than real, and not based on flesh and blood leader. Executive Jim Cantalupo experienced 14 consecutive months of same-store sales decline. It was a downward spiral, and to reverse it, he has the virtual-real Ronald McDonald restylized to be younger, thinner, more athletic, and loving those new salads, and coordinates this with getting rid of the Supersize fries and burgers, after Morgan Spurlock released the film, Supersize Me. In 2004 when Jim Cantalupo dies, Ronald is the one giving the eulogy and a virtual image of a tear rolling down Ronald's cheek is full page ad in the business press. Betty Crocker is fabricated by General Mills executives in the 1921, when the last name of male executive William Crocker was put with the first name "Betty" as a marketing strategy. The famous signature of Betty Crocker was form a secretary. In 1924 Betty Crocker got her voice on American Radio. Betty Crocker by 1936 was created from blended features and official likeness of real women. As a virtual leader Crocker was changed over eight decades including being younger in 1955, professional by 1980, and in 1996 more multicultural (more ethnic) (Boje, Pullen, Rhodes, & Rosile, 2011: 524-5). Being more real than real, in American, Betty Crocker by 194f was second most famous woman after Eleanor Roosevelt. Akin to Ronald McDonald, then Betty Crocker is a 3rd order

simulacrum, who is virtualized as the "good woman" (ibid). In contrast, Aunt Jemima of Quaker Oats Company was the idealized image of a black woman: maid, cook, slave a counterpart to "Uncle Tom" (ibid, p. 525). She also undergoes changes during the century, from plump, smiling African-American woman, to being played by a series of actresses, and to a cartoon character. Like Ronald she had several make-overs. Unlike Ronald, Crocker and Jemima are not the transformational leader that Ronald became. Ronald has a seat on the board of directors, an office in the executive suite, and officiates at McDonald's corporate gatherings. Ronald therefore is a full transformational leader, not just a stereotype changing with the tastes of consumers.

Do we take quantum physics into the more metaphysical implications for 'storytelling organization' theory, method, and practice? This is a question for discussion. I have been combining work by Benjamin, Bakhtin, with that of quantum physics and quantum metaphysics.

Heart-Sword of Compassionate Joy – "The *Architectonic Null, this Flâneur,* a storytelling human energetic body, whose left hand is in the past, while the right hand wielding the heart-sword is cutting energetic chords with the future is rooted in a communion with once-occurrent architectonic unity is in motion, strolling about in a storytelling holographic world" (Boje, 2011b: 117, see heart-sword chapter).



Architectonic Null Storytelling Hologram – from D. Boje (2011b: 117).

This flâneur is on an upward spiral on some walks, and on other strolls on the downward spiral, yet still gentle, yet with one foot in the past, and another stepping into the future, but coursing with Nowness, with alert-awareness of what is, and it's a "fiery sword" (Benjamin, 1999: 379) to cut through the past and future, and even the selling going on in living stories here and now. Benjamin proposes his version of a dialectic-method of materiality to deal with the spectacles of consumption. The motif is one of shock and surprise of the Flâneur (p. 383) as one walks through the situation. The flâneur cannot be just a disinterested or apathetic observer because each breath, each embrace, each whiff, a glance, and all those walking steps are not neutral, nor are they innocent. The flâneur is complicit and answerable (Boje, 2011b: 113).

This architectonic flâneur has an "*emotion-volition tonality,"* and an "*emotional-volitional thinking, a thinking that intonates, and this intonation permeates in an essential manner all moments of thought content*" (Bakhtin, 1993: 34). "My left hand may not know what my right hand is doing, and yet my right hand is accomplishing the truth [*Pravda*]" (Bakhtin, 1993: 52).

There are several propositions that follow form looking at the intra-activity of living things and living storytelling.

Proposed Propositions to Retheorize 'Storytelling Organizations'

1. 'Storytelling organizations' are morphogenic fields in an subtle intra-play of the assemblage of living things with living storytelling sensemaking processes.
2. It is not through brute force intentional-sensemaking, but rather through the subtle relationality aspects of possibility waves in morphic fields of sensemaking-currencies that 'storytelling organizations' make their shifts in thoughts, feelings, intuitions, and habits of action.
3. The 'storytelling organization' quantum field circuits are direct (egoist or willful) intentionality are not as efficacious as the subtle circuits of heart-space that resonate in extended fields of consciousness. In other words, for habits of thought, feeling, intuition, and action to change in a 'storytelling organization' compassionate-joy is more efficacious than the egoic-emotions of hatred, envy, jealousy, revenge, and so forth. The reason is that egoic-intentionality, and egoic-emotionality drains a morphic field of subtle influences. Persistent emotional-volitional love conquers entrenched habits of hatred through a gentle persuasion.
4. The subtle energetic forces of a 'storytelling organization' are what Kant calls appreciation joined with the activity of making one's maxim a universal, not only epistemologically, but ontologically.
5. Grand narratives are more than what Lyotard (1984) calls postmodern language games, but are rather have become players in morphogenic fields, or even become their own morphic field. A thousand little subtle stories can come forth to upset the credulousness of a grand narrative, upsetting and distorting its morphic field.
6. 'Storytelling organizations' have 'real-virtuality' in that the virtuality intra-penetrates the real, and vice-versa.

Conclusions

While my social scientist self is tempted to dismiss quantum metaphysical assertions, I think a more fruitful alternative as a storyteller, is to suspend disbelief, and treat them as propositions requiring further investigation.

The forces of time, place, and mind, as TwoTrees (1997, 2000) asserts are quite subtle. In this essay I have argued that things, from a quantum physics perspective, are living, and in intra-play with storytelling in 'storytelling organizations.'

Ritzer (2005) has argued we need to reenchant our world of organizations, so disenchanted by Weberian bureaucracy. Bennett (2001) asserts we have never been a disenchanted world, and have only chosen to ignore it. Latour (1999, 2005) challenges 'social constructionism' by asking that we reassemble the social to include not only actor networking, but the ontology of 'actants' in relational assemblage with actor-network-theory.

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Que Sera Sera

By Pamela Caldwell &Natalie Clark-Roberts

Consider yourself fortunate when the opportunity presents itself (for sometimes unforeseen reasons) that you naturally gravitate to those who are your kindred spirit. It is not by chance that occasionally in life you meet people (at just the right time) who ultimately will have a major impact and influence in your life. Dictionary.com (2010) defines a kindred spirit as a person who shares beliefs, attitudes, feelings, or features with another. This person will be one that you connect with instantly and feel a direct closeness to. It may not be known initially what their purpose will be in your life but in time, all will be revealed. Life brings about a series of challenges that we each face and overcome sometimes because of our relationships with others. This paper will tell a story about the meeting of two Doctoral Management students and how their personal journeys were enhanced because their paths crossed. The paper is written in antenarrative (Boje, 2001, 2011) storytelling form. Both students were introduced to Dr. David Boje at different times and have since discovered that his profound wisdom made an impact that was life changing. Their personal stories during the last year will reveal these accountings.

Keywords: antenarrative, kindred spirits, que sera sera, storytelling

Introduction

Que Sera Sera, whatever will be will be, a statement used by many when describing what the future holds. Why do some events in life seem destined to happen when reflecting on the past? However, when looking forward, these same events seem unreal and unlikely to happen in one's lifetime. An event that can be said is a meeting of kindred spirits; a person who shares beliefs, attitudes, feelings or features with another (Dictionary.com, 2010). This happening can only be properly told using the method of antenarrative storytelling. Antenarrative means "fragmented, non-linear, incoherent, collective, unplotted and not like the proper form of storytelling" (Boje, 2001).

The story is just that, an antenarrative, a meeting of kindred spirits; paths that were inescapable. This is a story of two doctoral students, neither one aware of what the future would hold nor how the past would shape them; only knowing what the past created and what the present held; facing unemployment and desiring higher learning. Both wanted the future to hold something new; a new prosperous phase, oblivious of what would behold them…in Colorado Springs at the Colorado Technical University Doctoral Program Winter Symposium. This would be an unexpected moment in one's lifetime, a meeting of kindred spirits. This is also an antenarrative story of two Doctoral Management students whose paths crossed and ultimately would end up enhancing their lives. This is a story of beginnings and middles, and the future Que Sera Sera.

Pamela's Reflection

The past two years have been a roller coaster ride with unexpected twists and turns. January 2009 would hold an unexpected twist with the loss of employment. The unexpected happened but I continued on my quest of earning a Master's degree, which I completed in December 2009. By this point, unemployment was still a part of my life and I was depressed on a daily basis. Because of the depression, I decided to start the year off on a positive note and I registered for Doctoral classes at Colorado Technical University (CTU). I began planning to attend the initial Symposium where I would go and meet my peers that were in the same program along with my University Professors and CTU Staff. My first symposium will always be a good memory because I met many good people, including Natalie, a person that it seemed I was destined to meet. I remember the first time we talked. It was like we had known each other forever. The conversation took on a life of its own. Later at the symposium, we exchanged contact information and decided to reach out to each other when we returned to our

place of residence. Unbeknownst at the time, we would learn that our like interests were vast. Even though our educational endeavors were similar, there were many other things in common that we shared. We found out that we both struggled with unemployment and it was easy for us to become a support system and network with each other. As our conversations increased, so did the awareness that our meeting appeared to be destiny. Through our many conversations, we also learned that our paths had crossed before. The crossing path occurred when I lived in Dallas. It appears that Natalie and I attended the same church and knew some of the same people. Our conversations also lead to the fact that she was a fan of my niece, Dondria (aka Phatfffatt) and we both held similar career backgrounds.

Remembering our conversations, Natalie had shared that she was in need of a mentor for her doctoral research. Looking back, I did not know that I was helping my friend when I was telling her about how much I enjoyed the symposium; the symposium where I met Dr. David Boje. The symposium where I met Dr. Boje was held in July of 2009. This was a true tale of Que Sera Sera, whatever will be, will be, because I was not suppose to be at that symposium. I had been thinking of taking time off or even stopping the program altogether. A trip home, a talk with my parents and others, and I decided to stay in the program and attend the July symposium. The symposium would be a turning point in my doctoral journey. This particular quarter when I was attending the symposium, I was enrolled in Qualitative Research, which was being taught by Dr. David Boje. During the symposium, Dr Boje instructed the class, informing and teaching about qualitative research. A point in the class that changed my way of thinking was the mentioning of one simple word, "Hermeneutics". My reaction was that I have heard the word before but used in a different setting. I had to put my thinking cap on, wondering where I have heard this word. Dr. Boje must have seen the look on my face because he proceeded saying the word is sometimes used in religious settings. I was like…oh my, that is where I heard it, but then it was used mainly as part of classes that were taught to men who desired to become ministers. That was strange to me since the religious affiliation that I belong to does not allow women in a minister's position. The new concept started the wheels spinning in my head wondering what the real meaning behind this word was. During our next break, Dr. Boje and I had a side conversation and he told me we have to have a talk about spirituality. I couldn't wait for the conversation. Later, Dr. Boje and I spoke after dinner. I will not relive the conversation, but the experience that I had was one I will never forget. After we talked, I felt really good having conversed about what can be labeled a controversial topic, spirituality, with a person that did not look down at me for having my own point of view which was slightly different from his own. His demeanor and tone told me I was speaking to someone with great integrity and an impressive demeanor. Needless to say, the conversation had an impact on my spirituality as well. This was the moment that I decided to ask Dr. Boje if he would be my mentor. He had all the qualities that I wanted in a mentor. He was brilliant, low key, had knowledge of a variety of topics and he possessed the image of the type of mentor that I imagined. I wanted a mentor with whom I could develop a life time relationship not just a relationship just to get me through my dissertation. All of the qualities that I wanted in a mentor, he possessed.

The symposium ended and back to Houston I went with a greater appreciation for the journey I had embarked on. After coming back home, I was telling Natalie about the experience. She was the perfect person to truly understand the experience like me. Through our conversations, I began telling her about my interactions with Dr. Boje and his teachings on storytelling and antenarrative. During this time, Natalie had decided that the time had come to select a mentor. We talked about the selection of mentors who were available and the qualities that we both wanted in this person. One day the conversation went in a different direction and Natalie informed me that she had selected a new mentor, Dr. Boje. For a minute I wondered how and when the change in mentor took place; not recalling Natalie saying that she had considered him. Natalie explained that because of what I had told her, she had reached out to Dr. Boje,

and she quickly understanding my feelings about how fascinating and wonderful he is. When I started on the doctoral journey, I had never imagined meeting people like Natalie and Dr. Boje. Looking back over the past year, I could not imagine being on this journey without them. Que Sera Sera.

Natalie's Reflection

A mixture of good and bad…ups and downs…the last couple of years would hold a myriad of events that would bring about some tumultuous times followed by an onset of emotions that ranged from the ultimate highs to the lowest lows. In June of 2009, I was reunited with a high school flame, who would later become my husband. What a HIGH! But, by the end of 2009, I would experience the first of several LOWs when I was laid off from my job of 7 years. In January of 2010, I picked up the pieces and travelled to my Doctoral Symposium at Colorado Technical University in Colorado Springs, Colorado. Little did I know that on this trip, I would meet a fellow Doctoral student to whom it seemed our paths appeared destined to cross. She and I had many things in common and talked seamlessly as if we'd known each other for years rather than just a few minutes. There was something about her I liked instantly. She and I bonded on this trip and during the weeks that passed…. even after we went back to our respective cities. Among the many things we had in common, our love of higher education was pivotal and we conversated often sharing stories of the challenges we encountered. We were thankful that we could provide an extended support system for each other as we continued on this doctoral journey. When there became a need for me to find a mentor for my dissertation, I recalled a conversation I had with Pamela about a professor she had whom she was impressed by. That person was Dr. David Boje. I quickly reached out to him and immediately understood why Pamela had been so impressed. He was down to earth, easy to talk to, and even though his intelligence and accomplishments were obvious, he didn't wear his credentials on his sleeve. That made it easy to admire him and listen to him when he talked. In late October 2010, I was called to my dying Mother's bedside to be with her during her last days. On Nov 2, my Mom passed on and I experienced a great sadness. During those days that followed her passing, I sunk into a deep depression and Nothing and No one could cheer me up….but one person….inadvertently did. It was by total surprise and completely unexpected that I received an email from Dr. Boje sending his condolences and words of encouragement. He sent me such a beautiful note. It touched me in a really tremendous way and made me feel better. To paraphrase what Dr. Boje said…He encouraged me to tell stories of my Mom and experience the healing power that comes from it. His own Mother had passed just a year prior so he knew all too well what I was experiencing. A few days before his Mom died, she said how proud of him she was. Here is an excerpt of the message that he sent to me that I'd like to share…

Boje:

Natalie…"Your storytelling of your mother is powerful. I believe that she lives on in your storytelling, in what you tell your children, and the rest of us. There are special moments of courage in your mother's life. These moments are what you can carry forward.

For our moms, there is all 3 forms of storytelling. We revise and flesh out the narratives of the past. We have this relationship with our moms in the webs of living story present. And we have an antenarrating of our future potentiality to continue to work out our sense of mom-ness. And beneath this storytelling we can be in touch with a deeper sense of Being beyond all the storytelling. "

Dr. Boje has a "colorful" way of describing his philosophies but it was in this moment that I could see his truth and understand his passion behind his viewpoint. The measure of the man that Dr. Boje is… allowed for me to develop a professional relationship with him that has opened my eyes to his fabulous world of storytelling and its application. I think I have become more interested in his works because I see him as a person first….a person who was selfless, and kind enough to send out words of encouragement to a saddened someone in need of lifting…not knowing the total impact that his words would have at the time. I feel indebted to Dr. Boje in many ways. We entitled this entry "Que Sera Sera" which means "Whatever will

be Will be" because of the turn of events that lead to Pamela, David, and Natalie's paths crossing at what appeared to be…just at the right time.

Dr. Boje had shared with me that the one thing he cherishes the most in his possession from his Mom was a blue cookie jar with white flowers. He said the cookies from that jar were always the best. Some of his fondest memories were of him and his siblings and Mom gathered around that cookie jar to get a cookie. Isn't that wonderful? What I never shared with Dr. Boje was that there were very few things that I received that were my Mother's but one thing that I was thrilled to get was also a jar. But, it was a money jar. It's small and green and say's "Rainy Day Fund" on it. My mother loved putting her loose change it…mostly pennies. It didn't hold much but it was hers and now it's mine. I'd like to think that that's just one more of the things I also have in common with Dr. David Boje. Que Sera Sera!!

I am thrilled to have him as a mentor, a colleague, and a friend. I am delighted to present this story at the 2011 sc'MOI conference to honor David, and share with so many about the illustrious accomplishments of Dr. David Boje!!! Thank you for this forum and allowing me to share my story. There's more to come…..

Conclusion

According to McClellan (2006), storytelling has become a popular avenue for organizations to relay messages and increase the effectiveness of their internal human capital. Additionally, as Pamela and I experienced, storytelling for us was simply a means of communications and sharing of thoughts that became therapeutic and soothing during the times when we were going through some of the low points of our lives. The art of storytelling is beneficial in many ways and as said by McClellan(2006), many see it as an exchange of wisdom that helps with problem solving and innovation. Our view on the benefits is concrete and tangible and we too are proponents to ensure that growth continues.

Pamela and I told the story of our meeting and our introduction to the masterful storyteller, Dr. David Boje. I agree with McClellan (2006) also that storytelling can help us identify and understand more the things that we deal with on a daily basis. Meeting and interacting with Dr. David Boje has propelled Pamela and I into this very important form of human interaction (Gargiulo, 2006) and we are more aware of the field because of our communications with David.

It was very important for us to tell our stories because we too benefitted from learning more about storytelling because we met someone who we were impressed enough by to want to know more about him. David has centered his professional career around furthering the field of organizational management theory through storytelling. We were able to utilize our learning more about the man (who has become a mentor to us) which then linked us to his professional work on narrative storytelling. The art of the benefits of storytelling continues to be researched, and is being utilized by many large organizations today. According to Ioffreda & Gargiulo(2008), best practice organizations are utilizing storytelling as a way of knowledge-sharing and getting the employees to translate the company's mission. Ultimately, this drives their business results (Ioffreda & Gargiulo, 2008) and improves learning through communication exchange (Kehan, 2006).

It should become apparent that the development of the relationships formed here has bared much fruit. The characters here are grateful and continue to reflect upon the course of events and how our lives have changed over the course of time. Much wisdom and knowledge has been shared. All three individuals continue to have in common a link to the Doctoral Management program and the research that is being done at this level that includes storytelling. We are definitely honored by what has transpired in the past. We are presently involved in the manifestation of incorporating the learning opportunities about storytelling. We are hopeful that our futures will continue to be enhanced and that we enhance the lives of others by emulating our mentor, Dr. David Boje. Que Sera Sera!

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Reflective inquiry as a way of enhancing the learning process of collaborative negotiation

By Margarita Canal

Reflection can constitute an important element in the challenge of integrating collaborative negotiation concepts to actions within the negotiation learning process. However, defining which type of reflective inquiry better enhances learning and leads management students to transform their ways of negotiating collaboratively, presents additional challenges. With this in mind, this article intends to explore the extent to which a set of self reflection forms designed by the author, allow negotiation students to consolidate personal traits, establish communication with themselves, integrate course content to their practice as negotiators, and assist them in identifying their needs and values as well as those of their negotiation counterpart. Moreover, the article explores the nature and characteristics of the type of reflection that the forms promote.

Keywords: self-reflection forms; reflective inquiry; collaborative negotiation, management education; pedagogy

This paper is part of my doctoral research that pursues to study the potential that reflective inquiry has in the learning process of collaborative negotiation skills. In the research I plan to do an analysis of the information shown in the reflections (referred as self-reflection forms), developed by a sample of students registered in the graduate program in Negotiation, of the School of Management of Universidad de los Andes, in Colombia, as well as a sample of undergraduate students registered in the Program of Business Administration at Aalborg University in Denmark.

I will also examine the suggested ways of doing assessment to student's self-reflections. It will attempt to observe the ways of giving feedback that could have a greater capability in the learning process of collaborative negotiation skills.

In the current article I will do an analysis of some of the self-reflection forms that I have designed taking into account reflective inquiry as a way of enhancing learning at management education.

The way of analyzing the information of the guide forms will look for connections between the content and the pedagogy of the above-mentioned course, and the reflective inquiry approach and will look for linkages between the forms and the parameters that guide the whole study which will try to see if the reflections students made help them to:

- Consolidate personal traits useful for collaborating.
- Get self-awareness of assumptions and paradigms.
- Integrate content of the course with actions taken in the negotiation role-plays in which students participated.
- Connect with one's feelings and needs and/or with those of others.

a. Reflection and Negotiation at Management Education

Negotiation courses are usually part of management education curriculums, and are one of the courses that students appreciate the most, being places runoff quickly and in first place. These courses bring and expectation to students in order to acquire a better performance at the processes which includes making decisions with other parties and which constitute an opportunity to increase organization's profits. One of the strategies, which allows to the best possible agreement among negotiation participants is the integrative negotiation, which implies the use of abilities to collaborate.

Negotiating collaboratively is important nowadays because it allows the creation of value through mutual cooperation, to reach the best agreement possible between parties, and to tend to needs and values of the different participants, which, at the same time, helps to build long-term relationships. For this reason,

it is essential that people in charge of negotiating in organizations know how to apply the abilities that make up collaborative negotiation. Despite of it, in my practice as a negotiation professor, it has been possible to identify that negotiation students face the following challenges:

- Some of them say that they apply the abilities of collaborative negotiation, or demonstrate the intention to do so, but in reality they do not, or they do so only partially.
- Some others are not conscious that they do not put the collaborative abilities of negotiation into practice.
- Some of them have not consolidated their profile of collaborative negotiators, which integrates their personal traits, with the strategies to create value.

The previously mentioned difficulties have an effect on a personal and organizational level in aspects such as coming to agreements that do not take into account important mutual needs, leaving value on the negotiation table, neglecting relationships, generating feelings of insecurity regarding negotiation capabilities, or on the other hand, excess credibility, among others.

The demonstration of such difficulties denotes a lack of awareness from the negotiators and/or a rupture between the intention and action.

Though clarity exists regarding what a negotiator can learn to develop in order to make use of the collaborative focus, the form in which such individuals can internalize and consolidate the profile of collaborative negotiator presents a challenge. Thompson (2008) suggests that passive learning does not lead to an improvement in negotiation skills. Instead he argues that when someone expects to improve he will have to challenge himself.

Moreover, I think in the learning process of collaborative negotiation abilities students require putting into play intellectual, emotional and inter-relational capabilities. Self-reflection could play an important role in the purpose of integrating thoughts and emotions, generating awareness about the decisions people made and their possible consequences, monitoring the ways of interacting with others, among others.

Considering the value that reflective inquiry has on Management Education, some perspectives states that reflection helps to question student's own assumptions, and or to take into account ethical aspects. Meanwhile others, dicuss the potential that reflection has in giving meaning to personal experience.

In their study, Pavlovich, Collins and Glyndwr (2009), analyze three different experiences of how keeping a journal makes Management students reflect and enables them to establish contact with themselves, improving their learning process. Since the study program in which they are involved aims to promote sustainable business, the authors purport that with this, they have more opportunities to encourage their students to think more holistically than neoliberal institutions.

Susanne G. Scott did a quantitative research in which she attempted to show how portfolios are useful tools for developing MBA student's reflections skills. She "proposes that learning portfolios enhance students' questioning of their personal experience and thought—that is, they move from the learning continuum from habit to reflection" (p.431, 2010).

Along the same lines, portfolios, contrary to course grades, provide a detailed portrait of a student's intellectual, emotional, and maturational development over time not only through objective evidence, but more important from a learning perspective, through student's reflective writing (Scott, 2010).

Hedberg (2009), in the paper, "Learning Through Reflective Classroom Practice: Applications to Educate the Reflective Manager", describes her experience with management students and their process of incorporating reflection in their daily routine. Hedberg formulates a series of exercises and methodologies in order to create what she calls a reflective classroom. From her perspective reflection is an important, yet often neglected, tool for management performance. Reflection can result in deeper learning, not only about the subject studied, but also about the learner. Moreover, critical reflection can challenge embedded assumptions, beliefs, and values.

Reflection can constitute an important element in the challenge of integrating collaborative negotiation concepts to real actions within the negotiation process. However, defining the nature of and kind of

reflective inquiry, which fosters learning and leads someone to transform his or her way of acting and negotiating collaboratively, presents additional challenges.

According to Hedberg (2009) reflecting inquiry can result in learning about the subject matter being studied, about the learner, or about the assumptions and values exhibited by the learner. Taking that into account, she analyzes her experience through three types of approaches which can lead to different results: subject reflective learning, personal, and critical reflection. The first one focuses in the concepts studied, the second one on the insights gained by the individual, and the last one in the social context in which participants are involved.

I agree with her idea of circumscribing reflection to particular issues to which it could be oriented. It is very different to reflect about the concepts studied through the courses to reflecting about how one connects that knowledge to one's own experience.

I will define the type of reflection I ask students to do as the personal reflection Hedberg (2009) describes. Through personal reflection, Hedberg states, learners reflect on how they can apply what they have learned, paying particular attention to its impact and relevance in their own lives. Moreover, this type of reflective inquiry could lead to insights about habits of mind and heart, and can help students to see how their habits influence their actions. Hedberg also proposes that self-reflection helps the learners to gain insights about they uniquely apply the subject and about their beliefs and assumptions that influences their approach to learning the subject (2009).

Added to this, I propose to include one more type of reflection to Hedberg's model. I will call it "interpersonal reflection". While this type could be considered part of personal reflection or self-reflection, its specific purpose is to inquire about what the students learn from their interactions with others. From my perspective, it is very important to understand to which extent a person's actions or omissions affect others and himself. In collaborative negotiation the previous idea has special relevance since, in order to become more collaborative, it is necessary to integrate other people interests with individual interests. Besides, negotiation implies interaction with others; managing self-emotions as well as considering other people's feelings.

In the reflective inquiry approach I have been applying with students I give importance to interpersonal reflections as well as on reflecting on the content. This kind is comparable to what Hedgberg (2009) defines as subject reflection learning. In what my model differs from Hedberg's is in that I don't consider it important to have it as a separate kind of reflection. This because the self-reflection forms that I have designed for my students allow them to reflect on the content as a result of reflecting on their personal experience.

Dewey (1910), known as pioneer on bridging reflection within the field of Education, said that reflection is "the maximum expression of thought", characterized by "active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it, and the further conclusions to which it tends" (p.6). From Dewey's perspective, reflection is triggered by doubt or conflict and it is through reflection that confusion transforms into coherent settled thoughts.

Despite the important role Dewey (1910) played in bringing the reflection issue into the education field, and his good contributions to teach student's how to reflect, I think when he refers to reflection he does as a broader characteristic of thinking which not necessarily must includes the person as protagonist of the reflection, which is known as self reflection. That is why the ideas, which follow, match in a better way with the research I am doing since they relate reflection to individual experience.

Pavlovich, Collins and Glyndwr (2009), shared with Cunliffe (2004) the particular way in which she understands reflection "as the kind of thinking which allows thinking about self from a subjective process"[1] and how this brings a change to a more intuitive inner dialogue.

For Mintzberg (cited in Hedberg, 2004) reflecting does not mean musing, and it is not casual. It means wondering, probing analyzing, synthesizing, connecting-to ponder carefully and persistently (the) meaning (of an experiences) to the self.

[1] Cited by Pavlovich et al p. 38, 2009

Scott (2010) borrowed from Pee, Woodman, Fry & Davenport (2002) a definition of reflection as "the conscious awareness and questioning of personal experience, a search for alternatives explanations, and identification of areas of improvement" (p.438).

Kegan (2010) affirms that reflection involves something more than thinking hard about things, more than feeling hard about things in a thoughtful way. It involves stepping away from our current way of thinking and feeling in such a way that we have a chance to alter, not just our behavior, but the reality-shaping beliefs and assumptions that give rise to our behavior.

From Hedgberg's perspective (2009), reflection happens most often through dialogue where subjective and objective experience is processed, questioned and meaning is made of it. Reflection through dialogue demonstrates students' learning through their abilities to conceptualize what they have learned, the meaning it has for the present and for the future, and the recognition that their are neither the same person as they were few years previously nor should they expect to be a few years hence. Baker, Jensen, and Kolb (cited in Hedberg 2010) labeled this approach "the inside down approach" (p.433). The learner surfaces and questions tacit knowledge, developing a capacity to explore new and diverse perspectives. They note that dialogue can occur with self or with others in interaction.

Even though the previous definitions and ideas of reflection have differences in the aspects that their authors want to highlight, I feel identified with all of them. This because at their core, they all consider the individual experience, behaviors, assumptions and feelings which happen in the process of inner dialogue, which self reflection meant to cause.

I have not found in the literature of the fields of reflection at higher education and/or at Management Education, an specific experience which integrates self-reflection to negotiation learning experiences neither in the context of management nor among other, like law, or peace studies. Therefore I expect the outcomes of my doctoral research, including this article, could be taken into account by those professors at Management Schools, which are interested in the use of self-reflection and reflective inquiry as ways of improving their methods of teaching/learning. I also hope the current study could bring insights for those negotiation professors which will like to consider self reflection, through guide forms, as a way of enhancing learning and more specifically learning collaborative negotiation skills.

b. The Course on theory and strategies of negotiation: description and pedagogy

This course is one of the twelve courses an student of the graduate program in Negotiation at the Management School of Los Andes University must attend. The graduate program is oriented to participants who for the nature of their work need to negotiate often and/or are involved in negotiation processes of significant relevance, within the organization they work with and or with their stakeholders. It uses a blended learning approach which means students have presential sessions as well as virtual sessions in which they actively participate guided by the professors.

The objective of the theory and strategies of Negotiation course is to provide students with theoretical and practical tools that will help them become strategic negotiators. In a strategic negotiation the problem is identified and the negotiation objectives are clearly defined. This is a must in order to choose the best path to capture value. The strategic negotiator makes wise decisions on when to take a distributive approach and thus claim value, when to take a collaborative approach and create value, or when to do both. Furthermore, the strategic negotiator will be able to take any of these approaches skillfully and creatively.

The course cover topics such as:

- Distributive, integrative and mixed negotiations.
- The strategic negotiation process.
- Planning, development and debriefing tools.
- Strategies to capture value in bilateral negotiations.
- Strategies to identify and improve negotiation capacity at disputes.
- The importance and nature of good communication.
- The role of needs, values and interests at negotiation.

By the end of the course it is expected that students:

- Will identify and take a critical stand upon personal characteristics, which potentiate or limit their negotiation ability.
- Can offer solid arguments to support their requests.
- Are willing to make concessions while asking for reciprocity.
- Understand and value of both their own and the other party's interests and needs.
- Are aware of the importance of the kind of communication, which better supports their negotiation processes and are proactively looking for improvements on it.

To accomplish this, the course methodology encompasses simulations, role-playing and class discussions. Audiovisual material of negotiations students simulate are also used and discussed during sessions. Students are expected to prepare the class with readings that will give a theoretical basis to the new learning and to take reading comprehension tests. Students will also be required to do a number of written exercises answering to guide forms, with the purpose for them to reflect on their negotiation perform and on their abilities and limitations to negotiate.

Students meet every three weeks for a total of three occasions. Each of these sessions last eight hours. Given the blended learning nature of this course, there will be a virtual environment (or course site) that is actively used during the duration of the course. In this space students have an e-portfolio where they can find instructions and self-reflection forms and upload their work. In the e-portfolio students will prepare and debrief the negotiation simulations, they will analyze real life situations and they will reflect upon their written products and their overall learning process over the course.

c. The self-reflection forms

I have been designing self- reflection instruments to help students develop their ability to reflect on their own performance in negotiations in which they participate. The objective of those instruments is for students to become aware of what they do during the negotiations so that they may become more collaborative, and so that they can continue to develop such skills in future negotiations.

Besides it, my experience as a teacher of the self awareness workshop at an undergraduate program on Management, have taught me that some students make important discoveries about the ways that they think, feel and act, through the reflections supported by guides that they complete throughout the course.

In my book chapter Easier said, than done: How to move from win-win speech, to a genuine collaborative attitude in negotiations? (In print) I assert that students frequently think they are negotiating in a collaborative way, because they know that using a collaborative negotiation model will be advantageous for all the participants and also because they usually start their negotiations by establishing an interest in being collaborative. In spite of their good intention, I have noticed that they hardly display collaborative abilities. In the article, I developed a series of suggestions that students (and people in general) can adopt if they want to improve their collaborative negotiation profile. One of them is to develop self-awareness through reflecting with the support of inquiry guide forms.

Before starting to gather information through the self-reflections students do, it is important to take a look of the reflection forms I have been using at the negotiation courses. The objective of doing that is to analyze their inquiry potential.

I strive to ensure the reflection forms are structured enough to allow students to connect the content of the course with their own experience. I will like to analyze to which extent the reflection forms enhance students' learning process, of collaborative negotiation abilities regarding the parameters mentioned previously in this text, which are part of my whole study. They are:

- Consolidating personal traits useful for collaborating.
- Getting self-awareness of assumptions and paradigms.
- Integrating content of the course with actions taken in the negotiation role-plays in which students participated.

- Connecting with one's feelings and needs and/or with those of others.

I agree with Hall, Ramsay and Raven (cited in Pavlovich et al., 2009) in the idea that a well-designed educational process can assist students to engage in a deeper level of awareness than conventional methods. Pavlovich et al. proposal of what a well design process, which enhances reflection, means, includes a clear structure and guidelines with a student centered approach.

These structured guidelines however should take into account the concern of Mintzberg (1989), who suggests that the preponderance of analytical-linear thinking in organizations, leaves aside intuitive-flexible thinking, which at the same time prevents the usage of opportunities that would allow for evolution.

From a similar perspective it will be important to examine if the reflection forms are leaving a space for the intuition and for the living story approach mentioned by Boje and Jørgensen in the paper Resituating Narrative and Story in Business Ethics (2010). Living story, as Jorgensen and Boje understood (2010), means a story that is becoming, it does not have and end and it's alive. Living story can transform into a state of beingness, and helps to shape the individual and communal identity,

Considering those valuable possibilities of the living story approach, it is important that the way in which reflective inquiry will be used within the learning process, could maintain a balance between structured guidelines (through the self-reflection forms), and at the same time leave an open space in which participants can bring what they consider significant from their negotiation learning experience.

I have been using four different self-reflection forms, which I understood as reflective inquiry forms, due to the way of searching through questions suggested through them. I think using various forms in different moments of the course, will allow me to observe a wide perspective of elements of a continuum process in which students will be involve to acquire collaborative negotiation skills.

I have designed all the reflection forms, and I have been influenced mainly by the ideas of Leigh Thompson (2008), professor at Kellogg University, Roger Fisher, William Ury and Bruce Patton (1991), from the Harvard Project (all of them form the negotiation field. I have also taken into account (for form number 3) Marshall Rosenberg's approach to Nonviolent Communication. Besides this, I have received valuable contributions to improve these instruments, from colleagues either from the negotiation background as, Carolina Naranjo, Pablo Restrepo and María Isabel Orduz; or from the education context, like María Fernanda Aldana, and Tatiana Rodríguez.

- The first form is, "My initial self reflection as a negotiator" is intended to take a look at the traits and insecurities for negotiating that the students identify within themselves, as well as getting to know their course's learning goals. Students fill in this form at the beginning of the course.
- The second form is "Self Reflection on collaborative skills for negotiation" In these instrument students goes through the collaborative negotiation process in detailed. They analyze their performance in a negotiation (which is a simulated case) where it is necessary to create value. They reflect about the notion of creating value in negotiation considering different aspects Finally they bring thoughts and questions that the process in which they participated had led them.
- The third format is the "self reflection on communication with connection." In this instrument an experience of conflict lived by the students is used as the basis, for the purpose of learning how to describe the experience without using evaluations, identify their own needs, and feelings as well as those of others.

- The fourth form is called "self reflection of my profile as a collaborative negotiator." Through this guide students look over their three previous reflections and the assessment they have received from the professor and analyze how they are doing in their learning process of collaborative negotiation skills. This is done at the end of the course using the given guidelines to write an essay.

For limits of space as well as for the current moment in which I am in my research project, I just will include the self-reflection forms number 1 and 2 in this paper.

d. Discussion

In this part of the paper I plan to establish connections between the reflective inquiry approach used in the reflection forms and the content and the pedagogy of the above-mentioned course, the four parameters that guide the whole research, Hedberg's ideas of a well designed learning process and Jørgensen and Boje's living story approach. I will first present the reflection form as it has been used until now and then I will describe the observed linkages.

Form #1: My initial self-reflection as a negotiator

1. Mention some of your traits (personal characteristics), which are helpful in negotiation processes?
2. What are you fears (insecurities) in the moment of facing a negotiation?
3. What are three learning goals you will like to reach in this course?

This reflection form led students think about them, offering an opportunity to consider some of their personal traits, which they can use at the negotiation processes, and possible fears they will like to be able to face differently and or to overcome. It is related with course description since by establishing personal learning goals students will compare their desires with the course content they will be in touch with. It also contributes to identify and take a critical stand upon personal characteristics that potentiate or limit their negotiation ability, which is one of the expected things students will do upon the course ending.

Questions number two and three of the instrument take into account some of the parameters the research is considering to observe through students' self reflections which are: consolidating personal traits useful for collaborating and connecting with one's feelings and needs.

The form includes a clear structure and guidelines and inquiring about the learning goals enables a student-centered approach.

However it could be said that this reflection form contributes to Jørgensen and Boje's idea of shaping an identity and an imagined future, it not necessarily allows participants an open space, which facilitates a state of beingness and neither to develop the intuitive thinking that concerns to Mintzberg. But since this form is part of a learning process and may be revised in future moments, meets the living story attribute concerning not been finished, and is still alive.

Form # 2: Self Reflection on collaborative skills for negotiation

A. Use checkmarks to state your answers, then write down your thoughts for the different stages of the negotiation.	Yes	No	Partially	Your thoughts
Stage one: Preparation				
I identified my interests or needs				
I defined an alternative (a way of satisfying my needs outside of the current, the so called B plan)				
I prepared an good set of questions for my counterpart				
I defined my goal				
I prepared the place where the negotiation was going to happen				
I was on time to the negotiation				

Stage two: Negotiation development				
a. Creating a favorable climate				
I greeted everyone in the room.				
I stated my goals for the negotiation				
I put forward some agreements or guidelines for the development of the negotiation (time, use of mobiles etc. taking notes)				
I did some things with the purpose of generating trust and a safe environment				
b. Information exchange				
I mentioned the most relevant facts without making judgments				
I shared as much information as possible				
I was curious about the other persons interests and I asked questions to gain a deeper understanding				
I brought new issues to the table and articulated them to the rest of issues being discussed				
I was proactive in the search of information, I asked questions and actively listened to the other party.				
I took notes of relevant data				
c. Problem definition				
I identified interests, needs and points of agreement.				
I helped the other party in identifying interests				
I redefined the problem as a mutual possibility to satisfy joint interests				
I paid close attention and showed interest to what the other had to say				
I summarized and shared my summaries with the other party.				
d. Option creation				
I suggested a brainstorming exercise in order to explore new options				
I made an options list				
I distinguished creating from judging				
With my new options, I searched for mutual benefits				
I was creative at choosing options				
I made one or more proposals (including new issues to be discussed)				

Stage three: The negotiation agreement				
I exchanged ideas on the best options in order to reach an agreement				
I made sure that the agreement would satisfy my main interests				
I made sure the agreement was specific, balanced and realistic				
I made sure that the agreement was indeed better than my alternative (B plan)				
I made sure that the agreement was optimal (in other words, I didn't leave anything on the table)				
I specified strategies to follow – up on the agreements				

B. Write down your answers to the following questions, use as much space as deemed necessary.

1. Do you believe that you created value during this negotiation? Explain and give example(s) of your answer.
2. After creating value, did you ask yourself whether you could claim value as well? How so?
3. What makes you proud regarding your performance on this negotiation?
4. Spend a few minutes thinking on what you could do from now on to improve your skills at negotiation collaboratively. Write down your conclusions.
5. What questions or thoughts does this negotiation bring to your mind? (Consider your interaction with others, your values, needs, assumptions, your feelings and/or other aspects, which are important to you.)

This form has different connections with the course content. It allows students in a comprehensive way to make linkages between the strategies for integrative (or collaborative) negotiations, and their experience trying to apply them to a specific negotiation case. It also permits participants to question whether or not they took the correct decision in the way to capture value. Specially this instrument seems to meet the ideas described in the course content of how "an strategic negotiator made wise decisions on when to take a distributive approach and thus claim value, when to take a collaborative approach and create value, or when to apply both.

I also will say that this reflection forms enhance students to accomplish most of the expected things that they will do upon the course ending. For instance offer solid arguments to support their requests, willing to make concessions while asking for reciprocity; understand and value of both their own and the other party's interests and needs and identify and take a critical stand upon personal characteristics which potentiate or limit their negotiation ability.

It seems to me that the 'Self Reflection on collaborative skills for negotiation form', takes into account so many details of the collaborative negotiation process, that responds to almost all the parameters that the whole research has set to observe the potential of students self reflections on their learning process. The instrument also includes a clear structure and guidelines and inquiring about the learning goals enables a student-centered approach as Pavlovich et al. (2009) and Hall, Ramsay and Raven (cited in Pavlovich et al., 2009) suggest.

As well as the previous form I will say that these one, contributes to the living story ideas of shaping an identity and an imagined future, particularly with question # 4, in part B which asks: "what you could do from now on to improve your skills at negotiation collaboratively. Nevertheless, the imagine future is looking for improvements on the negotiation performance. It could make feel

students compelled to be better persons; rather than freely allow them to dream what they want to become, which is probably more side with the living story approach.

This self-reflection form, up to a point, allows participants an open space, which facilitates a state of beingness through question #5, in part B: What questions or thoughts does this negotiation bring to your mind? (Consider your interaction with others, your values, needs, assumptions, your feelings and/or other aspects, which are important to you.) Through answering this request, students have the possibility to reflect on any kind of thought or feeling that come into their minds, despite of the issues suggested in the question. The first part of the request is open and the last part enhances students to bring anything that matters them. However, better ways of inquiring could be think in order to broader an open space and to allow a state of beingness.

Finally I will highlight that this form offers students different ways to analyze how they are connecting with one's feelings and needs and/or with those of others, which is paramount at the collaborative negotiation process.

After examining these two instruments designed to enhance student's reflection upon different aspects, I am doubting about the reach they both could have in terms of "getting self-awareness of assumptions and paradigms", which is one of the above mentioned parameters for the research. I will say both reflection tools will allow students to get self-awareness, but not necessarily of their assumptions and paradigms. Taking that into account, it is necessary to examine if the other reflection forms (not included here), permit or not, to observe participants' self-awareness of assumptions and paradigms.

e. Final thoughts and further developments

Taking into account the previous analysis of the reflective inquiry forms, I think this ways of challenging students to reflect are enhancing their learning process of collaborative negotiation skills. The reflection forms are allowing possibilities for students to evaluate their experiences negotiating, revising clue concepts of the course content, but specially observing the impact of ideas within them selves.

The fact that the studied reflection forms is clear and well structured, led students to reflect in a detailed and broad way. However they could focus their attention in subjects that are relevant to the professor, but not necessarily to them. In other words it is important to explore other ways of achieving the previous mentioned balance between a clear structure and an open space.

In order to get a greater perspective of the linkages between the course content and the reflection forms, as well as some suggestions to improve the forms, it will be important to invite some colleagues and students from past courses, to do the task I did here at the discussion with self-reflection forms number 3 and 4.

I could explore the possibility to include parameters of analysis of how the proposed self-reflection forms enhance students learning, from the approaches of Inquiry for learning and dialogic Inquiry.

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Storytelling structured events: Based on organizational consentology

Krisha Coppedge

This clear and concise case study is about the planning of a Baby Shower event. There is no difference in the planning of a business strategic operation for a company than it is in the planning of a simple personal event such as a baby shower. The host cannot overlook the management and control of their guest(s) as it is as important to maintain privacy, security, and control at any event. The absence of consent for photos, and videos may invade personal privacy if standards are not set initially. A baby shower event scheduled during the early part of 2011 at a private residence needed specific criteria's, which would have better controlled the activities, and the invited guests attending the event.

The design of this case study enlightens event planners, readers, and researchers of the importance of basic discipline in management, leadership, the practice of planning, managing structured events based on organizational consentology. The author reveals the intentions of some quests invited to events by the event planner, and the inappropriate affects behaviors have on the events success. The dangers of unconstructed planning allow the opportunity for unwanted and unforeseen deceptive behaviors to unfold. Having said this, the revelations discovered once all quests are gone may leave the event planner feeling deprived, deceived, and disrespected, if the feelings of your privacy, your rights, and security have been violated by omission.

Therefore, the author of this case study intends to bring to light the unfolding posed challenges of a new developing construct by unraveling its personal narrative methodology, stemming from the lack of unorganized communications and non-consent. In so doing researchers, students, readers, and most of all event planners must be consistent with the art of planning. It is in the art of war, even when planning your own private or personal events, in a leadership or management position; you must also give unfathomable thought and a great deal of preparation to manage successfully.

Keywords: Structured Events, Management, Planning, Communication, Story Methodology, Organizational Consentology

Introduction

Envision yourself hosting an event such as a baby shower without pre-visioning, strategic planning, moral integrity, and high standards from your invited quests. The author's experience of feeling deprived, deceived, and disrespected resulted from the lack of critical thinking and unpreparedness. The purpose of this case study is to show the value of structured events based on organizational consentology. Consentology defined as the inward expression of an outward desire, which conforms to a particular standard of business and personal ethics. This framework involves vision, which results in a superior level of consciousness through preparation and decision-making (Boje, 2008). Baby showers are fun event if structured properly.

To began, let me illustrate by comparison how the High Jump event in sports show the necessity and value of communication, preparation, and planning of any successful event even a baby shower. When I was in high school, I attended track meets. Not being an athletic person, I never knew how much preparation went into the sport of track and field. I did notice in almost every event how some athletes performed better than others as portrayed in their ability to increase in speed, their strength, and through their ability to reach high altitudes through jumping. It never occurred to me that in such seemingly simply events how much training was involved and how important it is to train, until I actually started talking with some of the athletes and discovered how much time and dedication they had to put into their training after school. I noticed a vast

difference in the level of competition between participants based on preparation and skill. I was surprised to learn that strategy had a great deal to do with one's success. I also noticed that the athletes who carried this discipline over into their personal lives for education experienced a greater payoff than just physical activities and success. The leaders of athletic teams seem to have a moral authority when commanding the respect of their teammates. "Deep thought and much preparation" was the result of the creation of the Fosbury flop in the High Jump. The creation of this innovative strategy changed the way records are setup today (Michaelson & Michealson, 2003).

As described by the illustration of hosting an event such as a track meet or a baby shower they both requires pre-visioning, strategic planning, moral integrity, and high standards from the participants and invited quests to ensure a successful event. Anyone who is administering an event determines the success of the affair. In addition, readers, researchers, students, and event planners will see from the illustration of the High Jump that the spirit of consentology begins within the human heart and mind. This expression is through personal endeavors, and strong convictions concerning goal accomplishment.

In looking at the application of the track meet verses the baby shower in the management arena of decision-making, the same concepts applies to structuring events base on organizational consentology. The flaw of the track meet lied in the individuals who obviously had not prepared themselves for the meet to compete successfully lost the race. Whereby, if the event planer's interest for organizing the baby shower event were not motivated from a sincere heartfelt desire, the event would not have occurred. This case study appreciates the event planner's vision of obvious planning by successful athletics. The study will employ their tactics to structuring event in the future. David Boje (2001) would recognize that such unstructured event as a change in hidden circumstances of individuals' motivation and character. What does it take to bring the best out in managers and leaders? How can an event planner ensure that ethical and moral standards apply during events? This response inspires "thought, action or both" on the part of the event planner pursuing the goal of a successful event. The purpose of this case study is to identify gaps within this event based on the structure of the event and how consent was allocated to the quests unknowingly during the event. These gaps throughout this case study is in the future, intended to be further identified by other antenarrative "plots and themes," which will stimulate coherence throughout this case study (Boje, 2001). Currently, this qualitative phenomenological anti-narrative unlatches plots and themes from the baby shower event. This study demonstrates how the event planner ultimately realized that prior to the event contestment upon invited guests not to take photos of guest they may not know personally. Also, do not take photos of the event planner's home revealing full dimensions of the event planners private space, and then display them to the public, on the internet, without permission could have avoided feelings of despair, threats of being sued from some quests whose photos showed up on the internet, anger, and hard feelings. If the event planner had thought deeper and better prepared for those unknown factors, the feeling of invasion of privacy would have been protected because the event was structured around consent. Every quest would have known prior to the event what was expected and what was not expected of them. The anti-narrative concept does not relate plots or resolution, however, anti-narrative deals directly with what is in existence currently, and comprise several plots conveyed through outbreaks that culminated into unwarranted quandaries. This narrative methodology transpired from the sharing of a personal experience utilizing appreciative intelligence, and not "seeing the mighty oak in the acorn" (Tojo Thatchenkery and Carol Metzker's, 2006), also in addition to an "antenarrative, post-storying" phenomenon (Boje, 2001, pg. 1).

According to Aristotle's belief, moral virtue is worthy of recognition (Peters, 2004). Without the desire for vision, a plan for success is not accidental (Michaelson & Michealson, 2003). It has been said that one either plans to fail or plans to succeed. Order and discipline

discovered in this case study envisions how the pathways to success when planning any personal or private events are unmistakable in this newly found construct regarding structured events based on organizational consentology for readers, researcher, managers, leaders, students, and event planners. Moral virtue, the desire for vision, and a concise plan for success have to do with strategic planning or no purposeful planning at all. In the quest for strategic planning, leaders and managers must be capable of creating simplicity out of chaos by keeping communications simple. (Hill, 2003). Jan Reed's (2007) book, Appreciative Inquiry: Research For Changes connects to this case study by emphasizing how Appreciative Inquiry, AI, is a typology of engagement of others by initiating an appropriate form of preparation is important when structuring events based on establishing consent prior to any event. Reed further illustrates how this process is not easy, and how managers and leaders understand that engaging others is accomplished by implementing the appropriate and proper concepts.

Sufficient literature confers discrepancies within the event planners leadership and management capabilities, and the cause of quests behaviors based on the event planner providing consent. While some individuals' behavior, attitude, and inconsideration towards their fellowman might cause devastation concerning your ambitions, those in such positions to make decisions must remember that oppositions often takes place from within (Hill, 2003).

This case study aims objectively at revealing the dangers of unstructured events. Those in management and leadership positions may unconsciously allow for opportunities of unwanted and unforeseen behaviors to unfold during events by their guest. The empirical reviews of other scholars have intensified the development of sense making and have provided remedies for this problem. These reviews provided greater understanding of how event planners and decision-makers may in the future avoid the feeling of anger, deceit, and disrespect, after the realization that their privacy, rights, and security have been violated by omission of consent. This avoidance stems from knowing what to do or what to expect prior to an event the next time. The remainder of this case study examines circumspectively the value of structured events. This examination is based on organizational consentology and how the inward expressions of an outward desires, conforms to particular standards of business and personal ethics involving vision, which results in a superior level of consciousness through preparation and decision making according to Boje, (2008). This study examines literature, which provides deeper understanding of the unfolding of this phenomenon.

Literature Review

Oshinubi and Omotayo's (2008) article "The influence of project managers' leadership styles on project team performance in the construction industry" evaluates nine leadership styles of managers and leaders in the construction industry. These leadership styles: "charisma, sharing responsibility, continuous personal and team development, common vision, influencing relationships' are important to the influence of the event planners leadership style. In addition to 'putting the interests of the group ahead of the interests of the individual, risk-taking, team collaboration, and empowering others," leave the author of the foregoing problem to determine if any of these styles is a fit for personal and private structured events based on organizational consentology. This study does not relate in leadership styles to personal events, but it does provide excellent characteristics of leadership and management styles for any situation as a benefit. Several of the nine characteristics namely: vision, influencing, risk-taking, and empowering others are significant to this case study because applying these concepts to event planning will reduces conflict and help focus more on the benefits of organizing a sound structured plan of action before the enactment of events.

Private or personal planned events deserve as much respect as business and organizational events according to Cliff Cheng's (1999), article "The limits of privacy" he acknowledges the seriousness of privacy becoming increasingly concerning for not only businesses, but for citizens and the society as well. Propensity leads many to believe that the government intrudes solely on individuals' privacy. This study

depicts that such is not the case. This study argues that invasion of the privacy comes from the private sector as well. This case study takes that assumption even further by comparison that invasion of privacy comes from personal contacts as well such as family, friends, and acquaintances'. Invasion of privacy comes from not only the government or the private sectors; it also comes through other subtle entities or individuals when hosting events and inviting quests. Just when you think you know people, you find out that you really do not know them because in many cases there are underlying idiosyncrasies that creep into the light when least expected. The awareness for readers and researchers that this article points out is that even the ordinary individual is at risk of their privacy being invaded. What this article does not bring to light is that one's privacy can be invaded by simply hosting a personal event and inviting quests who do not have the hosts or event planners best interest at heart.

The author discovers that "an entire industry of information brokers exists whose sole purpose is to systematically gather data on individuals and groups of individuals", without their consent. The same discovery applies to quests who you would think have no sole purpose for gathering data of an event by simply taking photos. One would really think that taking photos of an event planners private space without their consent, and taking photos of the quest attending the event would be harmless and non-invasive. Think again! Such was not the case. This article connects deeply with this case study because it sheds light on how unaware management and leaders are of their surroundings and quests in their presence. The decision quests make to invade one privacy can ultimately be detrimental to not only event planners, but to their quests as well. If consent from the quest and awareness to take photos of them and placing them on the internet without permission is not a legal issue because the event planner omitted deep thought and preparation for organizing a structured event base on organizational consentology. This case study finds privacy limited not only by the government, but also by those individuals, we call friends, family, or acquaintances on a daily basis. Jouridan (2007), shares his concerns of how pervasive use of the internet "run Web proxy services" are loaded with impending security concerns which relates to the privacy and trickery for prevalent damages on others secretly.

Mara L. Evans (2008) article, "The healing potential of organizations: A heuristic exploration of self- actualization and the integration of spiritual principles into business" applies also to private and personal event planning, and the structure of such events. Evans, proposed paradigms of how instinctive internal urges towards personal-actualization and spiritual interconnectedness might otherwise be that inner driving force for integrating spiritual standards into any aspect of business namely structured events based on organizational consentologies. A fascinating point the author makes about ones spirituality is the realization of personal healing. This case study appreciates the author's quest that personal healing is needed for business organizations, however, the author of this case study somewhat opposes that personal healing is needed in business organizations. The author believes that personal healing is critical for those individuals who take pleasure in trickery, deceit, and prevalent damages on others secretly by invading their privacy, and that personal healing is need in every aspect of business rather it is business or pleasure.

Case Background

There was one Project Manager for the Baby Shower. The Project Manager, the overseer of the event, was responsible for the structuring and management of the event and was held accountable for the success of the scheduled event. To ensure a great turnout the Project Manager selected several team members to help with the event. Prior to the event, several teams' leaders were appointed to carry out various functions for the event.

A survey determined the best team leader for each task. Team leader A was assigned to catering. The team leader prepared the menu and determined the amount of food for the event based on the quests invited. Team Leader A prepared a menu for 100 people, although

approximately 70 quests attended. Team leader B was the event designer. The designer was responsible for the layout of the event. Where the food would be placed, where the gifts would be received, and where guest would enter, fellowship, sit, and eat. The designer was also responsible for the beautiful decorations and favors presented to the guests for attending the event. Team leader C the welcoming coordinator. This team leader was responsible for making sure guests felt welcomed upon entering the event. This team leader also coordinated the location of the restrooms; and where coats, hats, and boots would be stored until their departure of the event. Team leader C also directs parents to the caregiver provided for the children in attendance of the event for children activities. Team leader D is the Parking Leader. This team leader was responsible for the planning of security, safety and orderly parking upon arrival, and the exiting of all quests vehicles. Team leader D's three parking attendants ensured the aforementioned policies and procedures were enforced.

The photographer, Smiles Photos, a major key player that worked directly with the Project Manager, had been in business for over 20 years. Smiles Photos main objective was to capture special moments such as the quests, decorations, foods, gifts, and most of all, the mother to be upon arrival, and during the event. The purpose of these photos and videos captured during the event was to present later to the mother to be a beautifully designed scrapbook, which would include a video of the event for the babies first birthday. The photographer who the Project Manager knew personally for over X amount of years ensured that the Project Manager would be given all photos and videos once developed to complete the project. This never happened! Instead, these unauthorized photos placed on Smiles Photo's personal webpage damaged the event planners reputation.

After the event, the PM, realized the structure of the event was flawed. Specific guidelines for organizational development were not thoroughly specified to the quests. The photos were not intended to be the private property of the photographer, although legally they were, neither was the photographer informed that photos of the private event could not be made public before the Project Manager reviewed them, and approved what could or could not be shared publicly. As stated in the foregoing, the Project Manager is accountable for whatever happens or does not happen for the success of the scheduled event. Photos were not delivered as promised they would be, the mother to be never got to see the photos, and the guest that the photographer did not personally know pictures were displayed publicly without their knowledge or consent. This ruined a close friendship of one of the quests with the event planner, and the mother to be was left disappointed because there are no pictures or video to reflect upon in years to come of such a wonderful event.

The concept of structured events based on consentology as revealed in the foregoing phenomenon shows the flaw in the PM's planning strategy. The PM apparently neglected to inform the quests either prior to coming to the event or upon arrival of the event that photos were not allowed to be taken and publicized without the permission of the event planner. Therefore, the behavior of the photographer could not be a legal issue. To prevent the problem the PM could have set standards by posting notes, or handing out notices upon the arrival of quests in regards to picture taking at the private event. If the guest were properly notified prior to the event, the situation would be a legal issue. Unfortunately, in this situation this case study contends that consentology is only validated by full disclosure of the intent of the photos taken with the permission of the persons involved.

Discussion

Some may assume that while several team leader meetings held to illuminate thorough planning for the upcoming and exciting event nothing would go wrong. This controversy focuses on the importance of the PM holding regular meetings with the selected team leaders in order to avoid any misunderstandings or conflicts either prior too, during, and or after the event. Goals and tasks were assigned and set for all team leaders; measuring the interest and values possibly threatening the success of the event. Everyone knew what their responsibilities were and the level of authority they had for

carrying out their assigned tasks for the success of the event. In retrospect, potential quandaries were evident, but the PM fell short of recognizing that there was a dysfunctional factor unknowingly manifesting amongst a quest. The PM learns a critical lesson, which practically destroyed her character and ruined her Project Management and Consulting business. Lessons learned: first, establish a clear and concise understanding of what is permitted and what is not permitted at events before quest arrive, and second, know what your quest is permitted to do or not permitted to do and make know either in writing or verbally throughout the event specific stipulations. The PM now understands that a prospective tactic does not allow for continuous hampering of why things turned out appalling; instead, the aim now is to uniquely deploy several components of this learned exposure and ascertain optimistic concepts that are desirable and forceful approaches for future planning and managing. The PM establishes a plan for remedial action to correct the inefficiencies in what she thought was a well-structured event. A remedial plan of action for such situations have now been implemented in the company's policies and procedures from this point going forth with friends, family, acquaintances', or whoever is invited to any sort of event that in which the event planner engages. The Project manager failed to understand that while the objective was to sponsor a structured event, although it was a personal and private event, the same protection and detail provided for corporate sponsored events are as important for personal and private events as well. The baby shower turns out to be an unstructured event, not based on organizational consentology.

Conclusion

K. W. Thomas (1990) in Conflict and negotiations process in organization, discusses that because of the lack of school, knowledge, and personality qualities people tend to unconsciously, impede upon another person's ambitions and accomplishments deliberately. Assumptions and observations from this case study find that people who choose to live with such behaviors are prone to do the wrong thing by nature. Some would argue though, that maturity, growth, and development play a major role in how people treat one another in a conscious way. The author believes that the disrespect and deception towards another is unethically intentional and conscious. The lesson from this phenomenon has provided much appreciated understanding, and the relevance of the conscious awareness of potential, aggressive, sinister quest intentions in addition to the cognizance of managing a structured event. This study intends to set the tone for a zealous communication process, planning, and inter-personal relationships regardless of others viewpoints for the safety, security, and privacy of others during personal held events.

Managers and leaders in most cases possess expertise and proficiency necessary for success. Regrettably, the event planner for the baby shower endured some astonishing calamities. This case study seeks imminent research concentrations, which entails brisk-cycled learning in addition to preservation. Pragmatic literature is relatively unexposed to this extent in this area of concern. Strategically in-depth assessments and preparations would have dissuaded unethical and immoral behaviors during and after the event. The author of this case study aims to put into practice a codifying leveraging knowledge management system with strategic change concepts utilizing several of the seven steps to (ASK) appreciative sharing of knowledge provide by Tojo Thatchenkery, (2008). This case study is hoped to augment deeper studies of exploration of this situation and how structured events base on consentology will influence event planning and the structuring of effectiveness of through competent leadership and management.

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Narrative methods: Success and failure stories as told by information system users

By Lynette Drevin & Darren Dalcher

Users are often dissatisfied with the Information Systems (IS) that they are using, and occasionally systems are abandoned. This paper explores different narrative approaches to analyze the experiences of users of Information Systems and make sense of such situations. In order to make sense of such dissatisfaction, different groups Information System users were interviewed to share their experiences. Classical and post-classical narrative approaches were then utilized and described and the results reflected upon. The paper is based on a project that collected and analyzed stories from involved stakeholders at different levels. It deals with the stories that surround one system in an academic environment and the different perceptions and viewpoints. It will be shown that all voices must be heard; the small stories should be taken into account; and, reading between the lines reveals information that cannot be ignored if IS are to be developed to the satisfaction of all stakeholders. Indeed, systems become alive and take on a character of their own when the accounts are analyzed on a deeper level. The contribution of this work is on more than one level. Information Systems development practice can be influenced and enriched by lessons learned from past projects. Narrative practice and theory can also be extended by the new insights gained. The work is multidisciplinary in nature and the fields involved can enrich each other.

Key words: Narrative, antenarrative, living story, information systems, failures, experiences

Introduction

Information systems (IS) pervade most aspects of life, including business activities. We rely on information technology (IT) and IS to function properly and supply us with the expected results and deliverables. However, often people are dissatisfied and disappointed when they experience the contrary when incorrect information is generated, systems are not functioning as expected or they experience downtime. Many of us can identify with these or other similar scenarios regarding IS and its utilization.

Although failures and successes in IS have been studied for a few decades, and ways to handle the failures that have been described, the IS failure phenomenon still prevails. This can be seen in many media reports describing systems that were not delivered in accordance with expectations. An example is the opening of Heathrow's Terminal 5, when the luggage handling system was malfunctioning an hour after the new terminal opened resulting in chaotic scenes (London Lite, 2008; thelondonpaper, 2008). Luggage was packed on wrong planes and at least 20 flights had to be canceled. Travelers had to wait for hours for their luggage. BA customer services said to passengers that they had not been trained properly. The logistics director said that with such a huge project as the new Terminal 5, there was bound to be a "bedding-in period" (thelondonpaper, 2008). As we can see in this example many factors can contribute to the problem and more than one voice can speak of the same incident highlighting different perspectives.

Over the years, factors contributing to failures have been identified on many levels, including the project management level. By addressing such factors the failure situation can then be improved (Keil *et al*, 1998; Kanter & Walsh, 2004). Many approaches have been described to understand failures (Birk *et al*., 2002; Ewusi-Mensah, 2003; Fortune and Peters, 2005). This paper describes the borrowing of approaches from outside the typical IS/IT disciplines, to investigate failure and success in IS. Narrative methods are applied to make sense of and understand the experiences of IS stakeholders (Drevin & Dalcher, 2011). The methodology followed for this study is the narrative analysis of interviews conducted with IS stakeholders who were involved in the development and use of a complex IS in an academic environment. The aim of this paper is to describe and reflect upon three broad narrative approaches that were used to analyze and interpret the IS stakeholders' experiences. The approaches used are commonly applied in the social sciences but not often used in IS research. It is

shown in this paper that deeper insights are reached when looking interpretively at the experiences of IS stakeholders.

The paper is structured as follows: Section 2 gives more information on the problem of IS failures. Section 3 describes the research methodology which was applied in an academic situation. Section 4 presents an overview of the narrative approaches used in this research with examples of stakeholders' quotations, analyses and interpretations. Section 5 gives some implications for practice and theory. Section 6 summarizes and concludes the paper.

Story and background of IS failures

Problems in software development and dissatisfaction with systems have been in existence for several decades. Canimer (1958) referred to failure in 1958 in the business data processing domain. The first indications of problems in software development and the mentioning of the term 'software crisis' were made during the NATO conferences in 1968 and 1969 (Naur & Randall, 1968; Buxton *et al*., 1969). Software developers today experience similar problems to those experienced by developers more than four decades ago.

Fred Brooks (1975) wrote a classical book in the software engineering field, 'The Mythical Man-month'. Many topics in the book still apply to the software field today. His narrative refers to the development of the OS/360 operating system (in which he was involved) that was late, took more memory than planned and cost several times more than estimated. The project manager tried to stabilize the project to prevent a software disaster. This happened in the mid 1960's and the author admits that the system did not perform very well until after several releases. It was after this software development that Brooks began to analyse what went wrong and wanted to see what managerial and technical lessons could be learned. In doing so, he gave the first book-length case history of a software development failure.

Numerous studies have been conducted over the years to improve software development processes and practices in order to avoid IS failures. Newer or alternative system development methodologies have been developed, improved maturity in development processes have been established and better project management practices have been promoted. Many of these approaches were developed with the explicit aim of avoiding IS failure (Gilb and Finzi, 1988; Yourdon, 2004) and improving the track record of the discipline.

Not all software practitioners and researchers are negative regarding the practice of software development. Glass (1998) for instance is positive about the software industry. He refers to many computer systems that are in operation in our everyday life, from commercial systems to scientific applications. He argues that it is often the setting of impossible targets of time and costs at the beginning of a project that causes developers to be blamed for failures. However, regardless of where the blame lies, we still experience problems when IS are used.

A few examples of the IS failures that are mentioned in the literature include:

- The Denver airport baggage handling system;
- The London Ambulance system;
- The Melbourne Ambulance system;
- Public IT/IS projects: The National Insurance Recording System, the Inland Revenue: Pay and File System;
- The State of Florida welfare system.

The examples listed above have some common features such as large amounts of wasted money; wasted time and requirements and quality features that were not met. In almost all of the cases there were lawsuits trying to establish the guilty parties in a bid to obtain compensation for losses and damage. Such cases appear to occur universally and are often reported in the media, or appear as failure case studies, research papers, public sector account reports and internal reports of companies.

However, some of the effects of troublesome information systems are never shared in the media. Very often, affected users only complain internally. Therefore the full picture of IS failures is not available to the public. May (1998) asserts that information on IS failures often relies on subjective assessments as organizations affected by IS failure have already wasted money on the

failure and are not willing to spend more time and money to investigate it further. In addition, there are also careers and reputations to be protected. It is therefore necessary that the approaches used to understand problems in IS are able to hear all the voices that were part of IS development and use ad to make sense of the voices.

Mitev and Bartis (2008) refer to the research done on IS failure for the last four decades. In earlier years the concerns revolved around the technological level and later the focus shifted towards the user, for instance lack of user involvement when IS are developed. Later still research efforts emphasized organizational and managerial issues. However, these studies were mostly done in a positivistic way where quantitative methods were applied. Qualitative research approaches were not often utilized, which means that the interpretive and critical research paradigms were brought to bear. More recent research activities included a broader view and the epistemology has evolved to include wider organizational aspects (Mitev & Bartis, 2008). They describe the focus of narrative research methods as the understanding of how humans deal with experiences by constructing stories and listening to others people's stories. Fincham (2002) described narrative work in IS and he contends that narratives are frames of sensemaking. Lucas (1975) however was instrumental in changing the view that technical issues alone were the root causes of failures, when he emphasised that organisational issues have been ignored up till then.

Making sense of failures is complex and demanding. It is necessary to hear not only the dominant view of the phenomenon under investigation, but to also listen to other voices and include the 'small' stories. The next section describes the methodology followed in this study and shows how every group of stakeholders was involved in this research.

Methodology

When doing qualitative research the narratives from stakeholders are the oral accounts of experiences and events. Riessman (1993) contends that narrative work refers not only to past actions but also how individuals understand those actions. In this study the IS stakeholders tell the stories of their perception of the success, failure and other usage and development issues of a particular IS. This project focuses on a complex system with many subsystems which handles student administrative functions such as grades, admissions, yearbooks etc.

Participants: Initial discussions with the head of the IT department as well as the authorities in the University led to the identification of groups of stakeholders to be involved in the investigation of a specific IS that seem to have different views about its effectiveness and success. Permission was also granted to conduct this study. Interviews were held with 11 people that came from the different groups and communities related to the IS. Two main groups – internal users, and developers and external developers (EDC) were identified. The first group has 3 smaller divisions namely, users (U), super users (SU) and IT workers (IT). Figure 1 indicates the different groups. The arrows show the flow of the communication from the user to the external company. Because the users made numerous queries to the super users, X was put into place as a main user who would handle the queries, filter it and then rephrase and submit only the most important problems to the super user group.

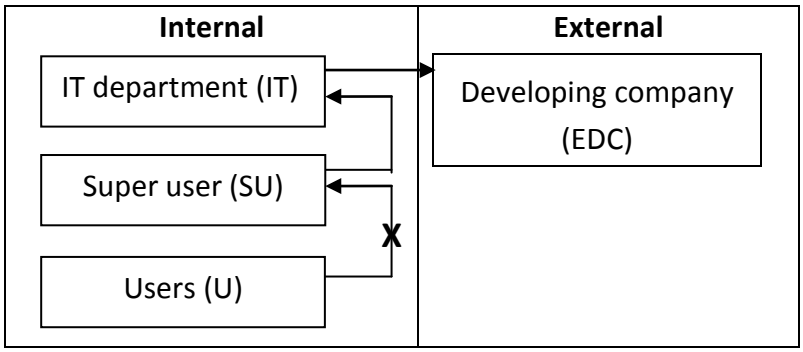

Figure 1: Flow of communication from users to EDC

Data collection: In-depth interviewing is an important data gathering technique in qualitative research. According to Botha (2001) the foundation of qualitative interviews is to understand the experiences of others, as well as the meaning they attach to them. There are arguments for and against the use of interviews for data gathering; however the main advantage in this study is that qualitative interviews are suitable for obtaining information regarding human experiences and behavior. The interviews conducted were mainly unstructured and therefore the perceptions of the different stakeholders could be gathered. Sensitivity to the stakeholders and their views are possible with interviews – especially when there is mutual respect and good interaction between researchers and participants (Oakley, 1981). On the other hand, interviews can be very time-consuming and the amount of data that is gathered can be huge. Other methods of data gathering such as questionnaires would not yield the same depth and variety of data as qualitative interviews. Thus, for this study the interview was the most suitable method to collect data. Representatives of all groups were interviewed in order to hear different voices and thereby get as complete a picture of the IS as possible (Mitev & Bartis, 2008).

Data analysis approaches: The number of narrative analysis approaches was limited to three broad strategies which included classical and post-classical ways. The next section describes the approaches that were followed as the research progressed.

4 Data analysis and interpretation

When narrative approaches literature was studied, it was realized that no single way of doing narrative analysis exists. Furthermore, different researchers would conduct a study on the same phenomenon differently. Indeed, one rapidly becomes lost in the plethora of examples, narrative books, and methods. Clandinin and Connelly (2000) state that when one begins to work in the narrative field, one desires to sort and classify methods to study experiences. But this is overwhelming and one needs to be careful not to lose sight of one's own research. This study was guided by the three-dimensional narrative inquiry space. Planning and conducting the interviews was done by taking into account the interaction, continuity and situation dimensions as described earlier by Dewey, and translated to work done by Clandinin and Connelly (2000). The dimensions of the three-dimensional framework are: 1) personal and social; 2) past, present and future; and, 3) place.

This study used the rich descriptions of the stakeholders' experiences of the IS under investigation. In the first approach narrative analysis was conducted in a more classical way, retrospectively looking at the accounts of stakeholders. Boje (2001) states that story is traditionally seen as less than narrative. Stories have beginnings, middle parts and endings. However this is overly simplistic and does not take into account the different characteristics of stories, such as, fragmentation, incoherence, polyphonic voices and non-linearity. From a literary point of view narratives are often analyzed by looking at different elements, the 'what', in a story such as events, actors/characters, time, place, language and words used, and order (Du Plooy, 1986). The 'how' of the narrative can be broken down into: introduction or abstract, chronology of the story and the climax containing the central idea followed by the closure and evaluation.

There may be some variation within the structure.

For this study the experiences of IS stakeholders were initially analyzed retrospectively. The focus for this paper will be on the views stakeholders have on the specific IS in terms of both problematic and successful perceptions. In the following table a few examples follow from each group with notes and interpretations derived by the researcher:

Groups	Notes and discussion
Users	
"You see, it was terrible when we rolled over from the old system to the new one. Do you remember that they loaded a new version, and a new version, about every second day, and just as one thing was fixed, another would stop working. That was the biggest complaint, I don't know if it was the same with other people…"	The user is looking back from the new system to the old one. She is frustrated with the many versions and patches.
"But where the trouble really starts is with the marks. It isn't, it isn't user friendly. Not at all."	The user looks back and states what her problem with the system is.
Super users	
"They have had quite a number of resignations lately, so there are a lot of new technical people and they are busy with training therefore it does not go as fast as it used to. "	The super user is looking back at the resignations of IT people and tries to explain why some problems exist as a result thereof.
"I know that they did not rewrite everything in the new system and then they decided what they are going to develop and it was approved by the main user group and it was implemented. Later it was found that there were clear shortcomings, I do not know whether they thought that far, hahaha, I do not know… one probably does not always think wide enough, but there were shortcomings that will be fixed at a later stage."	The super user looks back at the history of the development of the new system, acknowledging problem areas which will be handled later.
"It is so, oh and look I don't hesitate to say Person 1's name, look to me Person 1 was like manna from heaven, because he knew something about everything, because he was here for a while, you understand, he came with it and he knew exactly, you know."	The super user was impressed with one of the previous experts that worked with the old system for a long time. He is referred to as "manna from heaven".
"You know it is like that, because you have put so much into it, you know, and now all of a sudden it is working. You, you can see the results and that is what is nice, you know, to be able to see the results. But it goes along with pain and suffering."	This super user looks back and feels all the trouble was worth it when the results paid off.
IT	
"You see, we were hoping that everything was working and so forth. And we had to go live real quickly. We went live on the right time. The stupid mistake we made was to bring the whole system forth, you know, put it out as ready, instead of focusing on what was necessary at that stage. On February you just want to know who is	This IT person looks back and acknowledges that a more phased development approach would have been better.

in your class, and want to start loading marks for him. You don't want to calculate the semester marks or final marks – that only comes in May. So what we did next was a bit difficult."	
"We just wanted to press one button, and then everything must be done, hey?"	IT wanted to give the user ease of use – "press one button".
"But in that time we still wanted to address students in their mother language, to send them a letter in their mother language, for every little thing we wanted to send them a letter, if they didn't sleep well, we wanted to send one and say; we hope you sleep better tomorrow! You know, we wanted to take service to the limits. So, that is the background – that is how we started."	This IT person looks back at what they wanted to give the users. A system that was easy to use, did more than was necessary, and was full of extras.
External developing company	
"So it was a phased approach, we started piece-by-piece, but naturally the originals, the first ones was difficult because we knew we were in a new technology, and new thinking patterns and you make mistakes along the way. You know, you think the one computer language is just like the other, but that is not the case."	The person from EDC said they used a phased approach although the IT person felt that it was not the case. EDC acknowledges that mistakes were made.
"So that was mistake number one to not realize that we knew what to do, but we didn't quantify it correctly, we must first put down this bottom building block, which is a generic building block"	Certain problems such as development approaches are singled out as being mistakes.
"And also from a historical view, because especially what happened with Java now, the Forte to Java thing is, that is another story, the code has been switched around, but the languages don't react in the same way."	Retrospectively the EDC person refers to technical problems with the development environment.

Table 1: Classical approach – personal and retrospective

The accounts of stakeholders were analyzed retrospectively and examples for each group are presented in table 1. It can be seen in Table 1 that the stakeholders give different stories regarding their IS experiences. For example, the user group very often referred to the problems they experienced while the super users were very proud about the system they helped to maintain and improve. It was therefore insightful to look at the stakeholders accounts in this way but the retrospective view lacks in contextual strength and not all accounts can fit into a coherent structure.

It was therefore evident that a deeper understanding of the stakeholders' experiences was necessary and the concept of living story became appealing in the research. Living story is described and applied by researchers for example Boje (2001), Clandinin and Connelly (2000), Clandinin (2007) and Tyler (2011). When analyzing the accounts of the stakeholders it was realized that there are interdependencies between accounts, a livingness unfolding and the information system becomes a character. Thus the next approach that emerged as a viable way to analyze the accounts was based on the three-dimensional narrative inquiry space (Clandinin & Connelly, 2000). The researcher can learn more about the phenomenon by taking into account the personal and social relationships, continuity looking at past, present and future aspects as well as the place or situation

dimension. Living story as Boje (2001) describes it looks at the presentness, livingness and interrelatedness of accounts.

Examples from the groups of stakeholders from a living story perspective are presented in table 2 with some interpretations:

Groups	**Notes and discussion**
Users	
"Thank goodness. I don't work with that anymore."	Here the feeling of the user towards the system is heard.
"I think it is working better at this stage than at the beginning, but it is still the story of fixing one thing, and then another doesn't work"	This user feels that the patching of some problems creates others although all in all the system is currently better than before.
"Excuse me, I want to say one more thing, if the network is down, that is frustrating as well. You, you see if you are working on Excel, then you can still add marks and stuff. If the network is down, you can't work on this thing."	This user refers to the system as this "thing" – not a very positive relationship. She also states technical problems (network) that influences her frustration levels.
"The system is not flexible, that's the word…"	This user wants the system to be flexible and being able to adapt to users' needs.
"Like now, everyone is busy working out their participation marks, all those things, so that makes it slow in the first place. In the second place is that you have to wait, you have to wait your backside off for a class-list."	The frustration is visible in the words that the user utter – "you have to wait your backside off".
"The program isn't friendly."	The user experiences the system as not meeting her expectations. These small voices must be heard.
Super users	
"Yes – at the moment the system has a lot of errors and as people are developing, the system is not really becoming stable because as you develop a new thing it affects another part of the system. We therefore have priority lists of the errors that have to be fixed for, say, registration in January, and we handle it as it becomes apparent. If it is a crises error it is moved to the top of the list. So the system is continuously busy developing. We are not yet at the point to say that everything is working 100%. Not at all, not close."	This super user acknowledges the fact that the current system has problems which they will handle over time. The system is evolving, there is livingness and the system is taking on a character. The information system must grow and improve over time.
"But, I don't know, we are already in a frame of mind to work with them, you calm down a bit and say that you will get to it in a short while and you just go on. We really aren't terrible drama queens and just take it as it comes."	This excerpt shows the super user's view on how she handles the users and their demands. She says they are not "drama queens" and they handle the users calmly.
"I think she protects us to an extent if there is too much pressure from management. They can be a bit adamant - they want the stuff now and she keeps the pressure from us."	The super user refers to her head and how they are protected from management. This show the inter-organizational relationship that exists within organizations.

"You can sort of say main owner of the system, it feels strange at times, but it is your system, nearly like a mother over her baby, I do not want to hear anybody speak badly about it because we work very hard at getting it right. It is not nice when somebody on campus is negative about it – complaining that is doesn't work, and then you feel that you need to protect it; we put a lot of hard work into it."	The super user talks about her feelings on the system. Her feelings are very strong and she wants to protect her "child". Nobody may speak negatively about her system. There is a strong sense of attachment towards this system. This system becomes living, an important character in her life.
"One learns, and look it is not personal, you mustn't take it personal. It is the system, let's try the… I always say, let us handle the problem and not the person."	This super user describes how she handles criticism on the system. She devised a type of "slogan" to handle the problem by saying to herself it is not personal if somebody complains.
"Where somebody knew everything about student fees, now he has to go and ask one of the older people what the procedures are before he can fix it. At the moment the turnaround is slower, we complained about is, but what can you do, the knowledge has to be transferred, we try to understand that it has to go slower."	This is a classic example that knowledge is left with older people in organizations. If they leave there are gaps in knowledge.
IT *"Hmm…, I think that one of the problem situations, but it seems to me that it is so in any system, was that your time planning, your project planning versus what really happens in the end. You know, you hit obstacles. Especially if you start with something completely new. I said lots of times: people sometimes don't know what they don't know. Now if you don't know what you are budgeting for, or don't know what you are going to hit, then how can you budget for it? Or plan the time?"*	The system is ongoing, there are many uncertainties in system development and therefore problems will be encountered.
"There are so many uncertainties. And no man, not even the best project managers or whatever, are a 100% certain of their parameters. Because other stuff will always surface."	This IT project manager refers to other people in the practice as well - who also experience uncertainties. In this sense the system has problems which are universal in the field.
"And you know, they don't like it to change, they don't always think about what you are busy doing. It is like a recipe, you follow the recipe to the letter. If you differ slightly, then there is no way, then… and they panic very easily."	The IT person refers to users and how easily they panic if there are variations to old ways. Resistance to change is common to mankind. The metaphor of "recipe" is used to explain the way users use the system.
External developing company *"It was a very passionate thing at that stage (ha-ha), so if I go too far please stop me."*	It is as if this developer has a relationship with the system. She can speak intensely and with passion on the topic of this IS project.
"Lots of interaction with the users. The user can be quite finicky, especially if you don't know him in the matter. And it is not because they want	Although users can be difficult in their needs, IT people need to take their views into account

to be difficult, I think it is a case of if you are going to change something, they want it done right and you must enjoy using it."	when developing a system. The system changes over time as do the requirements.
"I think we have a long relationship with the main users, and in a certain sense we understand each other much better and so on."	This excerpt shows the relationships between the stakeholders. No system can be developed in isolation.
"You don't want the user to become upset, I mean they just went through this four year project. We all have grown older, smarter also, wiser also, but you don't want to do it to them again."	This developer takes the views of the users into account, not to upset them with too many changes. She also reflects on the learning process that took place during the developing time.

Table 2: Post-classical approach – presentness, living story

The above examples of the stakeholders show the differences in perceptions of the groups. The user groups accentuate their problems with the current system, while the groups that work more on the technical side are more positive and also describe the users' issues that they need to manage. A very strong sense of attachment to the system as a living entity comes from the super user that calls the system her baby and she sees herself as the mother. She has clear feelings about the system. This shows the livingness, presentness and dynamic character of the system.

A third approach was used for analyzing the accounts of the stakeholders. It is also a post-classical approach that stems from the living story approach and the three-dimensional narrative inquiry space (Clandinin & Connelly, 2000). Future aspects were referred to when studying the experiences of the stakeholders. Antenarrative as described by Boje (2001) seemed to fill the bits that were not described above. Antenarrative may point towards the future and predict what still is to come. However antenarrative also point towards incoherent, unplotted and fragmented storytelling where many voices can be heard. In this regard the study also took into account the antenarrative analysis options as described by Boje; story network analysis, microstoria analysis and deconstruction.

The following table shows a few examples of antenarrative excerpts throughout the accounts of stakeholders.

Groups	**Notes and discussion**
Users	
"There are a lot… you can improve on that system, there is room for that, for example, there are a couple of gaps that they could correct, and then they could look at the system's flexibility like for example this year where the... because a lot of the lecturers are asking for it. It is not just listen here this and this, sometimes they have more than four tests, sometimes they have six or seven and it doesn't give you that option. And they want it because that is how they figure it out."	This user argues that there is room for improvement. She refers to her interaction with lecturers that want their own functionalities. It is therefore necessary for developers not to only discuss future possibilities with the users, but also with the users' clients.
"It must be fast and it has to be accurate."	Requirements are given from the users for a future version of the system. Small voices must be acknowledged.
Super users	
"… but there were shortcomings that will be fixed at a later stage."	This excerpt shows that the view of the super user is that the patches can be done later. It could be that this is in contrast with the users' needs. They need things to done now.

"You see and that is the thing. If people said it and I tell people on campus, don't live with an error. Don't do it to yourself. Report the error, then it is fixed and they don't always do it."	The super user expects the researcher to have knowledge on the context –"you see". The view of the super user is that an error needs to be reported immediately to overcome future problems.
"I don't want to do a new system again, I went through three now and it saddens me, it is hard work. I want to develop now, you know that is what I say and then every time they almost freeze, I would almost say they freeze our development if you go to a new system, because now you have to give the priority to get into a new system and I like it that new functionality is getting developed, so I want to take a few years for development, because the systems came very fast. I want to develop for a few years now, so that there would be new fun stuff for the users."	This super user has had enough of new systems. She wants to develop new functionality into the current system to enable the users to get more out of the system.
"I don't see the need to implement a new system anywhere in the near future. Not with the system as it is at the moment, with all the new stuff that is in the pipeline for development, I can't see the need for a new system."	This super user knows what is being planned for the future, so she does not see a need for a new system. The current system can do everything or can be changed to incorporate everything that needs to be there for the users.
IT	
"The degree to which you can prepare, how you can think of everything before hand, and to see that the people who are doing the job, have everything at their disposal so they can do it and do it well, and how you can take everyone happily on this journey, finish in the allotted time."	This is the view of IT on successful systems, if done in future. It can be seen that the user needs are the primary concern. It however also includes views on successful project management issues.
"That's not enough anymore. So, you know, it is becoming a tall order if you want to know about everything, but I mean it is exciting. You stay… You don't stagnate. And what happens now, is that the younger men or guys that come in actually know more than senior people when it comes to technology."	This excerpt shows the passion of this project manager for her work. The future to her is that she learns new things, new people come in and you can learn from them as well. A spiral of activities is present here.
External developing company	
"To come in every time, and yes you learn from it, I have to say, that if I have to do it again, I'll do it better (ha-ha). There probably are other challenges on the map that that I have forgotten about."	This developer says she will probably do it better in future when working on such a system. The laugh indicates however that she is not very sure about it – as there may be other challenges that are forgotten.
"I had a few roles yes, I think yes, maybe that is where my other grey hair are coming from. So, yes, it was quite a challenge but I think people go through rough patches like that. But it was fun on the other side, but I don't know if I will do it again"	She will probably not be part of such a complex system again. She refers to her getting grey hair during this project which may indicate her frustration as well at times. However, she did enjoy working on the system.

Table 3: Post-classical approach - antenarrative

There are not many references to prediction and future prospectiveness in the accounts from this IS. From Table 3 it can be seen that in future the user group wants an improved system, which will satisfy their needs better. Interestingly, the other three groups also have the users' needs in consideration for future systems and enhancements. Some of the stakeholders do not want to work on the same type of system in future. In general the three non-user groups are more realistic about the system but also more positive in their outlook. The IS is also changing over time and stakeholders' roles evolve and their own actions must adapt to handle changes and circumstances and problems that are encountered on a daily basis.

Implications for practice and theory

For narrative theory the implication of this work is that the more classical narrative analysis approach lead to surface structural elements but does not give any contextual analysis. If one moves to a post-classical narrative approach such as living story or antenarrative you get into the contextual, situational and relational aspects that are alluded to in the stories. There are temporal relationships and interdependencies and by analyzing the accounts one gets a fuller picture of the 'livingness' of the phenomenon. A contribution to narratology is the involvement of the researcher with the problems of the stakeholders and their dynamic interrelationships. We are moving into the post-structural, post-classical analysis domain of embedded context. By identifying and pulling out the elements from the accounts we get to the practical implications for IS development. What did the small voices say about their needs, what was not heard from the dominant narratives? If we only take into account project managers' views when IS are developed, or take the steps of a system development methodology or life cycle, we are likely not to succeed overall. Here we can see that certain issues are missing. If social, political, contextual and relational aspects are ignored for instance; if the developing company does not know what the user or his client needs on practical everyday level, there can be a gap in the system's functionality. On methodological level the approach followed for this study was not straightforward from the onset of the work; however it has developed and grown over time to include classical and post-classical approaches. As Clandinin (2007) puts it: "there are multiple ways of engaging in narrative analysis and narrative interpretation …".

Conclusions

In this study narrative approaches were borrowed from the social and organizational sciences and applied to a traditionally more technologically oriented context where there is still a need to derive the social context and pretext. In order to understand the experiences of IS stakeholders three narrative analysis approaches were applied to their stories. This paper described examples and interpretations of their accounts. With retrospective analysis some structural elements are identified and examples of beginning, middle and end are shown to be interesting but insufficient. Living story enabled the researcher to see deeper and discover aspects such as attachment to the system, characterization, dynamics and evolvement. Antenarratively the smaller voices are heard and the dominant story is not the only account to be taken seriously. There is inter-relatedness between the stories such as problems encountered by users. There is a prospectiveness to be seen in the accounts in the sense that stakeholders have future views on their own participation and future views on the changing IS.

Traditional post-IS project evaluations do not deliver the same types of in-depth and rich insights that were gained with these narrative approaches. The benefit of using narrative approaches is that all the stakeholders' views and perceptions on the IS in question are taken into account when understanding the problems and complexities of the system. IS development practice can learn from the current and previous systems' experiences and use them to improve. Meanwhile, narrative theory is practiced in new application areas and in that sense the field is also extended through such practice and application.

Future work will look at developing a more detailed comparison of the applied and other narrative approaches to ascertain their value and depth in making sense of IS success and failure. Additional focus will be placed on

the investigation of specific topics from different stakeholders' accounts to obtain their perceptions regarding certain central themes e.g. views on systems, political interaction etc. While information systems continue to influence an ever growing portion of our lives, our understanding of the challenges and issues related to their use will depend on our ability to make sense of information systems stories and use new knowledge to improve development practices. It is hoped that the work started here will underpin future efforts to improve practices and play a part in eradicating some of the IS failures and misunderstandings.

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Sharing stories across time and distance

By Sanjiv Dugal & Brower Hatcher

Introduction

The purpose of our presentation and our paper, "Sharing Stories Across Time and Distance" is to find a challenging new way to meet and coexist with the other as other, from the intimate, to the global and universal levels. Where, When, and How do strangers, who do not understand one another in a subjective and immediate sense, 'relate' across time and distance?

[Image of Apar and Brower and Sanjiv]

To address this question of 'relationality,' we focus on the 'technical image' as a starting point.

"Images are significant surfaces. Images signify---mainly---something 'out there' in space and time that they have to make comprehensible to us as abstractions (as reductions of the four dimensions of space and time to the two surface dimensions). This specific ability to abstract surfaces out of space and time to project them back into space and time is what is known as 'imagination.' It is the pre-condition for the production and decoding of images, in other words: the ability to encode phenomena into two-dimensional symbols and to read these symbols." (Vilem Flusser, p.8)

What is the story as represented by the image?

What is going on between the people in the image? How do they relate to each other?

To relate to another, across time and space, is to have 'the ability to encode phenomena into two-dimensional symbols and to read these symbols' (Vilem Flusser, p.8). For instance, image the word, 'loser' and the word, 'cancer.'

Loser/Cancer: two phenomena. When we deliberate upon these phenomena in a 'material dialectic', (Badiou, p.4) we're collating and cross-indexing them with thousands of other mental snapshots of those images; of the word-images 'loser' and 'cancer.' These snapshots are generally lost because of our inability to articulate and encode them; inability to tell their story. They're stories that never see the light of day, but they do affect us, even in the present moment.

We consider these 'lost images and stories' that are never told, to constitute the 'realm of possibilities' where anything can happen! At this gathering, we recover 'lost' images (from our two-week visit to India) and, we weave stories that give an account of ourselves: an account as to what happened and to what is happening to us...right here, right now, as humans.

During our presentation we are keeping the following in mind:

1. Shifting attention from the idiosyncratic to the universal.

2. Discovering the way we form concepts, process information, activate mental 'schemas,' make decisions, solve problems, generate meaningful sentences from "deep" syntactic structures, access our memories, and move through the various stages of our cognitive development.

To put it simply, being aware of our mental structures and our shifts in perception.

3. Socially constructing an inter-subjectivity, a non-materiality, that helps define the distinctive scope and focus of our story. In other words, developing a common vocabulary and a shared space.

Shifting attention: intersections

We belong to different and separate 'stories' and we intersect at events such as this.

[Show BH and SD with Indian Turbans]

Here at the conference, we're a gathering of singular beings. Each brings a singular story with layers of images.

Having said that, we raise the question: How do we connect a bridge across our singular stories; across our different trajectories? Where, how, and when do our stories relate across time

and distance? How do we bridge these distinct and separate constellations?

[BH Shaking hands in front of the Taj Mahal]

For sixteen days, we the authors, were intersecting with other stories in the ancient cities of New Delhi, Agra, Jaipur, Jodhpur, Udaipur and the hills of Kasauli.

[Six pictures of architecture and landscape]

We worked closely, with frequent consultations and touching base with each other. Within the first two days, the intensity and frequency of 'intersections' had overtaken our original 'story.'

[Show a fast movement of all the images as a blur of intersections.] [Images of BH intersecting with social spaces]

(INTERSECTIONS: Here/There. Today/ Then. How do we begin to construct our bridges?)

The story of the snake charmer

[Image of man in turban].

What do you see?

How would you feel?

What would you do?

Collect ONE WORD responses.

Sharing our symbols.

Determine what are the elements depicted in this image? An element is a part of something abstract, especially one that is essential or characteristic.

To determine the elements depicted requires deliberation on the words we use and the symbols they represent. Our words are concepts; they're categories. They contain stories...structures of words and layers of images.

When/where does a story begin?

What would be the Turban Man's response? He is looking at me with a camera. What does he see? How does he feel? What does he do?

And, in what language is he addressing these thoughts?

To address the question when and where does a story really begin, we take the position that the when/where is constrained only by the arrangement of our words and phrases. Syntax is defined as 'an arrangement of words and phrases to create well-formed sentences in a particular language.'

According to Badiou "that which is determining in the transmission of thought is the network of relations in, and by, which concepts are arrayed and articulated, and not any form of speculative exposition of an original or substantial semantic core" (p.4). We interpret this to mean that the beginning of a story (the when and where of it) is constrained only by the arrangement of the selected words and phrases.

Existence and appearance of a story

Is there a story here? When does a story appear? Is the story capable of appearing, or, should appear such as it is and such as it will stay? By raising these questions, we're differentiating appearance by marking out its forms.

Aside from the 'story-line' one adopts, what counts is the story's existence; whether it exists or disappears. What we're doing by telling our story is emphasizing its existence by making it appear.

For a story to exist and appear we have to negotiate individual multiplicities and complex cultures. Consequently, we're putting forth a materialist dialectic (like, loser/cancer) in service to the 'idea' behind the story (Badiou). The idea or thought behind a story, in essence, is a quest for universality.

Our task then is to make sense of stories whose upsurge and impact cuts across space and time. In this way, we can solder together separated words.

Sharing our stories: giving an account of oneself

What happened? What's the story?

At this point in the presentation we project an image of Brower wearing a Rajasthani turban, and blowing into a gourd like musical instrument and experiencing what it takes to charm a snake. And looking at the image, we raise the question, what's the story here?

What is established exactly in the story of The Snake Charmer and BH is the network of

relations in, and by, which concepts are arrayed and articulated by us.

The way we line up these elements, when telling the story, is the story-line.

Our stories can only tell 'the way' we have arrayed our concepts. When we consider our three words for the image of The Snake Charmer and BH, our words are the elements that portray the image before us. The image is a manifestation of our stories, i.e. of our words arrayed and articulated by us. This process makes all stories inclusive and not any one story-line as being the one. Every one's three words are part of the story; not just the authors.

Giving account

How does one give an account under difficult social and linguistic conditions?

Judith Butler in her book 'Giving an Account of Oneself' raises the question:

"Does the postulation of a subject who is not self-grounding, that is, whose conditions of emergence can never fully be accounted for, undermine the possibility of responsibility and, in particular, of giving an account of oneself?" (19)

Bringing together such disparate voices as Foucault, Adorno, Levinas, and Laplanche, Butler argues convincingly that

'the failure of the subject to be able to give a coherent and final account of himself does not mean that ethical responsibility has evaporated in a postmodern context.'

Instead, Butler contends that 'by rethinking the self as always already interrupted by the other and as always embedded within prior social structures, we are actually able to re-conceive the conditions upon which responsibility is possible and moral life is required'.

Conclusion: reflection and agency

Good morning Dorrett and Brower,

Some thoughts about our meeting last evening. We might generate a text among the three of us which begins, "Last night my life turned a corner...

By generating such a text, we'll in effect be tracing our pasts and writing our future.

Walking on the wild side.

When three individuals juxtapose their text ('last night my life turned a corner...'), they get to create a new structure (of relationships). Indeed, that is how we turn corners.

Now, if we take the idea of 'juxtaposing text' and deliberate, instead, upon the idea of 'interfacing multiplicities.'

From juxtaposition we develop 'interfacing texts.'

Our texts begin to interface. That is to say, we mix and match symbols in the space that lies in-between our singular texts. This space allows us to relate our stories across space and time. So, you could say, we become 'interfacing moving-images.'

You could say, we're individuated in our separate films and, we meet, momentarily, across time and space. We step outside our scripts and hold hands.

Sanjiv

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Three stories in marketing and semiotics

By Elena Dugina & Robin Matthews

Introduction

Stories appear in many different media. They may be literary; plays, novels, short stories, fairy tales, comics or myths. They may be passed down through the generations verbally. They may be implicit in pictures, portraits, charts, maps, diagrams or tables of numbers, graphs, or cartoons: or told in film or TV, or in photographs or dreams or fantasies. Mathematics tells stories in its own language as does every academic discipline, or company report, or advertisement, or police or hospital record. Stories may be open works or they may be closed. The more open the work to interpretation, the closer it is to story; the more closed, the closer it is to narrative.

Some narratives appear to be entirely closed, but they are opened up to alternative narratives by deconstruction, the appearance of diffèrance, the continuing presence of the *Other* or the shadow. The medium affects the message, the meaning and the interpretation. The intention of the author becomes irrelevant as the text of the story or the narrative is disseminated: ownership of intention rests with the reader, the viewer, the interpreter; his or her moods, dispositions; the influence of the crowd.

With these observations we could be describing semiotics or marketing. Semiotics is concerned with signs as words, images, sounds, or gestures, and with sign systems, that is media, genre, or texts. Surprisingly marketing is rarely seen as semiotics. Eco points to the relation between semiotics and information theory. The information content of a message according to the founders of information theory is in inverse relation to its probability. The lower the probability of a message, the greater is the information content. High information content is associated by Eco with an open work.

If we know the content of a message for certain, before it is transmitted, the message has little information content. Similarly since entropy is related to probability and high entropy situations are more probable than low entropy situations, entropy is in inverse relationship to information. The higher the entropy of a message is, the lower is the information content of a message. Entropy can be taken as a measure of the noise in a system; that is the amount of information that a person B receives that was not intended by the sender person A; the amount of information A wanted to send to B that B did not receive.

Eco distinguishes between information and meaning. The meaning of a message, as distinct from its information content, is contained in the noise. Thus marketers must make a tradeoff between (1) the information content of their message, getting their information across, and (2) establishing the meaning of their message without ambiguity. If (1) the information content is high, that is the message is improbable, the message is ambiguous. If (2) the message is unambiguous, and the meaning is clear, the information is low.

Marketing can be seen (a) as a service package, or (b) as a supply demand relationship (the customer and the seller, or (c) as manipulation of the buyer as the seller or (d) as a mix of (a), (b) and (c) and many other relationships, including the absolute dependence of a capitalist system upon demand rather than output productivity. Three stories are presented, in different media, all illustrating the semiotics of marketing. They look different but illustrate the same themes, information, communication and manipulation through meaning.

Three stories

The first story, in figure 1, in art form illustrates the service package through gesture, colour, and body language. The information content is low: this is, on the face of it, how we expect servant/mistress (service package) to be.

Figure 1

The second story, illustrated in figure 2 is taken from the 1963 film *The Servant* directed by Joseph Losey, superficially differs because the innuendo on the face of differs. The story is more complete than story 1. A plot is suggested, in figure 2, by the choice (we have made) of images from the movie. The images are of manipulation. The images above are what we expect service package to be, on the left, satisfactory, on the right, disappointing, humiliating for the servant. In the images below, the service package (metaphorically) becomes the master, the seducer, and then the wronged party. When we look closely in the two stories story, neither of the actors manipulates and they both manipulate; a reciprocal relation between master and servant. The roles are interchangeable; allowing the other to manipulate is to manipulate; allowing the other to allow the other to manipulate is to manipulate. The meaning is high the information content low because it is circumscribed by noise (entropy).

Figure 2

Consider the communication network, in figure 3, (a) through (c) as a supply demand relationship in the Russian publishing market. The publishing house wants to launch international brands/magazines/ titles on the Russian market, without interfering with their existing brands/magazines/titles. The business interpretation of this story is based on models of value and supply chain analysis. They include in Russia and elsewhere publishers, distributors, retailers and customers as in figure 3. Figure 3 represents an *information network* providing various information flows. The is signaled via product portfolio and images they create. Signals go through different *channels (intermediate recipients)* to customers (*final recipients*). In reality, the more channels the information goes through, the noisier it becomes, but as presented in the figure the information, the meaning in terms of how the communication is to be effected is left open and the information content is high.

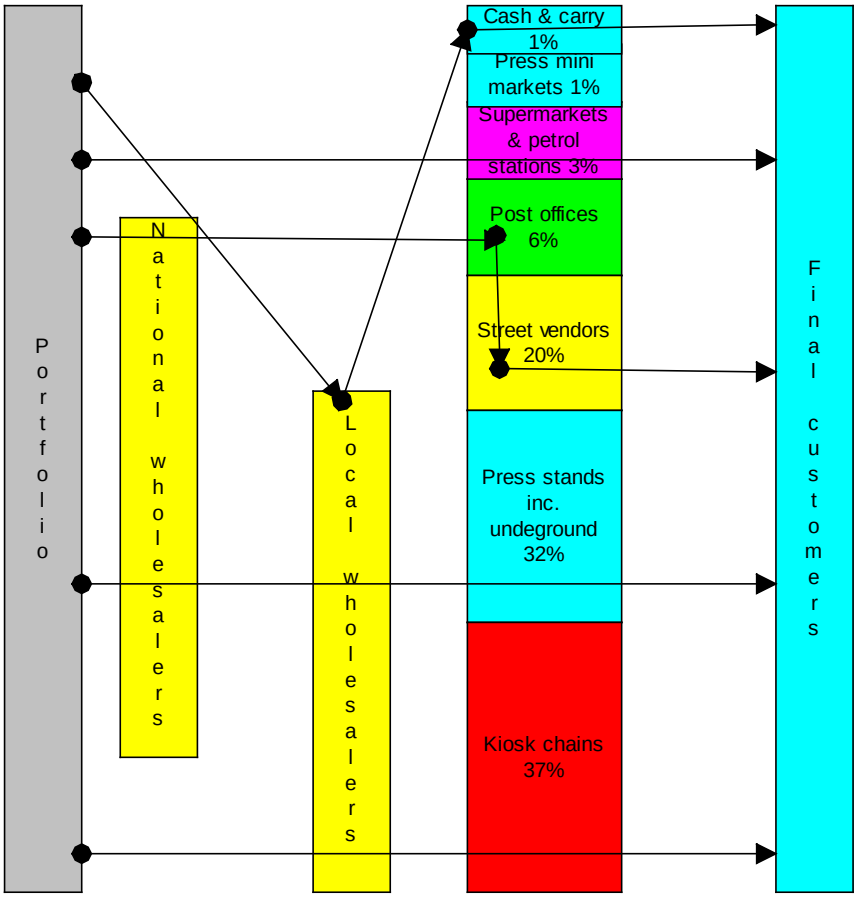

Figure 3(a)

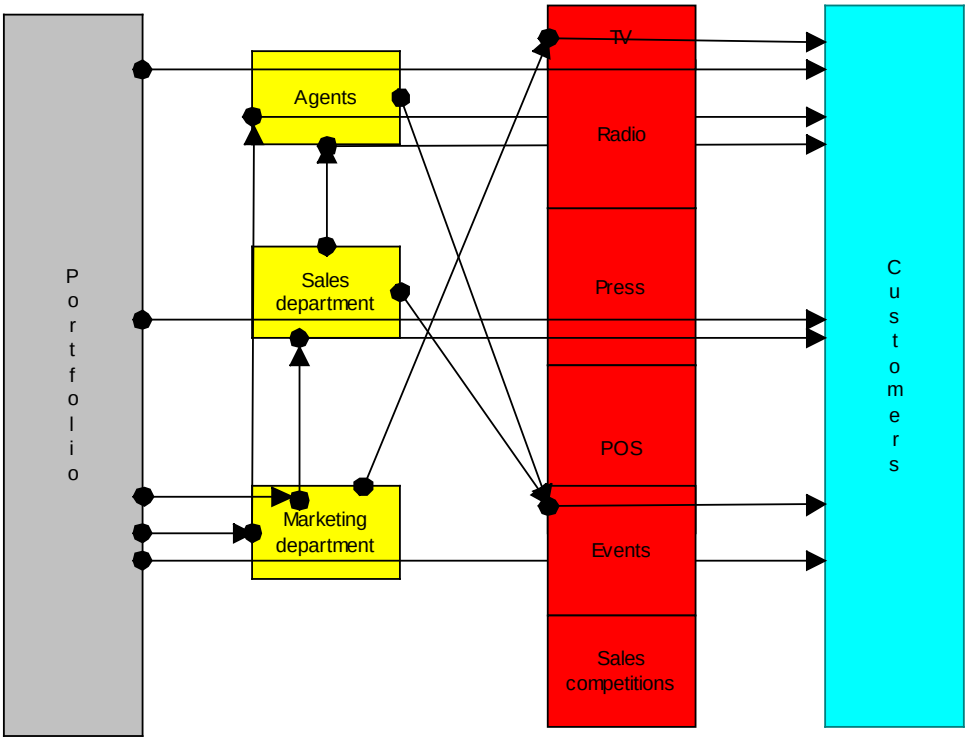

Figure 3(b)

The publishing house will provide the noise and manipulate via marketing, advertising, promoting and selling and in turn be manipulated by the various channels and the inconstancy of taste.

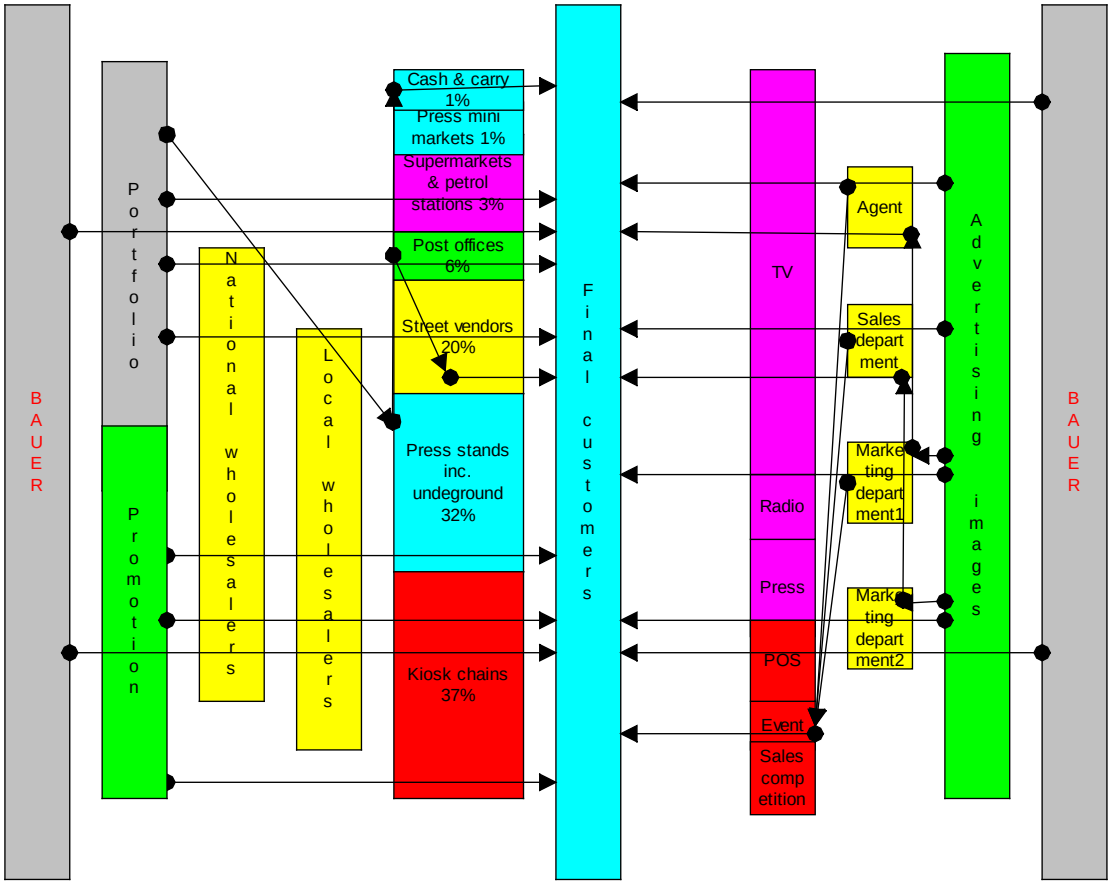

Figure 3(c)

Story 3 becomes a map of information content. It is a map of how information is signalled through a business model. The noise is provided by the distributors, wholesalers, retailers, agencies, past dependence, etc. They supply the meaning of the message. Meaning is conveyed by noise. The medium also determines the message. In the stories, the meaning is the manipulation at least on one reading, viewing, or fathoming. Manipulation or meaning emerges from the noise in the pictures

Further remarks

Which of the stories are real? You could say all or none. No this is not a pipe, it is a picture of a pipe: but the picture is of a pipe.

Figure 4

A business model is a summary of all the modes of communication. The business model summarizes the modes of communication of an organization with (a) external and (b) internal stakeholders.

Marketing is one of the many modes of communication of an organization: communication that takes place through many different media; advertising, brands, promotion, public relations, internal relations are examples of general categories. These general categories communicate messages by technical media that include; television, telecoms, film, radio, print, graph, image, word of mouth. The general categories overlap with one another and each uses a variety of media.

Marketing imposes a narrative on relationships and attempts to subordinate many alternative stories to a single message, intention or plot; gearing an organization towards profit or competitive advantage. The semiotics of the marketing process consists of sender (S), message (M), medium or transmitting device (T), signal or sign (G), and receiver/addressee (A) and a reverse process as in figure 5.

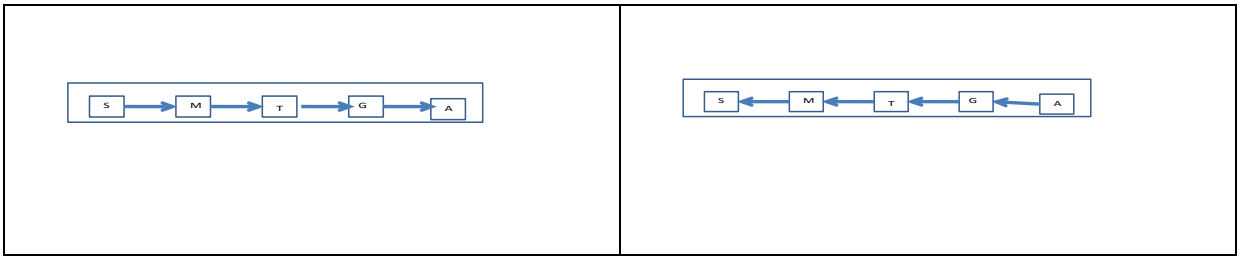

Figure 5

Relationships relevant to marketing exist between internal and external stakeholders; groups of stakeholders within an organization and groups of stakeholders outside an organization. All these relationships involve individual stories. The conventional narrative imposed by marketing departments is the necessity of growth, market share, segmentation, differentiation and metrics such as CAGR, ROS, sales per square foot and so on.

The aim of the marketer is try to eliminate noise from the marketing process: that is to try to ensure that the message intended to be sent is the same as the message received and the message received is transmitted back to the sender in the way the sender intended. For example, the brand image transmitted results in the cash (see below) intended by the sender. This involves (a) collapsing multiple often contradictory and individually ambiguous stories into a single narrative and (b) transmitting through a semiotic process. A postmodern approach to marketing or to a business model or to any of the subcategories of a business model is to uncover the stories.

References

Supplied on request

Leveraging organizational narratives in the present and antenarratives for the future: Storytelling for organizational succession planning

By Ivy M. DuRant

This case study explored the use of individual and organizational narratives of the past to facilitate change in the present while assessing the use of the antenarratives toward future organizational goals. These narratives are non-linear; they twist and turn, moving from one point in the organizational history to one that has not occurred. The changing nature of these narratives makes the recording of stories to the collective memory critical to succession planning. Storytelling as a mechanism for succession planning will educate new leaders of the organizational culture, history, and vision through the sharing of organizational narratives embedding in the corporate memory. Without integrated methods for the sharing of individual and collective stories the transfer of important relationships to the new leader; a critical part of succession planning is hampered. Storytelling facilitates this transfer and development of these important relationships. "Leader's achieve their effectiveness chiefly through the stories they relate'. He calls these stories 'stories of identity', narratives 'that help individuals think about and feel who they are, where they come from, and where they are headed' and that such stories 'constitute the single most powerful weapon in the leader's literary arsenal" (Gardner, 1995). It is not only the leader's stories which convey organizational identity, vision, purpose and direction but the stories of individual at all levels. 'The author will illustrate the importance of integrating processes which facilitate the sharing of stories across organizational functional lines in a thoughtful and purposeful mechanism, supporting the organizational, vision, long-term goals, leadership development and ultimately its growth.

Keywords: Collective Memory, Narrative, Antenarrative, Succession Planning, Organizational Vision

Introduction

Existing knowledge allows the individual and organization to build upon what is present to create new products and processes (Kander & Kogut, 1995), sharing of narrative is an effective means to use this knowledge in the building of relationships and communicating the organizational history, vision and culture. The collective memory of the organization can be purposefully used to manage succession from the bottom up. Succession is not just a concern for the executive level; embedded knowledge for many critical positions are housed at the mid and operational levels of the organization failing to include these positions in the corporate succession plan places the organizational culture, vision and continuity at risk (Brown & Eisenhardt, 1998). I proposes the practice of storytelling during succession processes not only supports the collective memory but it acts as a method to transfer social, individual and collective memory during succession while supporting continuity, innovation and vision for the future. In this paper I used Sense Making as the theoretical foundation and Appreciative Sharing of Knowledge as the methodological approach to understanding the role of the narrative in light of succession how the narrative is presented or "the arrangement of the incidents" (Aristotle: 350bc) during the succession process. As succession involves more than the continuity of organizational processes, it includes relational and cultural aspects of the organizational system, the ability of the employee to" make sense" of his or her role and actions within the organizational culture and personal interactions is best expressed by individual and group stories. It is through the narrative and antenarrative process that sense making (Gephart, 1991) occurs and it is the sharing of these narratives that can facilitate the succession process.

In his *Poetics* Aristotle stated plots have a beginning, middle and end (Aristotle: 350bce:1450b: 25, p. 233); in today's organizational narrative, changing dynamic have made determining the beginning or ending difficult and many times inconsequential. More

important is the narrative presentation conveys meaning, culture, roles and the personal relationships used to pass on the organizational vision. The organizational narrative will include those stories which have the traditional beginning, middle and end but they will also include those stories which are non-liner and move from one point in the organizational narrative to one that has not occurred. A story is defined as an "oral or written performance involving two or more people interpreting past or anticipated experience" (Boje, 1991a: 111). As succession is a forward process which seeks to build upon the wisdom and success of departing individuals, it also invites the opportunity for the organization to adapt and learn from those taking on new roles. The process of incorporating a newcomer's stories into the organization facilitates a succession process that has more meaning, becomes collaborative, non-liner and non sequential. As pointed out by Thatchenkery, this acceptance of multiple meaning with in a story offers the individual the opportunity to develop their own understanding (Thachenkary, 1992: 231) or make sense of what is happening in their organization.

Organization

A Global Welding and Cutting Organization in North America this 100+ year old organization was built upon the invention of the covered electrode and today is a global organization with manufacturing facilities in North & South America, Europe, China, Asia and the Middle East. Over the last twenty four months the organization has gone through restructuring and downsizing, this process has been initiated due to the of the global economic crisis and the purposeful direction of the organizations leadership to strengthen existing brands, develop new and innovative products for the future growth and success of the organization. With this change initiative merging or consolidation of position, creation on of new positions which required immediate succession for several positions. The study site employed 580 employees, 29 were invited to complete questionnaires via email of which 12 responded, the answerer form the basis for interview questions used to interview 10 participants.

Methodology

Using Appreciative Sharing of Knowledge (ASK) methodology I solicited stories from employees across the organization. Storytelling has been used throughout history to teach and share knowledge organizations may take these stories further with the creation of a learning history (Roth & Kleiner, 1995) through documentation of the organizational story and individual narratives. The process of documenting lessons, actions and allowing individuals to reflect and think critically about those actions; lends itself to identifying which stories aid the present and which can be used to leverage the organizations succession plan. I would like to acknowledge my role as an employee of the organization and the potential for personal bias to affect my perception and understanding of events, for this reason I used ASK method if inquire to minimize the effect of personal bias thus giving participants the opportunity to express their stories in their voice.

The study site employed 580 employees, 29 were invited to complete questionnaires via email the answerer form the basis for interview questions of which 10 participants were interviewed. Although ten participants were interviewed during this study, this article will focus on three individuals who demonstrated a purposeful and operational use of storytelling when interviewed. Each of these participants represents varying levels of tenure, spanning eighteen months to forty years. Interviews were scheduled at the participants request before, during or after work. In order to insure participant's privacy names and departments were not used to identify individuals, each participant was assigned a letter representing his or her interview. These stories contained knowledge embedded in the organizational memory critical to relationship building, vision diffusion and cultural continuity. Participants were aware of the existing organizational narrative, how it shaped their departments as well as expressed antenarratives which illustrated their hopes for the future (Boje, 2001a:1), growth of the organization.

Data Collection Instrument

Personal interviews were conducted in person one on one, some interviews were digitally recorded others were documented by interviewer notes to insure the accuracy of participants recounted stories and observations. This occurred over a period of three weeks, resulted in over 30 pages of text. In order to facilitate participant's ability to the identify instances of storytelling; they were given the interview questions several days in advance. This allowed the participants to think about past story telling activities, which resulted in the focused and detailed stories they shared during the interview process. During the interviews participants were allowed to discuss at length their experiences and observations.

Results

These interviews identified three factors; respect, teamwork and storytelling which participants felt were important to relationship building and organizational continuity. Of the three factors storytelling had a higher occurrence and became the focus of expanded discussions in the second round interviews. Participants indicated these factors were used in each for the four communication channels formal, informal, personal and impersonal (Shah, 2000: 101), resulting in rich and varied mechanisms which have been employed by individuals across the organization. The richness of the enablers were measured from an individual interview perspective and it should be noted that by richness I only mean the number of occurrences which participants indicated the use of a factor and the type of channel used. Specifically storytelling as a means of sharing knowledge, wisdom and information not contained in digital or paper form of the collective memory.

Fig 1.

Cooperation	Storytelling	Teamwork	Technical training
Personal Relationships	Increased success sharing at all levels, detailed and practical examples given, wisdom	Develop departmental relationship across functional lines/geographic regions	Continued and increased employee training on new and existing products
Persistence	Creation of shared stories, vision, collective memory	Support of small group or team projects collaborative skills	Personal learning

As indicated by participants the use of storytelling increased their ability share practical, detailed and useful information as well as what they view as wisdom to those replacing them. The foundation for the acceptance was the ability to develop a relationship that opened the door for communication, vision development and integration of the newcomer's stories into the process. These participants express access and availability as important in their use of storytelling they gave examples of sharing stories informally with individuals as they walked down the hall, over lunch as method to communicate vision and develop relationship.

Interview Highlights

AA.

As discussed in his interview, (AA) cited collaboration as the catalyst which facilitated the improvement in the manufacturing processes

> AA "bring new knowledge onto the table allowed tweaks and improvements to a process that had been invented in somewhat of a silo… whereas here we took that to a coordinated and collaborative environment where each of the two party sharing different processes and approaches to manufacturing which

> led to significant improvements in performance…"

This was accomplished through the sharing of successful stories, technical expertise and teamwork between team from two divisions. This type of collaboration is responsible for new relationships which span national, culture and geographic regions; it also resulted in the hiring of an individual who could bridge the language, and cultural gap between countries and employees. This example eliminated a knowledge silo and created personal relationships, resulting in a

> AA "bridge of cross cultural and cross site sharing of expertise; we see this as the start of new relationships, examples which we hope to apply to other product lines".

What resulted were four functions identified as benefits from personal and collective narratives 1.Process improvement 2.Relationship building 3.Continuity of vision 4.Sharing of wisdom. This new position was divergent in the organizational story one which was unexpected and due to ongoing change initiatives became critical to the future vision. From this success developed personal relationships and cooperation across divisions and functional lines. These new relationships were held up and presented as an example of the benefits of storytelling within a specific time affecting the present with an assumed benefit on future success.

At this point the narrative becomes one of prospective, focusing on future activities and vision, leaving the past and present storyline creating a new track with a decidedly antenarrative direction. The new employee is seen as catalysis to future success and the beginning of the realization of the antenarratives potential, it becomes an opportunity to use the antenarrative to champion leadership's interest (Boje, 1995).

AB

Participant AB expressed a duality between the stories and the organizational structure in examples of teamwork and collaboration occurred when stories regarding individual initiatives were told. This duality involved the perception employees should take personal time to gain more technical, and process knowledge, while expressing the organization's commitment to employee's desire to learn and grow within the same story.

One participant told a story of an experience coming in on their day off to work in the lab and gain a better understanding of the organizations processes and products.

> (AB) "Employee should come in and not expect to be paid to increase their knowledge. I've come in on a Sunday to attend a process class, why should the company compensate me when what I lean will help me do my job? We have to take personal responsibility for our improvement…"

Asked to elaborate on this perspective AB qualified the previous statement by the following.

> (AB) "Don't get me wrong we should take advantage of the paid classes and training offered, but the individual needs to contribute to their own skill set. I would like to note persistence as the most important part of learning new jobs and skills. So I would say personal persistence asking questions, listening to stories and seeking out help and support is most important."

This story line indicated the duality of support for organizational sponsored and paid training but the unspoken though, (until the interview) employees should not always expect compensated for improving their skill and ability. It was their personal responsibility to improve themselves and prepare for future positions.

AC

Participant (AC) expresses personal interaction and the opportunity to work one on one as the most meaningful activity in skill

development and preparing her for her new position.

> (AC) "The most meaning full activity for me was the opportunity to travel to the manufacturing facility, interact with the engineers and staff, build relationship that I could use as support systems when I took my new position."

When asked to elaborate on the types of activities she considered meaningful or relationship building.

> (AC) "The engineers and staff would relate important information in the form of a memorable story, they didn't just tell me this was flux or this is stainless steel they related personal stories of how they gained knowledge, some were funny, some were serious, but each was relevant to the information being related, I began to understand how products were manufactured and my impact on the process."

From this present success development of personal relationships and cooperation across divisions and functional lines can be expounded as an example of the benefits of storytelling within a specific time affecting the present but also development of the antenarratives for future success. In this case the overwhelming antenarratives were expressed in terms as

> AA: "in the future we will;
> AB: "if we continue to …"
> AC: "it is our hope we will be able to"

With this in mind newly created relationships now span regions and act as the catalysis within the organization, encouraging others to pursue similar relationships. Because these relationships are at the operational, mid and executive levels the opportunity to incorporate the products of their collaboration and knowledge into the collective memory has been improved. When addressing a succession plan the ability to share experience, knowledge and relationships through storytelling allows the discussion of the individual perceptions in an exchange while facilitating the expression of the marginalized narrative and the existing dualities between structure and narratives.

Conclusion

Each of the interviewees addressed the future through the lens of present activities and relationships. It is this expectancy found in new relationships, growth and development communicated by the interviewees based on stories of the past and present successes which can be used in succession planning. Succession attempts to reinvent the organizational vision aligning with present and future challenges while securing cultural continuity for the future (Virtua & Poyhonen, 2007:5). Moreover succession not only preparers the individual for their new role and responsibilities it prepares the organization for the individual through the building of relationships, cultural give and take and a period of adjustment succession is a " two way process" (Virtua & Poyhonen, 2007:5). This process allows both sides to gain insight and understanding of the relational dynamic of the organization. Succession should include the dissenting voice and opinion which are many times omitted from the typical structured secession plan. Stories provide leaders the opportunity to examine the context and content of the narrative in light of relationships and organization or as Gephart stated "succession stories as a tool of program for making sense of events." Gephart (1991: 37) this sense making is ongoing for both the individual and the organization.

Implications

The organization which embraces its positive and negative stories to the point of celebrating their telling will open the doorway for them to be integrated into its collective memory and shared at the functional level. Stories are being shared weather they are officially recognized and utilized by the organization or not, they are used by leadership at all levels to mentor and train new employees. Recognition of the minimized or marginalized narrative and how it fits into the succession plan has not been a priority within succession management as this application of storytelling

requires a much more robust understanding and training on the part of those undertaking this process. It requires the ability to deconstruct dualities (Boje, 1995:1007) with a focus of examining and reconciling the influence of one perspective over another (Luhman, 2005:6) as individuals accept or reject the dominate story. This suggest meaning or sense making for the individual occurs during the telling and hearing of the story, making this a transitory process one that is not static but translates through time one which also allows the individual to re-story the event in the future creating a new understanding of the event.

Succession attempts to help newcomers make sense of their new position while transferring knowledge and relationships within a limited time; this is a complex process as narratives are representatives of individual perceptions and possibilities (Mink, 1978). Within this process is the individual who is attempting to make sense of their role within this new organization, as they are the focus of succession. Recognition of duality within narratives, the power of storytelling and the process of re-storing by the individual are critical to organizational culture and vision continuity. Creation of a new shared organizational narrative occurs in the storytelling exchanges (Shotter, 1993) which develop from the shared relational interactions during the process of succession.

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The engineering project and the concept of "cura"

By Lars Bo Henriksen

Cura prima finxit: in care this entity has the source of its Being. (Heidegger)

Introduction

Engineers work on projects and Michael was struggling with a project in production management. This project related to further development of the manufacturing system of The Company. This was a rather intriguing task because Michael and his colleagues had previously successfully completed the PRO1 project. The PRO1 project focused on the manufacturing process itself, but the next project, PRO2, was much larger as it concerned the entire supply chain that The Company was part of. So, projects were nothing new to Michael; he knew how to work on a project, and he knew how to be successful with projects. The PRO2 project, however, represented a different challenge to previous projects because Michael now had the primary responsibility to both lead it and enact it. This was very much about motivating his colleagues; and Michael had suddenly stumbled onto one of the most basic problems in production management: Motivation. The problem of motivation is as old as production management itself – and probably as old as work itself as the first hunter gatherers set out to bring down a mammoth, or to gather the fruits from a piece of land. Michael knew well that if he and his colleagues were not sufficiently motivated that the PRO2 project, or any other project for that matter, would not stand any chance of being successful.

Some say that we are well on our way to a project society (Fogh Jensen, 2009; Bauman, 2000). In such a society all work is organised in projects and/or in self-governing teams due to the increasing complexity of economic, social and technological life. The era where work was organised in factories and offices managed by purely reductionist individual discipline and motivation are over, according to this perspective. According to Fogh Jensen (2009) and Bauman (2000) we have left this older age of disciplinary power and entered the age of the project society. This is a way of organising where our working days are organised in projects which we manage, and take responsibility for, ourselves. It follows that this demands a different kind of discipline, and a different form of motivation that comes, somehow, from within as distinct from being externally imposed from without. Such discipline is not imposed upon us from outside, by foremen or disciplinary and directive management. We are expected to be enthusiastic, eager to take on, progress, and complete such projects. Drawing on the classic theories of motivation, we could say that we are moving rapidly from forms of extrinsic motivation to forms of intrinsic motivation, or even to forms of selves-actualization within our projects (Mayo, 1939; Herzberg, 1959; McGregor, 1960; Maslow, 1968). This is positive, as we are now somewhat more free to do things that we like, even in our working lives; many of us are fortunate enough to work because we like and are interested in what we do, and not because we are forced to do. However, all is not unproblematic. While the age of discipline and de-skilled individualised piece-work viewed problems in terms of boredom and/or cumulative stress disorder because of the hard and often repetitive manual work on the factory conveyor belts, we now see people turned into workaholics suffering from a more mental and psychological form of stress as the negative side of intensive and complex project work becomes apparent.

While the problem in factory work largely focused on extrinsic motivation, the problem now seems to be something else. In projects, people are motivated in a different way – more intrinsic, following the classic theories, and they seem to be able to conduct their own projects successfully, and with greater autonomy. From

the perspective of the classic theories of motivation this should be viewed as positive and, perhaps, one of the ultimate goals of management – making people work because they like it, because they find it interesting and perhaps intrinsically fulfilling. This is, however, again somewhat too simplistic; Bauman (2000) reminds us that this is a potential problem often resulting in the addiction of workaholism, or illness caused by work stress.

Michael, based on his own expertise and previous experience, knew that in order to manage a successful project it would take a lot of effort. He knew that he and his colleagues would have to be motivated; and he knew what it would take to turn the PRO2 project into a success. Michael is an engineer and projects are nothing new; through relating Michael's story here, I want to analyse what it is like for engineers to be successful with projects. That is, what actions or tasks do they take on as project managers, and more centrally, what kind of motivation is involved? Michael was enthusiastic about his projects and there is little doubt that such enthusiasm is necessary; but how do we conceptualise this important aspect of the PRO2 project, or any project? If we are moving away from the earlier disciplinary form of individual management to projects, then motivation would also appear to have to change accordingly. Moreover, if the classic "intrinsic motivation" appears to be turning certain people into stressed out workaholics, then the task of the project manager and the production engineer would have to change as well. We need something more than the distinction between intrinsic and extrinsic motivation that classic theory provides; it is this 'something more' that is the focus of this article.

When Michael, in his story, addressed the problem of motivation he drew largely on the use of metaphors. He wanted to make his colleagues "buy-in" to the project and he wanted them to "engage" themselves in the project. From the outset here, the purpose in drawing on Michael's story is to somehow conceptualise the phenomenon which the metaphors are pointing at; the idea that in order to understand a project we need more than simply skilled people, an appropriate took-kit, and requisite resources. If classic motivation theory is unable to offer a vocabulary sufficiently rich enough to conceptualise this phenomenon, then we need something else, we need something more.

In the remainder of this article I first describe Michael's project, the PRO2 project. Project management and education/training in project management were also part of Michaels background, but it seems that the traditional project management literature has very little to offer when it comes to aiding Michael in his quest; this is shown in the next section. When Michael talks about PRO2, he uses a lot of metaphors, and these are analysed in the following section. Michael's regular use of metaphors is plausibly taken here as an indication that he does not have any explicit conceptualisation for the phenomenon that seems to be so important to him. To this end, following Martin Heidegger, I propose the concept "*cura*" or care, as an umbrella concept that could replace these metaphors. Finally, I argue that if we use the concept of "*cura*" or care about projects, it should be possible to go beyond the inadequate limits of the classic extrinsic/intrinsic distinction, and replace the metaphors and establish a vocabulary that can more adequately address Michael's challenges in the PRO2 project.

Background - The PRO2 Project

PRO1 was a production process optimisation project. Lean methodology, streamlining, waste reduction, and so on; in this sense it can be viewed as a sign of the times as it is part of what has been called a post-fordist fashion within production management (Jaffee, 2008). While the taylorist and fordist modes of production were designed to turn the workers into mere appendages to the machinery, the post-fordist modes, like the so-called Toyota model, are designed to make the workers take back responsibility for the production process. While the PRO1 project concerned the production process itself, the PRO2 project takes this much further and is aimed at the entire supply chain. It was soon realised that optimising the factory was far from sufficient; it needed to be supplemented by optimising the entire supply chain as well. PRO2 consists of

several sub projects concerning IT, division of work between departments, documentation, knowledge sharing between departments, and continuous improvement; all classics within post-fordist production management when trying to optimise both the production and the supply chains.

Within PRO2, Project-5 is concerned with material flow and Michael was the project manager of this sub-project. The basic idea behind Project-5, as this project on material flow was called, was to "to create an internal supply chain from storage to production" that is in accordance with the gains achieved in PRO1 and, overall, is able to reduce the volume of materials and the time from arrival of material until they are used in production". Some of the means to achieve this include the new IT-systems and *kanban* and SMED and other such techniques or "tools", as Michael calls them. The other sub-projects within PRO2 had equally ambitious problem statements; some of them were successful - and some were not.

The idea behind Project-5 was to optimise stocks, from raw materials storage, to production and further to finished goods storage, but also to optimise incoming material flow from suppliers. One can quickly discern that this is really two different projects, but bundled and managed under a single heading with Michael as the project manager. The idea behind the project is described in a so-called project charter: "The vision is to create a stable and scalable material flow from supplier to finished goods stock with a focus on increased flexibility in the supply chain, and increase in delivery performance from production to be able to reduce the finished goods stock". A very general vision indeed, and possibly as old as production management itself, but here seen as a necessity as market demand is thought to be directed towards increased flexibility and readiness to change. There were other reasons though, as the change dynamic towards globalisation, and restructuring of the factories, were the underlying themes of the project. This, of course, meant that there was more than optimisation at stake; the change in the production process itself that started with the PRO1 projects was also a key element in this.

Project-5 was further divided into several subprojects; first the division between the internal material flow and the material inflow, and later into other subprojects. The first sub-project, for example, – internal material flow – divided into six different tasks which, in combination, should attain the goals of the overall project. Such tasks could be to analyse the current state of affairs, find the best practice, and develop a unified policy for materials flow across the entire company; or, introduce the *kanban* method on as many items as possible.

The vision, and the list of sub-projects and tasks, was supplemented with a list of deliverables; a steering committee was set up, and local project groups were formed. These groups consisted of people from the local factory, such as the local factory manager, warehouse managers, and some of the workers handling the daily routines in the warehouse. These key people were called "*Implementation Responsibles*" and they were to act as contact persons and the local representatives for the project. Further, the project charter included a plan for implementation, a time schedule, a resource plan, a financial plan, and so on. Some of these, such as the financial plan and the resource plan, were not in place when the project was launched but had to be negotiated later.

Overall, the Materials Flow Project-5 was reasonably straightforward – it was a classic optimisation exercise and such exercises are very well known to any production engineer, and a lot of the actions that had to be taken were basic textbook stuff. However, this does not mean that it was an easy task. There were several subjects that had to be negotiated, and there were several people who had to be involved before the project could get started - let alone be completed successfully.

Michael was quite confident; it was a good project, somewhat larger than other projects he had been involved in, but still a project that he deemed manageable. "It is my job to make this happen" said Michael; "My role is to coordinate all actions in the project"; "It is my job to take part in the project in the factories and coordinate the actions out there". "This could be, for example, that I have now participated in a *kaizen*

project in the factory concerning the warehouse and there will be a lot like it, I mean *kaizen* projects, and also how to calculate the *kanbans* and how we make sure that there is … standard-work on the stock work or the quality work, to make sure it's according to the PRO2 principles. I take part in this and make sure to guide this in the right direction". Q: "How do you do that?". "I will call them, and get the Implementation Responsible, and I will tell him; "… you know, I got these tasks and I will try to make them buy-in to it and accept the assignment and make some agreement on deadlines, and we balance our expectations and so on".

Project Management – The Basics

Project management is part of the curriculum in many engineering education/training programmes. A standard course in project management would most often present what is known as a rational approach (Winter et. al. 2006). This approach is concerned with planning, setting goals, finding resources, finding manpower or personnel, and so on. This was also what Michael meant when he was talking about the start-up phase of PRO2: "We had just taken part in the project manager education/training offered to us and my colleague and I thought, this is the way to do it [i.e. projects]. We made goal hierarchies, stakeholder analyses, communication plans, risk analyses, and the whole gamut".

The library is replete with books on project management and most of them present a rational planning approach, where project management is reduced to a technical planning exercise, much the same as the exercise Michael carried out at the beginning of the PRO2 projects. This is based on the ideas and principles of the early industrial management vocabulary; some is very good as it provides advice on how to plan, structure and budget a project; and some of it provides some very good examples and case studies of good and bad project management. However, it still rests on a rational paradigm of goal setting, planning, implementation, control, and evaluation. The real problem is the naïve nature of such discourse; the naïve realist epistemology, the neglect of the political power struggles, the inability to conceptualise important aspects of the project, most notably the project itself, and the phenomenon Michael's metaphors are pointing at, related to concerns for the project. Davidson Frame (2003) is a good example of such rational discourse in this field; this book is very good, make no mistake - there are far worse out there. It provides clever advice on how to understand the role of projects in present day organisations, on how to plan, schedule, budget, set goals, control, and evaluate projects. It even points to the problem we are dealing with here: "If you ask seasoned project professionals to describe their most fundamental objective in carrying out a project, you are likely to hear the following response: 'To get the job done!' … This is the project professional's credo" (Davidson Frame 2003, p. 6). This is absolutely correct - Michael could only confirm this. The problem is, however, that the question to which Davidson Frame is so rightly pointing is hardly addressed in the remaining parts of the book. "If given a few moments to reflect further on their efforts, they will probably respond: "My most basic objective is to get the job done - on time, within budget, and according to specifications". Instead of addressing the "get the job done" we are presented with techniques of scheduling, budgeting and specifying (Part 3 of the book). This is, of course, all-important, but possibly not sufficient for a successful project; the point I emphasise here is that Davidson Frame misses the opportunity to address the important issue of "getting the job done" or driving projects, getting them going forward, keeping them on course, and so on to successful completion. Similar to other project management frameworks based on the rational paradigm, Davidson Frame reduces project management to a mere technical exercise. Even if he does, time and time again, address the important problem, the remedies he suggests reamain purely instrumental. Or, as Michael put it: "We were very good at this [using the tools from the rational framework, learned on the project management course] in the beginning, but we did not follow it, it … sort of petered out …". Something is missing!

The rational paradigm, and its inherent problematics, have not been without its critics (see e.g. Cicmil & Hodgson 2008; Winter et. al.

2006). One notable critique is found in Winter et. al. (2006) who argue that the problem with the rational model is, first and foremost, that it treats project management as if it were rational, universal and deterministic; a kind of one-size-fits-all project management, neglecting the fact that projects are replete with uncertainty, ambiguity and doubt, and that projects are much more complex phenomena than anticipated in such rational models. As an alternative, Winter et. al. (2006) propose that the perspective on project management must change from the rational paradigm to a much more complex and dynamic perspective. This means that the linear conception should be replaced by a more complex and multi-faceted understanding; the instrumental models should be replaced by conceptions emphasising the social interactions among people; the narrow single discipline approach should be replaced by a broader multidisciplinary approach; and, the focus on achieving a single goal or product should be replaced by the broader and more encompassing idea of value creation.

"Getting the job done"

Yes, that is right, the change from project to projection, from noun to verb, from thing to action is absolutely necessary for any substantive understanding of the project phenomenon. Most important, and often ignored in purely instrumental rational models, are the social processes involved, the social interactions among people, the people who dynamically create, and do, such projects.

Noting this critique, however right or correct it may be, the question of "getting the job done" is addressed but still not in a way that makes it possible for us to conceptualise the commitment to the project. Others, as noted above, have tried to use the concept motivation. By using this important concept from the vocabulary of the early industrial age and translating it to modern projects, it may be argued that it is the same problem that we are addressing (Dwivedula & Bredillet 2010). We just need to find a means of motivating people and these means are the same whether we are concerned with boredom at the industrial conveyor belt or the challenges inherent in modern projects. As noted in the introduction, this is doubtful. If we have left the age of largely extrinsic discipline and entered the age of the project as described by Bauman (2000), then we cannot rely on the same conceptualisations of motivation as in previous times. Yes, it is still about motivating people in both cases, but the differences are becoming increasingly obvious; extrinsic motivation linked to incentives such as "if you work harder, we will pay you more", is not the case in the PRO2 project, which is more of an intrinsic nature. The project is interesting, it is challenging, and despite the hard work it is often fun to do; at first glance, there is every reason to be motivated to work on this project. But, as Bauman reminds us, intrinsic motivation has its negative sides. We, therefore, need to go beyond the limits of the intrinsic/extrinsic distinction in classic motivation theory so as to conceptualise motivation in modern project management in another more encompassing way.

An example from Frederick W. Taylor's own writings (Taylor 1911/1998 pp. 18) may be illustrative here, and is included to set the context for the discussion which follows. Taylor describes how he was able to make one of the workmen at Bethlehem Steelworks work much harder by using his more 'scientific' methods. Usually the men at the steelworks could load twelve and a half tons of pig-iron a day. But Taylor boasted that he was able to make Mr. Smith – a Dutch emigrant – load up to forty seven and a half tons of pig iron a day! By carefully studying the men at the steelworks, Mr Smith was explicitly selected by Taylor for his proven ability to work hard. He was also known to be somewhat "tight" and a man who carefully saved his dollars and cents. This prudent saving allowed him to buy a small plot of land and to start building his own house. Taylor now offered him one dollar eighty-five cents a day if he was able to load the forty seven and a half tons. This was, according to Taylor, a success. This man was trained, his tools was made to specially suit the task, and so on; Smith could deliver and for his hard work he received sixty cents more every day than his fellow workmen, which may be viewed as a form of extrinsic motivation. After

this success, more men were trained in the same manner and productivity rose for the benefit of the factory and its owners; and these men earned more than they would normally have done - everybody should be happy, or so the story goes. This story has been questioned on several occasions (Braverman 1974 pp. 104); it is deemed to be impossible for anyone to load so much and Taylor may have overestimated his own role in this. But if we think of this story as a case vignette on motivation, and the commitment to projects, there is a lot to potentially learn from this story. It is obvious that Mr Smith was 'extrinsically' motivated by the increased payment. He was "tight" and liked to save his money. Whether he did care for his work, or was committed to what he was doing, is of little if any concern. If he was able to load over forty seven tons, he might just as well hate the job, and no one would really care. Taylor and the Bethlehem Steel Company had only bought Mr Smith's labour, the motivation was extrinsic – more pay. Taylor, and his followers, even emphasised that the worker should not think, or even understand what he was doing; the knowledge of the production process should be at the manager's discretion alone – managers think and workers do, in simple terms. It might even be seen as an advantage if Mr Smith were stupid, as he would not ask questions, and he would not be able to do anything but load iron (Braverman 1974).

But Mr Smith was clearly *not* stupid; he could not be if he was smart enough to save money, buy land, and start building his own house himself. His perceived 'tightness' with money must have had a higher purpose. When working on his house he would have to know something about the entire production process, or learn certain aspects, he would have to perform several tasks, he would have to take on a complex project. He would have to plan, resource, execute etc. and he would definitely have to think carefully about, and have to care for, the project of building his own house. We see clearly that there are two kinds of motivation here; the taylorist *extrinsic* motivation of payment incentives linked to disciplinary management and the kind of *intrinsic* motivation Mr Smith exhuded when building his own house. We also note two very different ways of organising work – deskilled *unthinking* individual tasks and the *thinking* project complexity of building a house. Returning to the PRO2 project and to Michael's Project-5, it is quite clear that Michael is looking for the latter kind of motivation. Payment incentives, discipline, and unthinking workers are of little use to Michael. His projects would never stand a chance of success if saddled with the taylorist procedures and unthinking workers of the discipline society. Michael needs people who are able to work in a similar manner to Mr Smith when thinking and working on his own house. We are now well beyond Taylor's fight against "soldiering". Notwithstanding its usefulness, intrinsic motivation is insufficient to encompass all that is contained in Michael's metaphors. Michael cannot simply replace "buying-in" with "intrinsic" – it is doubtful if anyone would accept this term as part of the shop floor vocabulary. Moreover, I argue that intrinsic motivation is too individualistic, too narrowly focused, and too concerned with deterministic approaches to expropriating value *from* individual labour, and is incapable of incorporating the complex social relations within modern projects. In what follows, I argue that the concept of "cura" is far better suited to addressing the complexities of the project society, where social relations *create* value. First, we explore Michael's metaphors in a little more detail.

Metaphors

Michael is ambitious; he wants to be successful in his project work on PRO2 and Project-5. When asked, he says that he is dedicated to his projects; he notes that if he were not dedicated, and if the projects were not interesting, then it would be very difficult to get the job done. Projects need project managers, or as one manager noted in his liner notes on his power point presentation: "There is a task in-hand in ensuring that project managers actually work as managers, and operate the projects … postmen and coordinators are of no use in this context". From this we see that interest, dedication and commitment are a vital part of

the project and of project management itself. Strange, though, that it is so difficult to talk about this dedication, this interest, and this commitment. When talking about the projects we time and time again hear something like the following; the project needs to "move forward", "get going"; managers need to "drive" the project forward, they have to have some kind of "ownership" of the project, they have to be enthusiastic about the project, and they have to be motivated and to motivate their people. As Michael said "you know, I got these tasks and I will try to make them buy-in to it". Therefore, managers, not coordinators are needed. This is important, but the problem is - how do we conceptualise what the metaphors are trying to describe? It seems that the metaphors are pointing to something very important; the energy necessary for attaining the goals of the project, the motivation, hard work and perseverance necessary for achieving whatever the project is designed to achieve.

It is hard to conceptualise this elusive phenomenon, and we cannot reduce it to motivation, even if motivation is a vital, and constituent, part of it. Instead, we must rest our description on metaphors. Sometimes we talk about "ownership", that is if we own a project we will also cherish it and work hard on it, and make sure it is successful. The ownership metaphor is borrowed from the market and so goes with other metaphors we use, such as engagement (family), drive forward, keep on course, move, get on board (transport), enthusiasm (faith), interest (market), and the one Michael regularly uses when he talks about his colleagues and his ability to make them "buy-in" to the project (also market). These metaphors are all attempts to say something about the project and they almost always miss the elusive point that they are aiming at. The market metaphor "ownership" rests on the prejudice that one only cherishes what one owns; but that is obviously not the case. Transport metaphors describe the process from planning to achievement - "driving forward", "moving", "get going", - all trying to describe the fact that projects are dynamic processes situated in real-time and aimed at a future end-goal to be somehow achieved. Again, this only goes to show our inability to talk about processes, and our lack of suitable concepts. The metaphors with a religious, spiritual or family tone are not very precise either. When we talk about enthusiasm, engagement, commitment we borrow something emotional and we convey this to the project context. We are then somehow emotionally attached to the project and, supposedly, will do a much better job.

Michael's favourite metaphors when talking about his projects are "buying-in" and "moving people". The first metaphor, the "buying in", is really about motivation, how to motivate the people in the factories and get them to actively participate in and engage with Project-5. "In this case I am a salesman. A lot of meetings and sales-work, a lot of internal sales-work, making sure everything drives in the same direction". But this is obviously not the kind of extrinsic motivation achieved by payment incentives. Michael says: **"**The PRO projects were about lifting the company, how could we do things better? Not only the production side, but on documentation, on quality, simply change the mind-set. Basically, it was eh, eh, it was very much eh, eh a cultural thing - we had to change some of the culture. We also had to change the production but it was very much about moving people mentally. So, in that respect it was … a very soft project you might call it. Because it was very much about moving people, you know, in their heads. And working with teams and eh making sure that … that people understood what this was all about. Making sure that they could see themselves in this situation, "what, why should we do this? What does this mean to me in my everyday work?" Q: Why was it a soft project? "Well, often … when you are an engineer, then you … often you buy a machine (system), you install it and you make it run, this is about eh, making people mentally … to be ready for our journey, ehm, so it was a bit different, it was not as concrete (a project) as we engineers normally like to work on. This here, now eh, now eh, we change this and then we optimise five per cent of machine capacity … this was not at all about that - well it was - but to a much larger degree it was about moving people".

This "moving people" was done through meetings, workshops, training courses, but also through the appointment of the "project responsibles". These project responsibles were selected among the men on the shop floor, as this would free the factory middle management and the factory CEOs from yet another task. This worked fine. The men on the shop floor liked being challenged by the new responsibilities and they knew the machinery, and overall they had first-hand knowledge of the factory and they proved to be more than capable of taking on the job. There was a problem, however, with the middle management. In the beginning they thought that they could make the projects go away if they simply ignored them. "It was a question of getting them involved in the projects" Q: "How did you do that? "It was a matter of involvement. Grab them and tell them "Okay, if eh, if eh, if you don´t want the results we get out of this, if you say no to getting this, what shall we do then to make you accept it?" That is, to bring them into the project – to get them to buy-in. The problem was that they did not have the time for the project – they were fire fighting and they had more than fifty men to look after (on the shop floor), and at the same time they were expected to be part of the project. So we initiated weekly review meetings, steering meetings, where they were … what kind of progress do we have, what kind of decisions do we need to take. So, they were part of the decisions it was not like - here is a machine, drive it - but they actually were able to influence what the machine should look like. It was all about, ehm, we did it in order to anchor it here (in the factory) – therefore, we asked for two men from each line, that we then eh converted, made them eh one hundred per cent attached to the project. Two men (from the shop floor) should design the line and this also meant that they knew more about the line than, eh than eh, the managers did. So, when the line was started and there was no manager around, they just … it was just natural that they made the decisions. Thereby the other men on the line regarded them as kind of middle managers. And that was, that, eh, the middle managers were not aware of this and if they didn't get into this - they ran the risk of getting sidelined in some way". I return to these aspects of the story below.

The concept of Cura - Care, Solicitude, Concern

Michael wanted to involve people in the project on materials flow – Project-5 - in order to "get the job done". "Project management is very much about … coordination and delegation of work and … following up", says Michael. Michael "took in" the people; he did not just give them a machine but made them help in constructing it. In doing so, and in his story about the project, he time and time again rests his story on metaphors to describe this involvement. This, again relates to motivation, yet goes beyond intrinsic motivation, as we noted above. The project responsibles should take charge, be responsible, feel part of, etc. the project. But still we do not have words that describe this "taking charge". Another word often heard is commitment; we are committed to the project; the project is a promise and a process, which we care for and want to see being successful; in addition, we are willing to work on it and to use our energy and resources on it. In the following. I analyse and explore the concept of commitment with a point of departure in the myth of *Cura* (Heidegger 1995 art. 42). The story goes something like this:

"*Cura cum fluvium transiret,* … Cura sat at the river, and she created a figure from the mud on the riverbank. She then asked Jupiter to give her creation a spirit. Jupiter agreed to give it a spirit, but only if the creation was given his name. Cura did not like that; she wanted the creation to have her name. Then Earth enters the stage; because the mud came from her the creation should have her name. They could not agree. Therefore they asked Saturn (time) to act as arbiter. Saturn decided that Jupiter should have the spirit back when the creation dies and Earth should have the body back. But Cura should own the creation while it lives, because she had made the creation. But since it came from the earth it should be called Homo (Humus)" (Heidegger 1995 p. 237).

Human beings are far more than body and soul, more than just someone who knows about the world –human life is also "cura". It is an

attitude towards the world that is beyond theory and knowledge, because before we know, we care. Cura or care (in German "sorge") is a basic condition of life and can be understood in several ways in relation to the life we live. We care for our loved ones, and to a lesser degree we care for a lot of other things in the world. If we translate the concept of care into Danish it can take on several meanings. To care for someone, or to take care of someone who needs help, is called "omsorg". Omsorg means solicitude and is one of our ways of relating to others. We care for other people and this type of care is solicitude and denotes the concern for someone or something that is helpless and needs our attention. In this respect, care as solicitude concerns our relations to other people. But to care, in Danish, can also be "optagethed", which means "to be concerned with" or troubled with or worried about. Translated back to English "optagethed" would be to "be busy with" or to "be occupied with". Here we are dealing with our relation to things in the world. Michael was busy with, occupied with, conducting the project. Finally, "to care" could, in Danish, be "bekymring" which means to worry about something, but "bekymring" has a very dark or negative tone to it. To be "bekymret" means that we fear that something unpleasant might happen in the future. The English form of care which is equivalent to bekymring is more neutral, but is still "the worry arising out of apprehension of the future" (Inwood, 1999, pp. 35), a type of existential insecurity felt in the present as one projects towards the future. This concerns our own inner life and our relation to the future, as in "I am worried that this or that will happen". Other than these interpretations of care, care could also mean to see to, attend to, provide etc. From this we see that to care is essential and unavoidable to humans living in the world. As Hiedegger put it: "*Cura prima finxit* – in care this entity has the source of its Being." If we did not care we would not be able to do very much. The three interpretations of *cura*, care, solicitude and concern are very much interrelated and solicitude and concern could be said to be constitutive of care as we care for someone or something. With this we see that the metaphors noted above, all try in various ways to describe the problems of cura, of care, concern, and solicitude; it follows that these might enlighten and form useful additions to the project vocabulary – and this is the essence of the argument that I present in this article.

This now begs the question: in which way is cura or care different from motivation? It is obvious that care is different from the extrinsic motivation of the discipline society. There is, however, some resemblance to intrinsic motivation, even if cura shows us that to care is a much older conceptualisation than that which is included in the intrinsic/extrinsic distinction of classic motivation theory. Both intrinsic motivation and cura are related to working out of an inner urge – a source of one's aliveness. A key difference is that intrinsic motivation is personal and individualistic, and cura is larger, more comprehensive and includes other people including the abstraction of the project which is deemed to be real; in this sense of cura, people care for the abstract idea of the project and bring it to life (this is another metaphor), so that it becomes "successful", so that it may achieve its goals. This is the difference between being motivated and caring for something. To put it more bluntly; intrinsic motivation is being one's own slave driver in the project society, while to care for something is to want to be successful together with others.

Cura and the Engineering Project

If we say that we do not care about that project, and if no one cared about the project, it is entirely foreseeable that the project, any project, will fail. Just like Homo in the tale of Cura the project would not be alive without care; with care, following Heidegger, the project has a source of its becoming. Someone has to care for the project and Michael's work on Project-5, the materials flow project, is an example of this. When Michael talks about his project he is very straightforward about its technical details: "I have recently participated in a *kaizen* project about finished goods supermarkets … that was about how to calculate the *kanbans*, how to do standard work on the stock function …" But as soon as he talks about the projects and

cooperation with his colleagues he uses metaphors. Drive, move people mentally, we sold it the right way, drive in the same direction, anchor the project, make them buy-in to the task, I own the task, they joined the journey, and so on. In his story of the materials flow project he time and time again returns to the problems of care, solicitude and concern. When he talked about appointing the implementation responsibles: "We need to find someone who is able to do this or that and who is respected among his colleagues in the group, eh, and when they, when they were asked: "who would you appoint?" then it would be a good idea that it was him. Because he, he would have a respected authority in the group ehm, personal authority, or … In that way he can contribute to eh, is a, who forms the opinions because it is … it is good to have them with us (in the project). It almost does not matter whether they are opponents, adversaries, or on your team, if you do not get them in from the beginning then you run the risk that things will run off the track". In the language of cura we could translate this simply into Michael's desire to make people care for the project. If they do not care, it follows that the project and the project manager are both in trouble – to use vernacular slang – they would be dead in the water.

This may also be formulated negatively. We mentioned above the problem with the middle managers who thought that if they ignored the projects, that the projects would disappear by themselves, which they did not. "The middle managers were not aware of this from the beginning, they risked that if they did not get into this (the projects), then they would be sidelined in some way". To ignore is to choose not to care; for Michael this would cause real problems. There could, however, have been very good reasons for this as the middle managers were very busy with everyday practices, they had their hands full with coordinating daily working life in the factories, and Michael's projects were initially viewed as some kind of disturbances in the busy factory; therefore, they chose not to care.

It seemed that the implementation responsibles were eager to participate in the project, to care. Was Michael's idea of appointing implementation responsibles then a universal solution to the problem of care? Definitely not. When asked about the faith of his model in the foreign factories Michael said "It did not work, it did not work at all! You see, there is, there is eh, we may have had delega.. eh, I impressed on them that we could have some people available for the project, because we had an idea that we could do things in the same way all over, with the same type of organisation etc. ehm, but out there ehm, the people could easily be allocated to the project, but when they started working on the project they [the project responsibles] said "now, listen, this is not blue-collar work, if I am going to do this I want white-collar status, I want another contract". They would do some of the reviews, but if they should take part in designing the lines and do some of the analytical work ehm, then they would not stay on as blue-collar workers, they wanted a white-collar contract. Because of this, and several other reasons, the material used for educating the staff was different. "Because they needed to know something different, and they asked for something else, and in China, again, it was also different. So, there were other organisations, other ways of organising the project".

What does this mean then for the project, for project management, and for present day production management? Firstly, we could return to the problems of the project society mentioned in the introduction. Bauman (2000) argues that we live in the age of the project society. Well he may be right if we restricted the project society to a western middleclass phenomenon in developed economies, and he is right in the sense that the most educated members of that class work in projects. He is also right that working in projects exposes modern people to other problems than life at the conveyor belt in the factories of the industrial age. The project is interesting, sometimes even exiting, and because of its complexity and comprehensive character it has to involve some kind of "cura" in order to be brought alive and become successful. If this is the case, and there are many examples in Michael's story that point in such a direction, it might be easier to see why stress, and not fatigue, is often a recurring

problem. In the project society, the project managers and the employees participating in the project are asked to care about the project, just like when Mr Smith built his own house and the implementation responsibles designed the new production lines. According to Bauman (2000) this is a question of modernisation. While the taylorist system was a thing of the past, a cornerstone of the disciplinary society, this has changed in the project society with its liquid modernity, its complexity, its existential insecurity, and the challenges are very different. Now we are no longer employed for a lifetime in the same organisation, but more and more of us will have to live from project to project. As the labour market is no longer loyal to us we are expected to be loyal to the temporal project. This could be seen as a kind of emancipation – the ultimate modern goal – but could also be the reason for existential insecurity where one is only as good as one's last project. Where will the next project, and the next pay cheque, come from? Finally, success and failure in the project society, in this constant string of projects, is individualised. That is, "We are all expected to find individual solutions to systemic contradictions" (Bauman 2000, citing Ulrich Beck). A rather gloomy picture, this modernisation, this form of emancipation, has turned out be less than a blessing. The individualised project worker is not only living in an insecure environment constantly looking for the next project; he/she is also expected to be loyal to the – temporary – project, to care for the project, and to work hard to make the project a success. Because if the project is a success the project worker is deemed a success. If the project fails the project worker is deemed a failure. This explains the stress, as such freedom may actually foster insecurity and the feelings of inferiority and fear that leads to stress.

Is this then the reason for Michael to work so hard on making his colleagues care about the projects? Is it because of the state of modernity and the project society? Not really. It is true that many people these days work on projects and live from project to project in a very insecure state of employment – the project ends, the employment ends. Journalists, university researchers, consultants, and all sorts of information analysts work on temporary contracts and are constantly looking for the next project, which, unquestionably, can be very stressful. But this is not the case for Michael and his colleagues. They are all on permanent contracts and the projects are part of their ordinary day jobs. So, this is not where the demand for cura is found. This, however, does not mean that Bauman or Beck are wrong. It is true that Michael and his colleagues work on projects and the phenomenon can be seen as a shift from discipline towards care for these projects. It is, paradoxically, that this shift is so obvious in the realm of production management. This, if anything, is the core of the discipline society - when Taylor wrote "All possible brain work should be removed from the shop and centred in the planning or laying-out department…" (Taylor 1911 p. 22), he wanted to take away the knowledge about the production process from the shop floor. Michael's post-fordist projects are seeking to do the exact opposite; to give as much autonomy as possible to the project responsibles and to let them manage the processes, the procedures, the design, and the operations themselves using their own knowledge to create value. This is the real irony here; situating knowledge back into the factory floor, making the blue-collar people on the shop floor responsible for the design, implementation, and operation of the production lines, the direct opposite of Taylor's intentions. Michael needed, really needed, the project responsibles to care for Project-5. They were the ones that should put life into the project, and not just act upon predefined rules and managerial orders. This looks much more like a (pre-modern) craftsman's ethos; being fully aware and knowledgeable of the production process, being able to monitor the process, and being proud of this ability and the products it is able to produce. This might be described as follows: "the emotional rewards craftsmanship holds out for attaining skill are twofold: people are anchored in tangible reality, and they can take pride in their work" (Sennett, 2008 p 32). This also looks more like what Piore and Sable (1984) called flexible specialisation – a

production system where highly specialised workers are able to conduct their own work and produce sophisticated products. This system of production definitely needs cura; when Taylor took away the knowledge of the production process he also took away cura and replaced it with (extrinsic) motivation. This is exactly what Michael wants to bring back in; with cura it also becomes possible to put values into the project – it can allow those taking part in the project see what is right and wrong, and these values are part of the project, not just something imposed upon people, but something they really believe in and, as Sennett put it, take pride in.

With this we have two possible interpretations of the cura phenomenon in the project. One pointing to the future, suggesting that we face a completely new phenomenon, where our working lives not only demand our body and what it can do, but also our mind, and emotional engagement. We need to bring cura into modern projects and thereby we run a risk of failure that is different from previous work-life situations. The other interpretation holds that cura has always been an essential part of our working lives and only temporarily put on hold in the perverse production system throughout the taylorist industrial era. Cura is and ought to be part of any human activity, only thereby we can secure the meaningfulness of our activities, no matter whether we call them work or something else.

Conclusions

Michael was trying to convince his colleagues to care; to care for the projects. He knew that it would not be possible to be successful if project participants were motivated solely through external incentives. They needed to care, and do it because it's the way to do it and not because of some promise of more pay or motivation. Michael used metaphors to express this necessity for care; these helped express this need for *cura*, but from a project management point of view, his metaphors are sometimes rather imprecise and often misleading. Here I have proposed the concept of *cura* or care as a more encompassing alternative.

Motivation, whether intrinsic or extrinsic, has always been part of production management, and it still is; but we need a bit more than this classic distinction can provide. By introducing cura (care) I think that I have achieved, at least, two things. I found a suitable concept for the phenomenon that Michael's metaphors tried to cover and I think I found a suitable concept to replace the individualistic "motivation" of traditional motivation theory. Bauman (2000) argues that, in the age of the project, intrinsic motivation becomes dangerous because of the stress it causes. In Michael's case, the cura aspect of the project, as distinct from the technical, was by far its greatest challenge. Not because his colleagues did not care, but because they had other things to care about – their more mundane everyday tasks in the factory. Therefore, he had to convince them that his projects were worthwhile, that they were worth caring for, were worth bringing to life. The rational management paradigm could deliver some tools that would aid Michael in his quest; but the all-important concept "cura" is overly neglected in this paradigm. There was nothing to help Michael when he wanted to somehow enable his colleagues to care for the projects. The rational paradigm is purely instrumental; it barely considers the critical social aspects of projects, project management, or production management.

Michael's story also points to an interesting paradox when he tries to re-introduce cura to the project. Production management has, since Taylor's days, tried to remove knowledge and cura from the production process, and replace it with disciplinary rules and extrinsic motivation. But now it seems that (post-fordist) production management needs to bring that back in. The "implementation responsibles" are now expected to care for the project, and they are expected to conduct the project as they are the people with the greatest knowledge about the production process. This, however, was not without its problems. The middle-managers were not too pleased with this development as they perceived a threat to their managerial positions and further impositions on the usual imperative of time; and the "implementation responsibles" in the foreign factories were not too eager about the idea as with this extra perceived white-collar responsibility they wanted another contract. But

the obvious benefits by far overshadowed these problems.

In Michael's story, we are perhaps viewing a general trend where we are changing from a discipline society to a project society. Differing interpretations are possible ranging from Bauman's somewhat negative to the more optimistic noted above. Which interpretation we prefer might be a matter of circumstances. In Michael's case, it must be viewed as positive that the men on the shop floor took charge of the projects (cura). But it would be equally easy to find examples that confirm Bauman's idea of the project society; the ever increasing number of people being ill, the stress and the symptoms of workaholism and existential insecurity are all too evident. The two interpretations are not necessarily conflicting, as they could supplement each other. Even if Bauman sees the demand for cura as something negative, as we become our own slave drivers and force ourselves to sweat and toil in the insecure existential hell we call the labour market, or drift into workaholism - there is, on the other hand, an imperative in mentioning that work – like doing research, teaching at a university, managing projects, or doing a responsible job on the factory floor – may also be very interesting and very rewarding. The kind of pride we feel, and the recognition we get from our fellow human beings, are essential to us and essential to what it means to be human. So, maybe Bauman was right when he saw that the labour market not only wants our body, but also our soul and this can lead to stress and all other sorts of illnesses. But even if such dangers as Bauman identifies exists, which they do, these need not always be negative: we can learn to understand and cope with such pressures, and the possibility of actually liking what we do, and caring for what we do, exists.

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Is Emotional Intelligence moving toward pot-ential?

By Debra Hockenberry

Using storytelling, this proposal begins the thought-process for researching the question, "How can US organizations incorporate creative deviance?" Through examples of a highly passionate endocrinologist, a talented IT engineer, a flamboyant internationally respected painter, and a clairvoyant accountant, the setting of an emotionally intelligent culture provides the backdrop to introduce four sets of passionate individuals for creativity: the entrepreneur, the innovator, the talented and the intuitive.

Keywords: innovation, creativity, entrepreneur, emotional intelligence, talent, intuition, creative deviance, non-traditional culture

The story began in the early 1980's when Emotional Intelligence was introduced by Dan Goleman and became a popular topic among the Chamber of Commerce and all types of business management seminars. The interpretation of this theory seemed to deviate from the intention and exclude, rather than include, traits of creative personality that was necessary for innovation to be incorporated into an organization.

The Chamber of Commerce conference was specifically geared to executive women. The crystal chandeliered room was filled with about 200 women and several round lined-dressed tables. The unusual 2% of the population of female INTJs in that group seemed to all be sitting in the same table off to the back. Somehow, within the conversation, the topic of Myers Briggs personality type came up and this was validated.

In that seminar, the purpose of emotional intelligence was explained. The intent of creating an emotionally intelligent workplace was to allow respect of everyone so different people were to be able to appropriately work with one another. The woman lecturer gave an example of what was emotionally intelligent protocol. If someone tells an inappropriate joke, as an emotionally responsible manager, it is your responsibility to address the whole group at the time and tell them this was inappropriate. After her lecture, she asked for questions. A woman stood up in the front of the group and told us that she works with a group of engineers and they had no social and personal graces. She said, "I think what you said is perfect. We need to ship them off to an island of their own." At that moment, about 98% of the room stood up and applauded. Almost simultaneously, all of those at the INTJ table looked at each other with shock and perplexity. One person said, "Didn't we just hear a lecture on respecting people and their differences? Why the ostracizing?" This INTJ table began to talk among themselves, appalled, emotionally quarantined, completely alienated. One INTJ woman stood up, huffed and said, "This is ridiculous," storming out of the conference. More women at the other tables stood up and entered their own stories about personality defects they wanted to get rid of in the workplace, even though they admitted, they were talented people that they were dependent upon.

Boje (2001) states the identification of the complete macro-story, or the "Grand narrative" is accomplished through the detailing of the micro-stories. While these voices are heard, new research possibilities become apparent. Dane (2010) suggests that the "entrenched novice" may be a more comprehensive and dynamic approach when the nature of theory and how it is developed is further examined. There is need for both analysis of existing theory and new theory development.

Dane (2009) suggests that theory does not start out as complete, but is developed to start a dialogue about possibilities. The missing elements, or holes to any theory are revealed through various scientific experiments or ongoing dialogue, depending on the tangible or intangible nature of the hypothesis and main basis for discussion. Whether focusing on qualitative, quantitative or mixed, the purpose of inquiry is to find a new angle and present added value to what already exists.

The micro stories concerning emotional intelligence and the inclusion or exclusion of creative deviants can be constructed through the deconstruction of the original story. By digging deep into the theories and beliefs of the unheard voices identified within the deconstruction, the micro-stories emerge. The voice of the minority personality, the voice of Dan Goleman, and the voice of those who believe that creation is a vibration of potential all feed into the macro-story of creative deviants and the incorporation of them within U.S. organizations.

Using several real-life examples, the line of acceptance that organizations can tolerate non-traditional behavior comes into question. There is the story of Bob, a passionate endocrinologist who gets paid less by the hospital he works for because he spends too much time with his patients. He has never been sued for malpractice, he has patients from outside of the geographical area lining up to see him for his expertise, and he continuously scores well over average in any measurement tool that analyzes a physician's concern and knowledge in the subject. He believes his skill to be priority to the bottom line. In addition, no business training was incorporated into his field of study. Bill, a talented IT engineer who can solve a problem with very little direction from the person in need gets a demotion because he lacks personality and a friendly demeanor, with a reputation of hanging up on people when he has resolved the issue. James Paul Kocsis, a flamboyant internationally respected painter, can only find acting as an independent artist as a way to have say in his work, even though his talent to run a business is not his strength. Silver, a clairvoyant accountant, could find mistakes faster than anyone, but she was fired because she wore rosemary oil and other employees found this offensive and began a witch hunt to get her fired.

Even though both technical and creative jobs may exist within a company, emotional intelligence and social skills become part of the psychological contract for success. For example, in the case of engineers or IT specialists, the most important aspect of their job relies on technical skills, and does not necessarily emphasize social skills or creative skills. Yet, those engineers who are more emotionally intelligent are considered to be the ones who move up the ladder of success within the organization. In the case of people working in public relations, arts or creative departments the social skills are more important for the direct duties, but once again, emotional intelligence determines their success with regard to promotion and job stability (Goleman, 1995). In reality, these companies establish a strict set of norms and codes of conduct that leave little room for employees' creative expression.

Results confirm the importance of psychological stamina, extroversion, and attention to detail as factors influencing leader effectiveness, and suggest that the social judgment aspects of emotional intelligence remain most important. Results also show that the Big Five personality factors usually influence leadership in different organizational contexts. (Bartone, 2009).

Inventors and specialists are usually hired to solve emerging problems. Although their activity should be left for their own management, companies tend to establish sets of rules based on which these employees should work. The problem-solving skills generally come with required deadlines and do not include the ability to expand the possibilities of business already undertaken within the corporate plan. Although valued within the company, such people are not allowed freedom in their actions and personal management. They are required to stay close to the human resource guidelines and work procedures. Their performance evaluations typically will not include their ability to move the company forward.

Boje (2001), along with Best and Kellner (1991, 1007) suggest that grand narratives can bring about both strengths and limitations. The observation-statement; the meaning of the statement and the verification of the statement depict the logical empiricism (Hanfling, 1996) while the philosophical beliefs include verifying the principle; observational and theoretical terms; the language of science; ethics; probability and inductive logic; and elimination of metaphysics (Murzi, 2007). All of this is limiting the possibilities of what David Bohm calls the explicate order (Pearce, 1981).

That which is manifested in the explicate order is enfolded in the implicate order, or the

potential state, as a tendency toward expression. The implicate order, or power of consciousness, arises out of chaos through relating frequencies of energy. The chaos is not disorder or confusion but instead an orderly potential, like undifferentiated frequency. Up to the final cessation of revelation, thought predominates. The person must serve the truth of his revelation or creativity, devote himself to the translation of his gift into the common domain, using thought as the instrument of that service. (Pearce, 1981). However, it is not creative insight-discovery that emotional intelligence supports, but instead, rules of social respect and acceptance that are evaluated.

Amabile (1996) summarizes the negative effects of evaluation and evaluation expectation on creativity. She illustrates and calculates the failure of creativity when external controls are incorporated into evaluations. She delineates how expectation undermines creativity in the moment as well as future performance.

Entrepreneurial activities in the informal economy contribute to collective identity theory. It could be within this market that the rules of market and creativity are transformed. The formation of a collective identity by informal economy entrepreneurs significantly contributes to the growth of the venture. Thus, research exploring how collective identity influences the different stages of the entrepreneurial and creative process in the informal economy may offer valuable insights (Schoonhoven & Romanelli, 2001).

Entrepreneuring brings about new economic, social, institutional, or cultural environment through the actions of an individual or group of individuals. The definition includes a wide variety of change-oriented activities and projects. It differs from a broader set of change initiatives in that it is associated with efforts to create something new – a new idea, a new thing, a new institution, a new market, a new set of possibilities for the entrepreneuring individual or group and/or for other actors in the environment. (Rindova, Barry and Ketchun, 2010).

Creative deviants, evaluated and expected to perform parallel to the rules of mainstream performance, becomes counterproductive. In other words, at the very root of the connection between the variables of innovation, creativity and entrepreneurship is the notion that some greater impact outside of the organization itself will be felt as a result of the initiative, and the constraints to apply specific methods stops the creative process. This does not mean that the company's experience of greater functionality or profitability will be secondary, but denotes that these outcomes will be intricately dependent upon the company-wide adoption of practices with identifiable benefits and ability to accept personality traits and behaviors outside the norm. However, entrepreneurial talent is separate from and may not be a strength of the creative deviant, the truly talented, or the intuitive. By expecting a creative deviant to conform to the corporate norms or become an entrepreneur, the acceptance of the valid personality traits of the creative deviant become ignored. This only leaves questions such as, "How do U.S. organizations incorporate creative deviance?

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The corporeity of organizational sense

By Kurt Dauer Keller

Theories of organizational sensemaking and storytelling have served to criticize mainstream, rationalist notions of organizational life and management. Explanations of organizations in terms of formal systems and institutions have been surpassed, as everyday life and situated social interplay have come into focus. Clearly, this research interest in the micro-social structuring of sense and relevance marks an orientation towards the realities of interaction and communication in organizations. Once and for all, the doors are opened for organizational studies that search for the details of 'being there' in the everyday practices and contexts through which the organizations are maintained and developed.

The theoretical appreciation of the actual experience, meaning, significance and narrativity of organizational practices have, largely, been inspired by phenomenology, hermeneutics and post-structuralism. The same traditions led or were influential to concurrent and subsequent developments to transgress narrative and other linguistic notions of experience and meaning. Though narrative is understood to be quite crucial to the formation and reproduction of individual as well as collective human identity, it is definitely a high-level structure of meaning that leaves much unsaid as to the more fine-grained constituents of social positions and identities. Likewise, various notions of speech acts, sensemaking, social construction or negotiation usually start from the assumption of able social actors, who readily take up their current situation and perform the discursive actions of everyday life. In contrast to these widespread perspectives of high-level order in the micro-social structuring of sense and relevance stands the endeavor – enlightened by Nietzsche and Freud – to conceptualize our decentered social and cultural being. Social being is not only discursive, it is maintained, but to a large extent – and in more elementary and basic ways – corporeal. The growing exposition and understanding of the pre-given corporeity of experience and meaning has also led to significant elucidation of ordinary life's wealth of pre-discursive forms of communication and social interplay. Decentered, corporeal practice and experience has its own countless varieties of expressive and perceptual style that forms a close dynamic coherence between social identity and social field, a sociocultural and psychosocial interplay of dispositions and positions.

Undoubtedly, the most profound and cogent outline of the corporeity of decentered culture and sociality is still to be found in Merleau-Ponty's works. He explicates identity and fields through the historicity of our lived body and its lifeworld, both of which are ontologically conceived as the elementary form of meaning that he calls 'flesh'. He offers a new conceptualization of intentionality as the structuring (i.e. the meaningful orientation) of this flesh, including any specifically anthropological formation of corporality. Intrinsic as it is to the intertwinements of nature and culture, materiality and ideality, bodily existence and sociality that he illuminates, this intentionality is never captured in simultaneous reflection, but remains operational or latent. It is an expressive-perceptual unfolding of meaning out of which we and the world are made.

In a number of approaches, Merleau-Ponty analysed the immediacy of experience that unveils this elementary meaning, including studies of literature, painting, psychology, social science and philosophy. Under way to the conception of meaning as 'flesh', his continuous investigations of perception became associated with more careful and enthusiastic examinations of expression on an equal foot with perception. This surely shows his rising interest in pre-linguistic, bodily communication. But more importantly, it indicates that he develops an understanding of elementary meaning and immediate experience as nothing more than structured and structuring events. This is an understanding that shakes and transforms our

notions of perception and expression, since no distinctions of internal-external, active-passive or I-you are pertinent here. It points to the pre-Socratic notion of aesthetics (*aisthêsis*) that implies feeling and perceiving, as well as significance and orientation (similarly to the richness of the denotation of the French '*sens*' and the English 'sense'), and thus transcends the distinction between subject and object. In brief, we exist in an omnipresent perceptual-expressive aesthetics, where 'something' always stands out, without any necessary clarity about what captures us and what we capture. Now, lets us take a look at how Merleau-Ponty uncovers this fleshly aesthetics, first in relation to the early development of the child and secondly in relation to nature and culture.

Corporeal sense in the earliest childhood

We shall consider the infant's development of self experience on the basis of Merleau-Ponty's phenomenology, and not only his Sorbonne lectures on the topic, but also his general understanding of human identity as a differentiation of raw expressive-perceptual being, or in other words: the corporeal intentionality that structures the immediate 'there is something' into elementary meaning and human identity.

Experience has its innate aspects. With the knowledge that we have today about perception at the feotal stage, there is no doubt that long before the child is born, it has rich experience of the double touch that fascinated Merleau-Ponty so much and in which he uncovered an absolutely fundamental structuring of meaning. There is a complete *reversibility* between one hand touching the other, and the other hand being touched by the first, a *reciprocity* between the two positions, but no occurrence of accurate identity or synthesis of essence. Besides one hand touching the other, there must – of course - already at the foetal stage be many parallel cases of double touch. So, we have every reason to regard as inborn this elementary experience that an appearing 'something' exists in diverging but associated ways, or that this 'something' only exists in basic reciprocity with 'something' different. This is the characteristic of an entire dimension of corporeal – i.e. fleshly and bodily – intentionality, the one that we may call 'the *Spiel*' (cf. Keller 2005). The *Spiel* is a dialectic structuring of meaning, a fundamental multiplicity and variability of any 'something'. It is a structuring that excludes the possibility of *definitive* differentiation and identification of this something. Thus, it clearly differs from the horizontal, perspectival dimension of corporeal intentionality (cf. Keller 2001b) in which, quite on the contrary, the differentiation and identification of a *Gestalt* is immediately given, and from the vertical, generative dimension (2001a, 2010) in which any 'something' appears with a certain potential and sedimentary meaning.

In Merleau-Ponty we find four different kinds of structuring that make up the aspects or elements by which the meaningful order of a *Spiel* can be formed:

- Chiasm is the intertwined, mutual implication of two positions that seem to be distinct and disparate, for example proprioception and exteroception.
- Reversibility is the inter-changeability between two positions of the same kind, such as the basic notions of temporality, now and then, and spatiality, here and there.
- Responsiveness is the sensitivity and expressivity by which a perceived meaning addresses us like a question, or catches us like a request.
- Hyperdialectic is about the always only partial and ambiguous surpassings in history and life. It is a perpetual genesis including a plurality of beginnings and tendencies, but without any overall goal or general form.

So, the elementary relations in the order of the *Spiel* consist of the reciprocity of intertwined and reversible positions, and its elementary dynamics comprises the asymmetrical responsiveness and irreversible hyperdialectic of such positions. The order of combined reciprocity, asymmetry and irreversibility with which these aspects constitute a *Spiel* is a kind of aesthetic reason: an intentionality of implication and explication structuring the ways in which the meaning experienced in a certain situation folds into and folds out of various events.

If children are born with experience that is structured with this kind of corporeal

intentionality, we get a picture quite different from the prevailing of the proto-communication in which the infant can participate within hours or days after birth, though it becomes particularly significant around the age of two months. Of course, this proto-communication has nothing to do with imitation, as it is widely conceived in the research on early infancy. The gestures that are exchanged between the infant and the adult are within the repertoire of the infant's spontaneously occurring expressions. What is remarkable and calls for explication is the unquestionable coordination between the two participants, which discloses that a kind of real communication is taking place. In particular, it should be noticed that the proto-communication is all the more understandable when we realize – as Merleau-Ponty asserts – that the human structuring of expressive-perceptual meaning starts from a field of presence that is inter-corporeal and without distinction between the body and the world. Within the dimension of the *Spiel* it is clearly compatible with this inter-corporality that we have original, chiasmic and reversible coherences of only rudimentary structures of a body schema and a body image, which are not at all - as yet - making up any integrated body schema or any image of the entire body.

In the bodily communication about the age of nine weeks, the infant and the adult can take turns in expressing the same sound. So, the infant takes part in a sociocultural *Spiel* that implies the rhythmic coordination of repeated perception and expression of a certain sound, the distinction between similar temporal and spatial positions, and the two participants' mutual variation between these reversible positions. This corporeal *Spiel* includes coherent synesthesis and proprioception in distinctions between the expression of (four) different sounds, between near and somewhat distant in a temporal-spatial field of uniform and reversible elements, that are only differentiated by their mutual position in this expressive-perceptual field. This communicative scenario institutes a foundation for a distinction between self and other, but phenomenological analysis clearly indicates that it does not establish any such distinction. Strictly speaking, there is absolutely no *interpersonal* relation and no *intersubjectivity* involved in this inter-corporeal *Spiel*.

In accord with a psychoanalytic understanding, Merleau-Ponty asserts about the first months of life that the presence of others is perceived like the presence of a state in the child itself, and the weeping of other children catches the child in a contaminating way. Gradually, the child becomes more capable of taking initiatives and opening active positions in the continuous structuring of the field of presence. It moves expressively and starts to babble in a polymorphous language that is rich on phonemes. Obviously, we are anonymous and ubiquitous, before we acquire any full integration of our own bodily being in social and in physical fields. Because we are bodies, we are in the world, fascinated and engaged with occurring figures, events and themes, long before we have any idea whatsoever about distinction between you, me and it, or about the elementary physics of everyday life.

What happens, then, around the age of nine months? The child has for long been extremely 'social' and readily enjoyed the company of others, even in close interplay with unfamiliar people. But now, it becomes highly selective as to with whom it wants to have close contact, and clearly associates a new significance and importance to its interaction with others. At this stage, the infant is able to crawl and probably has an integrated body schema, which - however - does not yet differentiate a body image, an understanding of one's own body as a distinct socio-physical entity in the world and of the same kind as other human bodies. So, while the infant is able to move around and proficient in calling attention to itself, i.e. efficiently reaches a current center of the structuring of the expressive-perceptual field of presence, and though it knows about many things now and recognizes other people, it probably still does not distinguish clearly and solidly between the world and itself.

According to psychoanalysis - and Merleau-Ponty agrees in this - the creation of an understanding of oneself as a unique socio-physical position associated with the distinctness of one's own body and situated among other similar bodies is a process that

starts around the age of six months and ends at the age of three years, where the ego is established as a centre of reflected sociality and others' gaze can arouse a disturbing self-consciousness. Until then, the child is unable to distinguish itself from its situation, and - in a manner of speaking - it 'lends its body and thought to others'. In sharp contrast to Piaget and many others who have thought that we basically have to acquire sociality and learn about being-in-the-world, Merleau-Ponty is in concord with Freud, and explicitly refers to him with the statement that what a child really has to learn is to distinguish itself from its environs.

Concerning the beginning of this process in the second half-year of life, Merleau-Ponty emphasizes that the child's experience is a social syncretism, both as to emotional atmosphere and motivation. Whereas situational changes are perceived as changes in the child's own being, the use of language also becomes a fascinated 'bathing' in the language, which is now an imitation – without understanding – of the general tonality, melody, dialogical movement and the single words of the language. The language has become a total world of expressive-perceptual being – like the body; it has become a 'pseudo-body'. This is also the mirror-stage, at the beginning of which the child is surprised to see the mirror-picture of the other, and learns to distinguish between the original and the picture of the other, while the child's own mirror-picture is less surprising, since the child still understands its own position as ubiquitous, and always close to the centre of what is happening in the field of presence.

A few voices within the field of early infancy research have pointed in directions that might seem to approach Merleau-Ponty's position: Trevarthan with his notion of primary intersubjectivity, Butterworth's *eco*logical orientation, and - perhaps most profoundly - Bråten's concept of altercentric participation. Referring to Klein and Spitz, Merleau-Ponty underlines the decisive importance of the parents in the mediation between culture and infancy. Psychoanalysis has uncovered a common ground of individual and collective being, which Merleau-Ponty illuminates and explicates as emotional, dramatic, mythical, symbolic and 'wild' sorts of sociocultural and psychosocial meaning. In this decentered life, it seems quite clear that the first experience of a human self is that of an omnipotent other. More profound than the psychoanalytic notions of object-relation, attachment and self-object, this is the experience of a mighty other who's very presence determines the difference between good and bad, heaven and hell, satisfaction and frustration.

Corporeal sense in nature and culture

It is an important lesson of Merleau-Ponty's studies of nature and culture that distinctions of materiality and ideality are unknown and secondary to immediate experience and elementary meaning. Thus, the double-touch obviously establishes that materiality is anything but alien to meaning and communication. In *The Eye and the Spirit* he states that the body perceives, moves and gestures as a subject of a quite different kind than a consciousness or a cognitive agent, whereas it is related to the world in occupied and performative rather than epistemic ways, and experiences itself as basically an open field made of the same stuff as the surrounding world, namely meaning. In prolongation of his analyses of the double-touch, he now (in this and other late works) uncovers how the sight and the visible – and more generally: the sense and the sensed – are so entangled that they always implies and presumes each other. Far from referring to a particular material foundation (e.g. physiological) for the vision, the point is that my own visibility is intrinsic to the meaning of what I can see. The distinction between material and mental prevents the understanding of the flesh, which both nature and culture, both body, mind and surrounding world are of.

Nature must be conceptualized as a creative power and course of existence, rather than as clearly delimited and definable material individualities. In his published course notes on this theme, Merleau-Ponty refers to Whitehead when he talks about natural existence as encroachment in time and space, like a wave in the sea or a tone in a melody. The cybernetics of Uexküll has clarified how organisms receive and treat not only physical impressions, but signs and signals, and how they arrange perspectives on their environment. Life is the continuous opening of

a field of activity for the organism, determined by the temporality of significant events in the environment. In prolongation of von Baer, Merleau-Ponty goes on to talk about conceiving the environment like a melody, thereby emphasizing how far this understanding is from causal, functional and idealistic explanations and even from notions restricted to objective time and space, whereas a melody is a meaningful *Gestalt* that anticipates and summarizes its own course and lends itself to all kinds of transposition and variation.

Thus, we are leaving concepts of nature as an object, and uncovering that we exist from the *a priory* of flesh ('wild being') and that bare human life is already experience of meaning. Basically, our relation to the world is not representational but what he here calls 'mimetic' in the sense that 'the similar attracts the similar', a conception that differs radically from the explanation through 'in itself' and 'for itself' relations in Hegel's and Sartre's philosophies of consciousness. Behind inter-personal and inter-subjective relations, there are relations of inter-corporeity and inter-animality.

As it is already mentioned, three different dimensions can be distinguished, in which the corporeal intentionality unfolds in the slightest lived event as well as in the overall matters of collective and individual human life: figure-background perspective, vertical (re-)generation and responsive reciprocity. In these dimensions it can be clarified how decentred anthropological being resumes history today through the (aesthetic, practical and discursive) structuring of sociocultural fields, processes, distinctions and identities, i.e. through implicit and explicit recognition of communities and individualities that are solid realities of pleasure and pain, love and repression, as well as narrative constructions.

The relevance of Merleau-Ponty's position for organization theory appears, not least, in his notes from a course in 1954 on the phenomenological concept of institution that particularly resumes the vertical, generative intertwinement of corporeal and discursive being, of aesthetic as well as practical aspects of communication and narration. The notes were published lately, with half a century's delay.

Merleau-Ponty's concept of institution accords with the sociocultural ontology that springs from his notion of elementary meaning as corporeal intentionality. This sociocultural ontology must be conceived in the perspective of the entire development of his position. Early on, Merleau-Ponty tended to understand linguistic expression on the basis of our corporality, and ultimately perception, though at the same time the body was conceived as an artistic expression and perception as throwing oneself into meaning. Later, it becomes more and more clear that certain momenta of what is usually associated with linguistic rationality and epistemic experience are actually playing a crucial role in the midst of the immediacy and contingence of any aesthetic fascination or practical engagement

It is characteristic to the human institution that the past forms a question that is taken 'in reserve' (as an anticipation) in a whirling and converging integration, which creates an unendingly open situation. The institution always resumes another, preliminary institution that failed in its attempt of integration. A problem is reactivated and elaborated into a new answer, with a new centring of the whole matter. The mode of existence of the institution's question and answer is field dimensions in which everything experienced is distributed, but these very dimensions are not directly experienced as such.

In the institution of love, it is the reality of the presence of the loved one which creates new meaning, and the reality of love as an institution is in a common field, a nexus, that does not appear to consciousness. Love is created, neither by conditions nor by decision, but consists in a coherence of questions and answers. The most important point that we learn from love's profound (imaginary and real) intertwinement of the person with the other and with the lifeworld is that the subject (like the work of art) 'gives' much more meaning than she or he 'possesses' to the field and the events with which the subject is involved. This surplus of meaning beyond our possession is what makes possible the

institutional re-centring of a historical and contingent situation.

The institution of language, the site of knowledge and truth, does not integrate the past and the future completely, but better than it is done by the institution of painting. Knowledge seems to detach itself from persons and from the previous history. But this is defied by Merleau-Ponty: In itself the history of knowledge never reaches the order of structures and presence, the sense with which we inseparably cohere with the lifeworld and the past, and of which we do not have to keep account.

The notion of corporeal intentionality clarifies these compact course notes, but is also itself sharpened with Merleau-Ponty's conception of the institution as a practical-anthropological opening of dimensions and fields of personal and public experience. The course notes offers a solid conception of the interplay between sociocultural fields and bodily praxis through institutions that produce a surplus of sense and meaningfulness, which we both take for grated and re-apply in our everyday discourses and practices.

In various ways, both Ricoeur, Bourdieu and Foucault together with other post-structuralists have pointed out the historical forms of profound coherence between culture and body – or more precisely: between sociocultural meaning and corporeal experience. Across noticeable conceptual differences and oppositions, it is recognized that decentered social experience and practice imply the ambiguity and contingency of social identities in their relations and interplay with social fields that are, correspondingly, marked by obscurity, 'post-modernity' or complexity. Though these French authors were markedly influenced by Merleau-Ponty's phenomenology of the body and the flesh, important aspect – some of which have been indicated above – remain unnoticed in their subsequent theories of corporeity and socioculture.

Conclusion

In conclusion, let me summarize six points in Merleau-Ponty's works that seem important for grasping the corporeity of organizational sense:

- **Bodily experience does not locate us within our bodies.**

Like Heidegger and Sartre, Merleau-Ponty uncovered the being-in-the-world that characterizes the human being, but he was the one to clearly point out that this original transcendence or thrownness is bodily experience.

- **Consciousness is not involved in immediate proprioception and perception or in the spontaneity of bodily gestures.**

Elementary and immediate experience is not a kind of consciousness; the sense of corporeal expression is not a cognitive knowledge, but an aesthetic logos and sensitivity.

- **The experience of meaning is previous to the identity of any I or subject.**

Most of our daily life unfolds as a continuous structuring of meaning that does not involve the distinct identity of any I or subject. When one's own identity is not experienced as an *ipse* (i.e. a distinction from others) or an *idem* (i.e. an explicit sameness in time and space), then our being ***is*** anonymous, and the self ***is*** pre-personal.

- **The body is basically an open field of presence.**

Always-already 'there is something' - prior to any distinction between active and passive, or between body world. Any situated and spontaneous structuring of flesh ('wild', 'raw' being) into a reliable lifeworld is due to corporeal intentionality, e.g. the vertical dimension of corporeal intentionality when an expressive-perceptual immediacy is already structured with history.

- **The appearances of 'a something', of 'a living self', and of the other are all more basic than notions of one's own being.**

Experience of one's selfhood is secondary to various other experiences of identity and self, some of which indicate the flesh of meaning that we have in common with things: First, the folding back of any (stable or moving) 'something' on itself, its standing out as a discernible *Gestalt*. Secondly, there is the continuity, prolongation, variation and change of a particular 'something' as a figure, an event or a theme with its own ephemeral or recurrent 'life' of expressive-perceptual meaning. Third, we have an original experience of distinctly

human (or rather: super-human) identity as the omnipotent other: a care-giving or threatening 'someone', who's presence determines whether we are situated in a heaven or a hell.

- **Notions of oneself as a distinct and specific being are secondary to pre-personal experience of one's own being.**

Any notion of myself as a qualitative or numerical identity is based upon explicit (social and/or physical) differentiation and identification. Previous to that, there is a profound anonymous authenticity that is the sense of existing *from* something, being *'at home'* in it, and even being *'of it'*. This sense is, if course, shared with others. So, obviously, there is an authenticity or *Eigentlichkeit* of *'das Man'*.

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Self-technologies in empowerment training

By Nikolaj Klee

The purpose of this paper is to present and discuss the role of self-technologies in the theory of power labeled co-power. Further it is to consider how the notion of empowerment can be seen as an interplay of different types of power, as it is assumed that these types of power significantly can influence the results of empowerment training. Design/methodology/approach – the paper unfolds a theoretical discussion of key terms in selected papers with relevance to empowerment and power in HRM. By seeing technologies of the self as a central theoretical notion in a co-power approach to empowerment in organizations, it becomes possible to address both the problem of power and the problem of subjectivity simultaneously. In order to be able to perform Empowerment Training in organizational settings, it is important to understand and take advantage of the relations between these different types of power. This could help orchestrate win-win situations.

Keywords: Co-Power, Empowerment Training, Technologies of the self, Human Resource Management, Organizational Change and Development

Introduction

In this paper I build on a paper by Boje & Rosile (2001) "Where is the power in empowerment? Answers from Clegg and Follett". They argue that many accounts on empowerment doesn't draw on an explicit theory of power. I will show how the concept of self-technologies is central to the theoretical work done by Boje & Rosile (2001). It is my interpretation that the concept of self-technologies is implicitly playing a significant role in the theoretical contribution of this paper.

I will therefore resituate or reconfigure the themes and main points of their paper though three moves. First I will shortly revisit the work of Michel Foucault on power/knowledge to show how the concept of technologies of the self (hereafter simply called self-technologies) connects with Foucaults theory of power. Secondly I present the theoretical work done by Boje & Rosile and discuss the co-power perspective from Foucaults notion of self-technologies. Lastly I draw out implications for Empowerment training.

Although the combination-perspective which is suggested by Boje & Rosile is altogether quite convincing, it is still considered that there is a reason for re-visiting the works of Michel Foucault which has inspired Clegg's work. The paper will therefore start with a very short re-capturing of some important points in Foucaults conception of power. The idea is to deepen and nuance Clegg's understanding of power by shortly presenting and discussing Foucalts analytics of power. Thereafter the notion of technologies of the self and their role in this analytics of power will be presented and discussed.

One of the areas of interest for Foucault consisted in examining the relations between knowledge and power. In his analytics of power (Foucault, 1979, p.26) he criticizes what can be labelled as the hobbesian conception of power. The hobbesian conception of power is characterized by the idea that power is something which an indvidual can posess, contain and obtain. Power is then attached to an inherited title or a certain powerfull position in society at large or in an organization. It is a crucial point in Foucaults perspective that power is not only abusive. Power is both negative and positive, degrading and productive, it is exercised through surveillance and disciplining practices(discipline and punish). Exertion of power as a positive event is then a perspective which focuses on surveillance and confessional practices as channels for power-processes. It implies that knowledge is created through these power-processes assisted by self-technologies.

This foucauldian conception of power must be understood as a figure on the ground of the postmodern society, which according to Foucault is governed by discourses and by epistemes, meaning the basic assumptions behind the discourses. Foucault analyzed the

discourses in society concerning normality and madness and the history of sexuality, just to mention some of the most famous. In these analyses Foucault shows how power is exerted through discourses and more concretely through legitimization and normalization. Through these mechanisms of disciplination, the systems and discourses of society exerts power over the individuals.

In our western societies it has become quite normal to engage in various forms of psychological therapy, according to Foucault this is part of a legitimization and normalization of confession. It is normal to put your self on the agenda and to disclose your inner thoughts and desires, such as ie. sexual deviations. On the one hand it has become more normal to talk about difficult issues, but on the other there are still taboos in organizational settings such as ie. psychological problems, which for most people apparently hasn't become any easier to confess. So it is always an open question in a given organization whether or not it is legitimate to confess certain issues. This is caused directly or indirectly by power-relations and the effects of exerts of power in the organization. It is this rather abstract conception of power, which Clegg ascribes to and develops into his theory of circuits of power (Clegg, 1989).

Traditionally self-technologies are seen as practices through which individuals can transform themselves towards what may be called a narrative ie. a state of happiness or perfection. According to Foucault there has been an interplay between the practice "Know yourself" and the practice "Take care of your self" (Foucault, 1988). The former has been the hegemonic one, in a deconstructive sense. He describes his notion of technologies them in this way:

"As a context, we must understand that there are four major types of these "technologies", each a matrix of practical reason: (1) technologies of production, which permits us to produce, transform, or manipulate things; (2) technologies of sign systems, which permits us to use signs, meanings, symbols, or signification; (3) technologies of power, which determine the conduct of individuals and submit them to certain ends or domination, an objectivizing of the subject; (4) technologies of the self, which permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and souls, thoughts, conduct, and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection, or immortality." (p.18)

By using this notion of technologies, it is possible to underline the aspect of their interplay, which he explains here: "*These four types of technologies hardly ever functions separately, although each one of them is associated with a certain type of domination. Each implies certain modes of training and modification of individuals, not only in the obvious sense of acquiring certain skills but also in the sense of acquiring certain attitudes."* (p.18). Foucault further explains that "*It is the last two, the technologies of domination and self, which have kept most kept my attention. I have attempted a history of the organization of knowledge with respect to both domination and the self."* (p. 18-19).

The concept of Co-power

Building on Foucaults work, Townley (1993, p. 526) states that HRM offers a variety of technologies, through which both organizational activites and actors becomes knowledgeable and governable. And that HRM provides measurement of both physical and subjective dimensions of labor. In short HRM organizes labor into a productive force, in order to bridge the gap, which exists in the relationship between employer and employee (Townley, 1993: p. 526). Through these technologies of visibility, the individuals are rendered into objects of knowledge (p. 522).

Adding to these technologies of visibility (or panoptical technologies), the self-technologies often work to enhance the effects of these technologies of visibility, in that they internalize ie. the surveillance from a question of knowing when the others are watching, into self-surveillance or self-management. The logical mechanism being, that the individual doesn't know if the others are watching, but that they may watch at any given time, the

individual must therefore monitor itself, just to be sure. Disciplining practices, such as a job interview or a Performance and Development Review, can thus be seen as ways of employing self-technologies, by codifying the occasion to speak about oneself or one's self, which has the effect of constituting the subject as a subject (Foucault 1988).

An important ambition for Boje & Rosile is to find a way out of an either-or opposition between competing discursive formations. One formation "HR empowerment" is the perspective of proponents who states that HR empowerment should be an effort which imposes empowerment by increasing participation with regards to distinct task areas. The other formation has the broader agenda of implementing workers' democracy and thereby overcoming disempowerment(Boje & Rosile, p.91). The key for escaping this dualistic trap of "all-or-nothing"-thinking, which is suggested by Boje & Rosile , is based on the recognition that the existing debate doesn't contextualize their conceptions of empowerment. Boje & Rosile then suggests Clegg's theory of circuits-of-power and Follett's endorsement of workplace democracy through interpersonal strategies. A combination of these two is labeled "co-power" by Boje & Rosile.

The basic problem with empowerment HR according to Boje & Rosile has been that even though you intend to empower, you end up disempowering. It is this dualism or paradox which Boje & Rosile intends to escape by combining the conceptions of power from Clegg and Follett.

Boje & Rosile suggest that empowerment HR should focus on two important areas in order to reach a new context. One area is reification which shortly means that you treat and conceive of something (some thing) which isn't really a thing (in an ontological sense). Another word for it might be objectification. To exemplify we might consider the term "Resistance to change" where "the resistance" can be quite hard to contemplate and understand, maybe because it is perceived as a "thing" or a black box. We can't see into this thing, but only study inputs and outputs and from this try to generalize adequate precautions. This could appear to be a category mistake as pointed out by Bateson (2000, p.186) which has the effect that the thing "the resistance" gets an paradoxical status or presents itself as inconceiveable. Whereas if we were to conceive of "resistance" as a process or several processes or perhaps a natural propensity related to people who are changing or are required to adapt to change in their surroundings, then "resistance" appear more understandable and therefore handleable.

The suggested road, to working with reification issues in an organizational setting, revolves around a critical questioning to experienced phenomena. Above all the critical approach can function as a preventive measure. All in all, Boje & Rosile argues, the need for communications skills will increase with this approach.

Further, what Boje & Rosile labels as Empowerment HR should focus topics of concerted action, which is an practice concerned with creating coordination between shared actions. Still it is important to recognize the limitations of this sharedness and to adapt the consultative efforts accordingly. Sometimes it is possible from the everyday circuits of power to create empowerment. But that requires that the surrounding systems are tilled and cultivated, in other words they must be prepared. When seeing Clegg and Folletts work together it becomes apparent that there are both systemic limitations and possibilities for both empowerment and dis-empowerment.

The practice of Co-power – Empowerment Training

All in all this new context for empowerment, should be characterized by symmetrical solutions in the shape of win-win situations to asymmetrical problems of a win-lose kind. As a consultant the purpose of this is together with the participants to co-create more "power-with" instead of traditional "power-over". This could take place through training activities ie dialogue-seminars or communication training workshops. Boje & Rosile calls it Empowerment Training, which they say is an activity that trains participants in reciprocal influencing. The basic idea seems to be that the more power the empoyees can exert

themselves, the less power will management have to exert. This could appear to resemble what is called a zero-sum game, meaning simply that the amount of power exercised in a given organization is constant, but the co-power perspective is more exceeding in nature. Power-with could exceed or transcend into a real workplace democracy, if the settings are prepared.

The concept of self-technologies is important for the theoretical coupling that Boje & Rosile conducts. They use throughout their examples the terms ”techniques of discipline and production” as their explanatory term, but as they do also refer to Foucault (1988) it is my interpretation, that it is actually used in the same sense as Foucaults concept of technologies of domination. Power is therefore exerted through different technologies in the different layers or circuits which are described by both Clegg and Follett. By assuming this concept of technologies of domination in different domains, it is actually achieved to see their complementary theories of power as more coherent.

Boje & Rosile touches shortly on the notion of networks in a Latorian sense and how they may be affected by the different circuits of power: *”The implication for ODC is to explore areas of empowerment and disempowerment that extend from innovations in production and discipline that affect passage points in the social networks”* (Boje & Rosile p. 110). This idea might be worth elaborating on, as the theory of co-power may play well together with Latours ANT approach, as ANT is very concerned with not dis-empowering the actors (Latour, 2005).

Co-power does not mean that creating power should be understood as an irreversible and uni-directed performance from one individual to another. Rather it must be understood as a relational characteristic inherent in the relation between individual subjects, bodies, human beings. But power is not something that I can give to you, as Follett suggests, so empowerment or the creation of power is basically an action we all must perform in and with our selves.

Although power cannot be given, it can still be co-created, but it requires appreciation of a sense of togetherness, when it comes to people working “in” organizations. We are always already thrown into the world and the situations together. This appreciation can be seen as an ethical claim or ethical demand (Løgstrup, 1956). It also touches on philosophical questions such as the problem of difference (Bell, 1998). Thus the technologies of the self as coined by Foucault play a significant role in a theoretical framework such as the one suggested by Boje & Rosile. This is not to say that these self-technologies should or could function as an adequate framework in themselves, but rather that the focus, which I have suggested, can be seen as an amendment to the co-power approach which Boje & Rosile has already outlined.

The focusing on different technologies brings Foucault to what he calls the hermeneutics of the self, which describes the means or practices through which the subject is created and maintained. Boje & Rosile has pointed at two distinct practices through which empowerment training can succeed. One is working with processes of reification and the other is working with co-orchestration.

Reflections and implications of empowerment practices

One problem which might occur in the practice of Empowerment Training is the question of voluntariness. As a consultant, working with and reflecting explicitly on this question will help to reveal which exertions of power are in play in a given training context. Typically, it is an unspoken expectation from both management and the consultant, that all participants actually will participate actively and voluntarily. In my own experience this doesn’t have to be the case. The participants are not necessarily volunteers. The problem may be that employees are forced to participate, which then may result in a double-bind situation (Bateson, 2000), where participants on the one hand are present in the training situation, but on the other may not wish to participate. Perhaps a naive experience, but the problem is never the less important, as it also points at the importance for the consultant to work with his or her own

assumptions. An optimal solution may be to work in teams at the organizational site, so as to practice a kind of radical and critical peer debriefing, if needed.

Other important organizational problems are the issues of stress and sickleave, which may be understood as ways the employees can exert power in the form of resistance. Resistance against leaders and organizational systems and their ways to exert power-over. In a time where sickleave is considered a major problem in many organizations because of the financial costs, it could be worth while to examine which situations and relations, can trigger sickleave. If we are to understand how to bring down the levels of sickleave, then it would be important to investigate in which settings this phenomena occurs. But, is sickleave and stress phenomena in them selves? Or are they maybe reifications of much more complicated and complex processes, who in turn are to difficult to comprehend?

An organization which constantly focuses on ”Our level of sickleave is way too high” may feel caught in a powerless state, where measurements and statistics gets to control the focal point of management, but doesn't open up for reflection on new areas and possibilities for action. Further the systematization of conversations related to sickness, where employees are summoned after reaching a certain qouta of sickdays, does often have more of a disciplinary effect. It is the system who decides when the leaders should have these conversations which then become kinds of disciplining rituals. Whether or not the individual employee may have perfectly good reasons for the absence, is not a factor. Obviously the intentions with constructing these systems may have have been good, but it is an open question who should ensure that individual leaders maintain a constructive focus in these ritualized conversations.

Normalization in the empowerment training session will occur when the empowerment training techniques ie. concrete communication skills, such as active listening or learning to meta-communicate etc., gets under the skin. This embodiment does not however ensure that discussion which needs to be taken, actually are taken. The same can be said with regards to decisions. A leader does not necessarily become more able to make decisions, let alone good decision, just because he or she is trained in communicational skills. On the other hand some communication skills are necessary in order to be able to reflect on different perspectives and thereby transform old basic assumptions into new strands of action and possibilities for learning.

What remains as an unresloved issue is the organizational need for angency, in the sense of autonomy and ability to act, which in this context is seen especially as discoursive acts. What is traditionally seen as technologies, the non-humans or machines do not have the same ability as humans for using language creatively. It may therefore be relevant to distinguish between technologies that are rule—based and independent of context and those who are virtous and competent. Technologies are the means through which we may create predispositions for radically new possibilities for learning and new strands of action.

Learning indicates here an exceeding motion in the sense that it can occur in the intersubjective meeting between actors, which then have potential freedom in an existential sense. The power of being together as humans has this character exceedingness, which is so much more than the structural couplings that systematic and systemic strands of thinking applies. Through being close intersubjectively, meaning both mentally, emotionally and physically we can together create what is radically new – co-power, emancipation and freedom. On the other hand power is always present, both in the shape of organizational and structural limitations, but also inherently in the meeting between I and thou. Power is a constraint which cannot be escaped or imagined away.

Foucaults idea of self-technologies interplaying with other technologies of domination can be seen as a fulcrum of the theoretical work suggested by Boje & Rosile. The interplay between types of domination technologies is then captured by the distinction between self-technologies and other technologies. Together these technologies potentially can create both disciplination and emancipation. In practice they probably always does both. The issue is then to create

organizational emancipation through disciplining the organizational communication. The emancipation is then to be able to reflect and critically speak about organizational mechanism of power. On the other hand, from an organizational perspective it will be appropriate to contain and absorb the creative unfoldings of the employees, as they seek for emancipation. What falls outside of the organizational episteme should be disciplined in order to exploit it and to let it fuel further innovation.

Conclusion and reflections

I have suggested that the question of empowerment should be seen as a question of how to engage in creating co-power, an approach which is drawn from the paper by Boje & Rosile. I have added the importance of Foucaults concept of technologies relating to different domains as he describes it in some of his latest work. The significant advantage, by this approach is that it simultaneously adresses both the problem of power and the problem of subjectivity. Although they must be seen as analytically and theoretically different problems, according to this approach they are intertwined and mutually dependent. In practice they will appear simultaneously, making up complex organizational phenomena such as empowerment.

Empowerment training can and should be seen as an interplay of different types of power. As a consultant who intends to perform Empowerment Training in an organization it is imperative to understand and take advantage of the relations between these different types of power exertions and thereby orchestrate the efforts towards creating symmetrical relations and results, in short win-win situations.

Orchestrating is to structure the verbal activities in order to create debate or even dialogue on the topic of change. The goal is to exploit the mechanisms of normalization and legitimization, so that these will support a displacement from power-over to power-with.

There are limitations to this work. It appears to be relevant to further this theoretical work by also considering the other types of technologies which Foucault mentions. It could be interesting to work out how technologies of production such as IT and technologies of sign systems interact with each other. And further how all four types of technologies could be seen in organizational situations and settings.

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Exploring the Organisational Collage of Memetic Paradigms for (a) change – A research note

By Louis Klein

I. The organisational collage

How did the organisation become what it is? And what implications does this knowledge have for approaching its further development? Choosing a generic perspective like Niklas Luhmann puts an emphasis on the actual activities, the operating operations of an organisation that make the organisation (Luhmann, 1984). Luhmann refers to the concept of autopoiesis (Maturana/Varela, 1980) to explain the self-creation within an operationally closed system. Being the more or less radical constructivist he is, Luhmann focuses on communication as the volatile substance of any social system, be it interactions, organisations or society as the sum of all communications. The bothering question that comes with this approach is: How can I observe social systems if the substance is so volatile, if communications vanish the very moment they come into existence? The trick is that social systems flag themselves as action systems to gain the possibility to observe themselves as a string of events or a history of actions.

Narrative approaches to organisational research do the very same. They conceptualise organisations as a collage of stories (Boje, 2007; Boje/Gebhart/Thatchenkery, 1995). So the organisation can be observed as a story of stories, as a grant narration in itself. The approach is very workable yet it is not utterly satisfactory in estimating what the observer actually got if he was to realise that organisational story collage. What is important and what is not important? What determines the quality of a story for the organisation? What is relevant and what is just noise or the simple reinforcement, a functional redundancy? And, which is in terms of practical implications and applicability of knowledge even more important, what governs the organisation? What in which story tells about past, presence and the future of the organisation?

A functionalistic approach clearly states that being a social system the organisations has to process the unity of the distinction of actuality and possibility. Luhmann calls this sense. In a mode of communication the organisation can memorise what its possibilities are beyond what it realises at present. So we see stories about actual events and stories about possible actions. This can be more or less explicit. Here Luhmann refers to decision as the specific quality of organisational communication which links present possibilities to future actualities. This is very sound theoretically, yet it does not really explain how the organisation turns a decision into organisational practice. Further exploration needs to be undertaken.

Systemic inquiry (Klein, 2005) is a good approach to put more structure to the exploration of organisations. Systemic inquiry approaches the organisational collage, the garbage can of stories, with a cascading analysis. The analysis starts on the level of the so called foci of attention. Overlooking the collage you will realise that there are attractors occurring in a majority of interviews steering the course of the open narration. Filtering out these attractors as foci of attention sharpens the image of the organisation respectively of the organisational self-observation and self-description. Not more, not less is the organisational collage. Yet foci of attention can further be analysed by looking for the specifics of semantics and jargon. In the delta between common language and organisational jargon you will find further information about the organisational idiosyncrasies. And last but not least with the means of qualitative mathematics, referring to George Spencer-Browns Laws of Form (Spencer-Brown, 1969), we can identify the prominent distinctions which shape and sharpen the organisational cognition and thus the sense-making in which the organisation is attributing

meaning to what it observes as being itself (Weick, 1995).

The analysis of the organisational collage however does only to some extend explain the development and governance of the organisation. The organisational collage gives a good idea about the realms of possibilities wherein the actual organisation is manoeuvring. It sets boundaries, yet it does not indicate the further course of the organisation. It does not explain how decisions come about and how they are turned into events and actions that make the organisational development.

So the question is what governs the organisation in its realms of its possibilities? Referring to Thomas Kuhn and his concept of paradigms (Kuhn, 1962, 1970) the hypothesis is that the governance of the organisation is based on a set of models, methods and instruments as reference of any organisational action. The governance lies in the paradigms in use in a specific organisation. This paradigmatic set is so to speak the disciplinary matrix of organisational activities and actions. We can go as far as saying that the reference function of the paradigmatic set works as a discriminator for the organisation itself. It is distinguishing actions and activities which by referring to the paradigmatic set belong to the organisation and make the organisation and other activities which are not referring to the paradigmatic set of the organisation, and which are thus excluded by the very same paradigmatic set.

This concept of referencing organisational action is very much in tune with the systemic concept of organisational closure. On the basis of the paradigmatic set the organisation creates itself referring to specific models, following specific methods and using specific instruments. This is the disciplinary matrix which Thomas Kuhn actually conceived for observing and describing scientific practices reinforcing scientific disciplines. The same reinforcing mechanism can be observed in the reproduction of the organisation as such.

Referring to paradigmatic sets creates the idea of an explicit directive. And certainly to a large extent organisations are engaged in explicitly creating self-images, sets of rules, self-descriptions in e.g. management, administration and marketing. Turning to the organisational collage it is not very difficult to identify these explicit references in the organisation to the paradigmatic set it coined for itself. Parts of this set may be imported like the rules for book keeping, controlling and compliance. Other part of the set may be generated internally like visions, mission statements and self-descriptions in advertising and sales.

However, there is a flip side to the explicit reference. There is something implicit which serves the same purpose. It will not be difficult to recall an example where the exception from the explicit rule or deviation is shared as being the implicit rule. This is very disturbing thing for the outsider of the organisation serving as a specific indicator along the distinctions from membership and not-membership, not knowing. Referring to the explicit gives away the outsider, the external or the sport spoil.

Observing the latent has always been the ultimate challenge for social sciences (Luhmann, 1991). Yet, referring to the concept of culture or the concept of values did only shift the problem. How do I observe culture, how do I observe values? Observing organisations as action systems, like in action research, improves the approach yet it exposes the observation to the behaviouristic trap sliding down the statistical slope, eventually reducing the organisation to a population with a tendency of funny behaviour.

II. Paradigms

The Italian philosopher Giorgio Agamben, in his 2008 book „Signatura rerum“, closes the loop back to the idea of the paradigm (Agamben 2008). And by doing so he brings forward a comprehensive concept of the so to speak implicit paradigm as the reference-giving example. He draws on the works of Ludwik Fleck, Thomas Kuhn and eventually Michel Foucault. Already with Thomas Kuhn he describes two understanding of the term “paradigm” which is for one the disciplinary matrix of a set of models, methods and

instruments and on the other side the scientific example. The paradigmatic set refers to Ludwik Fleck´s thought collective or thought style which can be observed with in a specific scientific community describing itself as a discipline or a school (Fleck, 1935). And already Fleck indicates the importance of the example, the actual observable action, which makes a difference and gives life to the generic instruction that be derived from the paradigmatic set. Michel Foucault in his "Archeology of Knowledge" goes even further by introducing the distinction between the cognitive and the emotionally corresponding which enlarges the idea of the example and goes explicitly beyond its cognitive aspects. This could be described as the point where Foucault felt urged to stress the distinction to the instrumentalist's perspective of Thomas Kuhn.

Not only lately neurosciences have become very popular in the field of organisational behaviour and project management (Roth, 1994; Becker, 2003). For a good reason it decomposes the mind, refers to the operational closure of the brain and allows for a further, one may say more substantial, reference in the enlightening the Condition Humana. Maya Storch very much brings it to the point when in her Zurich Resource Model she argues that the cognitive and the limbic system need to be in tune to allow for sustainable will (Storch, 2004, 2004). In reference to Foucault this hints to what extend the consonance of emotion and cognition become a discriminator for the connectability of a paradigm as such.

Giorgio Agamben returns to the reference-giving example without taking sides. He stresses the importance of the paradigm as the reference-giving example and highlights its extraordinary function to conclude from the specific to the specific which is neither deductive nor inductive in its turn. Similar to style and fashion or with a school of painting it is rather difficult to give and follow inductive or deductive instructions to identify e.g. an expressionist painter or a ladylike behaviour. It is rather that the example speaks for itself. It makes the "family" recognisable. It's a little bit like "If you know one, you know them all". The implications of this can be revisited at Pierre Bourdieu who beautifully describes how powerful this recognition becomes for the discrimination and inner structure of society (Bourdieu, 1979). It is the habitus that makes the difference. We may want to come back on this idea later.

Equipped with Agamben's idea of the paradigm being the reference-giving example the analysis of the organisational collage gains a new quality. It is worth investigating. If there are reference-giving examples in the organisation they will be found in the narrative, explanations, practices being show-cases in, of and for the organisation. The paradigm becomes a paradigm by fulfilling its function of giving reference, enabling the organisation to select out of the realm of possibilities the actual texture of development.

For the moment, for the snap-shot, the paradigm as reference-giving example explains the present yet it does not explain the governance of the course of this development. Imitating the example over and over again should rather, in a very conservative fashion, bring about the very same, over and over again. How can we add a dynamic or innovative spin to the idea of the paradigm? How can an organisation be innovative despite the conservative mechanisms of paradigmatic re-production and autopoiesis? The answer to these questions may lay in the concept of memetics.

III. Memetics

The debate on memetics peeked just after the turn of the millennium (Blackmore, 1999; Becker, 2003). The idea was to identify the meme as an equivalent to the gene being a core piece of cultural reproduction (Becker, 2003). The debate on means unfortunately stranded somewhere in-between social sciences, psychology and neurosciences. However, memetics brought about several ideas and concepts which look very attractive out of the perspective of a paradigmatic exploration of the organisation. Especially three ideas taken from memetics shall be revisited in the following: cultural evolution, meme-complexes, and spreading.

The memetic idea of cultural evolution is very close to the systems perspective on social systems (Becker, 2003). Operational closure requires active reproduction. The organisation

as a social system is a volatile entity which requires an operational continuity to acquire a state of homeostasis, of stability in a sensitive equilibrium. Looking from the outside and referring to the operational level, this looks very much like order from noise (Von Foerster, 2003). Yet active reproduction in operational closure opens up the powerful evolutionary development. It is the very mechanism of evolution that comes with this requirement for active reproduction. In each reproduction lays the possibility of variation. Variation is either in or out of scope of the reproductive useful and thus requires active selection to grant reproduction. Successful selection leads to stabilisation and the cycle starts over again with the next variation bound reproduction activity. In the cultural context of memetics the meme as such is reproduced and selected on the ground of its contribution to the effectiveness for its host's viability. For example civilised greeting may be regarded as a meme. By culturally reproducing this meme, human encounter or better the variety of human encounter is attracted to non-violent behaviour. This improves the situation of the participating people. And it is an act of confirmation. It reproduces the very embedding civilised culture which allows the person to select a civilised greeting as a non-violent act of encounter.

Shaking hands does not make a culture or an organisation. Yet a single gene doesn't make an organism. Memetics, and this is the second idea on the consideration, suggests the concept of a meme-complex or in short a memeplex (Backmore, 2002). A meme-complex can be seen as a set of mutually reinforcing memes. This is a clear link to a systems perspective on social system and close to the concept of culture. It's not the single act or the single action that makes a culture. It is the mutual reinforcing reference of these different actions that allow for the operational closure of the social system and by doing so allowing for the emergence that distinguishes the whole from its parts.

Coming back to the paradigmatic exploration of organisations the paradigm is the reference-giving example can be conceptualised as a meme and by doing so links to the third strong concept taken from memetics which is the spreading. The spreading of memes is based on imitation. Imitation is the active reproduction of the meme. Active reproduction within an operationally closed context like a meme-complex allows for the emergence of a social system. And although memetic reproduction is not very likely due to low replication accuracy and high mutation rate the mutual reinforcement within the emergence of the social system possibly described as the meme-complex allows order from noise and what Niklas Luhmann calls the unlikely possibility of the social system (Luhmann, 1984).

IV. Organisational learning and change

The paradigm being the reference-giving example seems to be bound to the very evolutionary dynamics brought forward in memetics. The example is imitated and by doing so reinforced and reproduced and continued towards an existence that allows for stability. So analysing the organisational collage by exploring memetic paradigms opens the door to understanding the evolutionary development of the organisation. However, does this mean that organisations are drifting in there contexts, evolving like species do? Well, yes and no. they are robust and sensitive at the same time. Evolution is possible and intervention as well (Willke, 1994). Governance and management are possible yet, in a less grand manner than some of the protagonists wish for.

The approach of memetic paradigms allows for a generic perspective on organisational practice. At the core of the organisation we find the imitated reference-giving example. This links to the notion of learning, and especially to the notion of model learning (Bandura, 1963, 1977). Model learning, learning from examples lays at the very heart of any concept of socialisation may it be primary or secondary socialisation, may it the inclusion of the growing child into society or the integration of the new employee into the organisation. In this perspective the integration of a single person into a social system may just be seen as a special case or a litmus test for the concept of memetic paradigms. Yet it allows to pinpoint what it actually is that needs to be

learnt to be integrated into the and that actually makes the organisational practice as such.

Imitating the reference-giving example puts a conservative mechanism at the very heart of social constructivism. By imitation you only learn what is already there and through the imitation you reproduce and confirm the reference-giving example. This is not only true for individual learning; this applies as well to organisational learning. Nonaka and Takeushi put the SECI-cycle at the very heart of organisational learning. Socialisation, externalisation, combination, internalisation, this is the organisational learning cycle and the most important mechanism for any kind of organisational knowledge management (Nonaka/Takeushi, 1995). The value of knowledge lays in its application. And this links back to a generic perspective on organisational practice.

Governance is an organisational practice. The manager is not a mechanic. Managerial deeds cannot be separated from the organisation. It is a second order re-entry, as von Foerster would put it (Foerster, 1993). This has two major implications on management. First, management is as conservative as any organisational practice. Management is a mean-plex, a set of different reference-giving examples of what has been established under the name of management (Wittgenstein, 1953). If a manager wants to be regarded as a manager in that very organisation reproducing the reference-giving examples becomes a must. Any other behaviour will be organisationally rejected. And so will the manager in focus.

Second, management is possible. There are variations and changes possible in the imitation of reference-giving example, which are not rejected. This may be without further implications. And this is the likely case contributing to a robust organisation. However, in its loose coupling the organisation is also sensitive for minimal changes of initial conditions, as it is known from chaos theory and the so called butterfly effect (Lorenz, 1963). Clapping its wings a butterfly at the Amazonas may cause a tornado in Texas.

Analysing the organisational collage of memetic paradigms has most prominently consequences for management education and organisational change. It is the set of reference-giving examples a manager needs to learn to become a manager. It is not only the explicit managerial paradigm, the models, methods, and instruments, which may be an important external reference for any kind of organisational practice. It is most of all the reference-giving examples that make the habitus that ought to be learnt in order to become a manager. And in the way that you may say it is learning on the job, the source of those reference-giving examples is the implicit reference within the organisational collage (Bourdieu, 1979). It is learning by doing. And as long as this does not go hand in hand with a distinct capacity for reflexion, this learning will be conservative and so will be the individual career path.

Organisational change is possible. Yet organisational change is limited to the possibilities carried forward in the organisational collage. Organisational change thus operates in the delta between the actual practice and the possible practice as reflected in the organisational collage (next Practice). Organisational change beyond that realm of the very organisational possibilities is not possible. For any intelligent change manager reading and understanding the organisational collage determines a path of improvement, development and even innovation. This is where best practice based consulting suffers the most. If the organisational collage does not carry this specific best practice as a possible next practice it will not be. Change in this sense can be seen as moving the next possible practice and by doing so changing the actual practice and accordingly the realm of possibilities which allows for the next move towards the next possible practice. Organisational change conceptualised on this basis may not chose the directissima, the straight line up to the top of the mountain, it will allow for the feasible route. Acknowledging this still puts a challenge to mainstream management. The future lies with the alternatives.

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Economic Growth as Grand Narrative: Storytelling in Economics

By Esa Mangeloja, Teppo Sintonen & Tommi Auvinen

" *There are only two or three human stories, and they go on repeating themselves as fiercely as if they had never happened before...*" Willa Cather, from "O Pioneers!"

"Yes, I do think we are simply the tellers of fables, but is that not wonderful?"
Ariel Rubinstein (2006)

Economics has theoretically and methodologically been closer to natural sciences than humanistic sciences since it has relied more on mathematical and quantitative footing than qualitative basis. Narrative turn, which directed attention to language, discourse and mediation of meanings, has taken place in several fields of research over the last decades starting from linguistics, followed by humanistic and social sciences. Through these fields narrative research penetrated also to business and organization studies. However, in early 1990's narrative turn emerged also in economics, but it has remained mainly in the margins of economics. Early signals of incipient narrative approach were such as the analysis of rhetoric persuasion in economic theory and the economics of happiness. Some acknowledged economists like Rubinstein, McCloskey & Nelson agree with the philosophy of narrative paradigm and criticize prevailing routines of economics. Indeed, narrative approach turns the attention to social and human aspects of economic action, and the traditional causal models in economics could benefit from narrative approach. The result would enrich prevailing mainstream research which has so far being stuck in positivist tradition. By this paper we try to expedite narrative turn in economics.

In our previous paper (sc'MOI 2010) we presented some examples of how narrative paradigm is sneaking into economics. In this paper we continue the process. We focus on one of the most focal conceptions for economics: Economic growth. We chose five classics or fundamental textbooks in economics for our data and looked how economic growth was discussed in them. As a preliminary observation, we found that economic growth was considered as a grand narrative. Its' function is to lay a foundation for several ideological assumptions in economics. In outlining this grand narrative, we identified five different discursive frames representing views and methods for understanding economic growth: (1) History (2) Theology (3) Pure economics (4) Physics (natural science rhetoric) and (5) Sociology.

Keywords: Narrative turn, economics, story, grand narrative, economic growth.

Introduction

> *Our tendency to perceive—to impose—narrativity and causality are symptoms of the same disease—dimension reduction. Moreover, like causality, narrativity has a chronological dimension and leads to the perception of the flow of time. Causality makes time flow in a single direction, and so does narrativity. Nassim N. Taleb (2007)*

The future development of our already complex societies is difficult to foresee, but it has also proven to be challenging to understand phenomena even retrospective with mathematical and natural scientific methodology. Traditional positivist tradition lacks its explanatory power to make sense of past complex turns in the world (McCloskey 1998), but nevertheless the formulated models are still often used both in retrospective and in prospective sense making (cf. also Fisher 1985; Weick & Browning 1986). The "mainstream" avenues of economics and business administration refuses to recognize the complexity and incalculable mode of the world in spite of impossibility of rational decision making process, albeit e.g. economists' forecasts about long-term rates are found to indicate merely "rationality of naïve forecasts" (Reichenstein 2006).

The concept of rationality is essential in various areas of human science, also in economics. Rational and mechanistic conception of human rationality has prevailed for a long time, but the elements of human rationality are more than optimal constitution of formulas and calculus and more holistic approach is needed. While calculus may "function" as cognitive actors in human rationality, emotions provide egocentric meaning for our experiences (cf. e.g. Saariluoma 2005). Narrative paradigm proposes a way of interpreting and assessing stories by linking values and action (Boyce 1995, 108) hence it is actually narrative that is more comprehensive to understand human rationality.

Narrative paradigm sees human beings as storytellers. Paradigmatic mode of human decision-making and communication is "good reasons". Rationality is determined by the nature of persons as narrative beings. Human being, *homo narrans*, has an inherent awareness of narrative probability. Within testing the coherence and fidelity of experiences human being constitutes facts and what counts as reality. (Fisher 1985.) In this paper, we discuss about various implications which narrative analysis and conception of narrative rationality bring to contemporary economic scrutiny.

The emergence of narrative paradigm

Narrative research has become more and more common in several fields of science over the last decades. Primarily in linguistic, followed by human and social sciences, narrative research pervaded to business and organization studies. The emergence of narrative turn took place in business and organization studies more than two decades ago but breakthrough took place during 1990's. (Barry & Elmes 1997; Czarniawska 1995, 1997; Boje 2001; Fisher 1985.) Nowadays it even seems as if all social researchers are doing narrative research in one way or another (Andrews et al. 2008). We argue that narrative paradigm is emerging widely among social sciences, and namely in economics. We can see signals/evidence that indicates the emergence of narrative turn, e.g. the analysis of rhetoric persuasion in economic theory and the economics of happiness.

The emergence of the narrative turn lies the linguistic turn, which has its background in philosophy (see Rorty [1967] 1992; Fisher 1985). Generally, philosophers have been interested in the problems of language and understanding its role in human life and existence for a long time. The debates have related to ontological questions e.g. what is the relation between language and reality (whatever latter is?). These debates have

reverberated in organization studies. Organization reality has come under consideration from the linguistic and discursive point of view. (Grant, Keenoy & Oswick 1997.) Stories as discursive entities, in whatever situations they appear in organization, also participate substantially in the formation of organizational reality (Fisher 1985).

The similar change of paradigm is seen in theology, especially in the Bible exegetics. In Bible exegetics the historical-critical paradigm has been ruling for a century, but nowadays it is replaced by narrative analysis, which takes into account the narrative nature of most Biblical texts (e.g. Warner 1990). The focus is not any more on technical details of writers or texts, but on the final text itself and the rhetorical aspects of the narrative process which is inherited in all Biblical texts.

Fisher (1994, 21-22) argues that text considered as scientific discourse is symbolically and strategically composed to gain adherence of particular audience throughout historical and situational context. It appeals rather reasonable rather than rigorously empirical or logical according to positivist precepts. Scientific discursive practices are rhetorical – whether target group consists of specialized scientists or public audience – since the desire of text is to gain adherence by persuasive symbols, e.g. charts, pictures, metaphors and well-formed arguments. (Fisher 1994, 21-22.)

The logic of narrative paradigm is narrative rationality. According to Fisher (1994, 30) narrative rationality is

"[D]etermined by the nature of persons as narrative beings – their awareness of *narrative coherence*, whether a story "hangs together", and their constant habit of testing *narrative fidelity*, whether or not the stories they experience ring true with the stories they know to be true in their lives. The world as we know it is a set of stories that must be chosen in order for us to live life in a process of continual re-creation. , which presupposes a world constituted by the nature of human beings as *homo narrans* and the stories they tell in all kind of discourse:

> All discourse is presented by a fallible human being and is an interpretation of some aspect of the world occurring in time and shaped by history, culture and character. Discourse rarely, if ever, presents an uncontested truth […] Moreover, they [declarations] are made seriously as interpretation of the way the world is, as truths that should be believed and acted upon. (Fisher 1994, 23.)

Human beings have a tendency for valuing and reasoning. Narrative rationality includes tests of values and "reasons". Two major considerations of narrative rationality are coherence and fidelity. Coherence has three salient aspects, that is argumentative/structural, material and characteriological coherence. *Structural coherence* seems somehow irrational since it is fashionable to celebrate fragmentation and discontinuity. Regardless most declarations of incoherence or inconsistency are made coherently and consistently. The absent of the possibility of coherence doesn't seem to affect on human tendency to longing for coherence. *Material coherence* refers to comparison of present story with stories told in other relevant discourses. The perceived "truth" (and factual distortions) about a given matter is a result of juxtaposition. There is no story that is not embedded in other stories. Since values inform "reasons" it is indispensable to weight values in discourse to determine their worthiness as a basis of belief and action.

Epistemology of stories: Impressions that Grand Narratives of Economics Convey

> *Benedetto Crose, for instance, held that "knowledge has two forms: it is either intuitive knowledge or logical knowledge; knowledge obtained*

> *through the imagination or knowledge obtained through the intellect; knowledge of the individual or knowledge of the universal; of individual things or of the relations between them: it is, in fact, productive either of images or of concepts." (Fisher 1985, 83)*

Our aim is to consider certain narratives which are sedimented into the curriculum of economics as grand narratives. We follow the ideas presented by Lyotard (1985) and Boje (2001). Lyotard (1985) has defined grand narrative as a metanarrative which aims to legitimate predominant and hegemonic conceptions and knowledge. Furthermore, they make the ideas to appear as taken-for-granted and self-evident, and tries to marginalize other competing ideas (see also Boje 2001). Boje (2001) has listed ten examples of grand narratives, such as logical positivism, German idealism, critical enlightenment, Marxism and post-industrial capitalism.

In addition to grand narratives, there also exist other kind of stories which are more local (Boje 2001 cf. Syrjälä & Takala & Sintonen 2009). Both types of narratives/stories form an intertextual field and their relation is dynamic. Being dynamic means that each narrative/story is a part of intertextual system and every narrative/story refers to other narratives/stories For Boje (2001) this dynamic relationship is the key to understand and recognize how grand narratives attain their hegemony on the one side, and how local stories (microstoria, as Boje also calls them) can even resist grand narratives on the other side.

Narrative is a powerful tool for illustrating the main issues of science and various facts. Nevertheless, narrative can also be misused by supporting some alternative theories, which are in need for additional validity. One famous example is the recapitulation theory, developed by Ernst Haeckel (1834-1919), who claimed that an individual organism's biological development, or ontogeny, parallels and summarizes its species' entire evolutionary development. His beautiful drawings of various animal and human embryos were hugely popular and they are still used in school books, while they are a long ago proved false (Richardson M.K., Hanken, J., & Goonerathe ML. et al., 1997). This shows the power of a good narrative.

We suggest that rationality in economics, economic growth and economics of happiness can also be understood as grand narratives which are embedded in the discipline of economics. All three narratives have gained a hegemonic position in economics and their self-evident power is not often contested. They fulfill the criteria of grand narrative by being metanarratives which control the manner how people understand economy, and they legitimate certain world views and knowledge. They guide us to believe that the growth of economy, at least in western countries, is not only necessary but also eternal prospect, that we all become more happy as we become more rich, and that all of this is possible to reach by rational means. In this paper we characterize and analyze these narratives, and try to illustrate some limitations, shortcomings and pitfalls they have. We are especially interested in the dynamics between the narratives and local stories, and how local stories can resist/deconstruct the 'truths' that narratives offer.

When assuming that grand narratives define and legitimate knowledge, we need to look at some epistemological points of narratives. We are asking what kind of knowledge do narratives convey? Grand narratives in economics, were they that economist write in journals or scientist present in academic conference or journalists write in magazines have functions similar to those of narratives in general: teaching/learning, advising, delivering values, directing of actions etc. (see e.g. McCloskey; Fisher 1994; Sintonen & Auvinen 2008). These functions are also

embedded in the three grand narratives in economics. They teach us to conceive economy issues certain manner, tell us what is valuable and make us striving for certain things.

The capability of grand narratives to define and legitimate knowledge depends also on relation between narrative and its listener/audience. Different types of language usage have different manners for influencing. Lyotard (1985) argues that narratives consider broader area of knowledge than academic or scientific knowledge. The latter focuses usually on denotative clauses, which depict the state of affairs or phenomenon, and they can be proved true or false. Narrative knowledge, instead, consists also of issues which say something about what is right or wrong, equity and fairness (ethical utterances), beauty and gracefulness (aesthetic utterances), or they demand that people to do something (prescriptive utterances). (Lyotard 1985; Fisher 1985; Cohn 2006.) Thus stories convey a wide body of knowledge which can have an influence on the way how we conceive our world and life. This is also the case in the context of economics and its grand narratives.

The grand narratives of economics define the validity, eligibility and adequateness of the knowledge mediated by them, also in cases without a particular claim to truth. Knowledge that grand narratives convey becomes assessed in relation to collective conceptions of ethics, models of action and ideas about reality, whether a matter of evaluative, inciting, encouraging or descriptive ways of language usage.

Grand narratives interpolate also the narrator and the listeners in to the social order, which in this case is the world view in economics. Narratives are often institutionalized in such a way that only privileged actors have the right, duty, responsibility or power to recount stories in a certain place and time. This position may be based on age, gender, social rank or occupational group. (Lyotard 1985.) In the field of economics this position is usually imposed to political leaders, highly ranked experts and top management.

Spreading of narrative paradigm to Economics

Rhetoric is commonly thought being essential part in political context. Nevertheless, social science, including economics and business administration, can also been seen as profoundly rhetorical in its basic nature. They use typical types of argumentation, goal setting and language, in order to gain more acceptance and public confidence in society.

Narrative paradigm is spreading into several fields of science, for example to modern theology and bible exegetics. Traditional historical-critique paradigm is increasingly replaced by narrative exegetics, focusing on the narrative properties of the text. Similarly, we see some early signs of narrative paradigm finding its way into economics as well. In the following, we present some examples of how narrative paradigm is slowly but irrevocably sneaking into economic science and scrutiny. Economic theory includes famous concepts like invisible hand or economic agents as walking calculators, which have been interpreted various alternative ways, fitting easily into the appropriate context. The original ideas of Adam Smith and other scholars have been living their own life during the decades.

In the following we present some examples of counter arguments which are recently included into the context of economic science. Space of contrasting arguments shows that there exist alternatives to orthodox economics and that economics has been able to melt contradictory ideas into one corpus.

Economic scrutiny and literary analysis have actually pretty much in common. Although the word "economic model" sounds more scientific than "fable" or "fairy tale" they have several similarities. A fable

and a model both draw a parallel to a situation in real life, identifying a number of themes and elucidates them. Both are only loosely connected to reality, have a limited scope and have been stripped of most of their real-life characteristics, but something important remains. Model and fables are maybe unrealistic and simplistic, but that is also their advantage. Being something between fantasy and reality, they are free of extraneous details and annoying diversions. If we understand "culture" as an accepted collection of ideas and conventions that influence the way people think and behave, we can conclude that as in the case of a good fable, a good model can have an enormous influence on the real world, not by providing advice or by predicting the future, but rather by influencing culture (Rubinstein 2006).

One of the most central issue in modern macroeconomics is economic growth. Growth is seen undisputable goal of all economic planning. Nevertheless, no particular emphasis is given to the essential basic question: Why economic growth is so important? And additionally: What kind of a society is seen as an ideal goal? Nelson argues that the emphasis on economic growth has become a secular religion, with all the rituals, symbols and properties commonly found in religious circles (Nelson 2001). Modern economics implicitly proposes a worldview in which material well-being is the most essential factor for human well-being. It also follows, that most problems in modern societies could be solved if economic growth would strongly continue and bring continuing material wealth for citizens. The major maladies of societies, crime, wars, terrorism and sicknesses, all derive from poverty. If material resources would be infinite, there would not be any problems within humanity. Continuing economic growth would bring “heaven on earth” (Nelson 1991). This shows that the modern economics and also the modern business firm are shaped not only by their formal systems, but also by the contents of their belief systems.

The big problem nowadays in the religion of economic progress is that the “heaven” is befouled and demolished. Well functioning religion requires hope, aim and the ideal of perfection. This is also the aim of heaven as seen in the Christian religion. We have believed that continuing economic growth would bring ultimately “heaven on earth”. But now we understand, firstly, that continuing economic progress cannot continue forever, and secondly, that the economic progress would not bring predicted positive results. There disappointments are due to environmental problems, energy shortages, and production constrains, namely limited and scarce resources, but even more importantly, because of human nature. The disappointment is similar as with socialism. Human nature seems not being fully altruistic, but rather self-indulgent, self-seeking and egocentric. Therefore the social problems, poverty and violence will continue. Material well-being will not bring happiness as expected earlier. Even if material richness would be totally equal divided, it will not solve the problems, if the basic human nature (which is egoistic) would not be altered. Our hope and future in the religion of economic progress seems to be ruined!

Actually the whole contemporary economic science is built on juxtaposition. Macroeconomics, as we now know it, did not even exist before M. Keynes. The reason, why economics is divided into two separate fractions, is that micro- and macroeconomic have so different theory, concepts and tools, that they do not share a common scientific ground. For example, consumption behavior is analyzed both in microeconomics and in macroeconomic, but both use their own theoretical framework. Nevertheless, as both fractions are seen useful and essential to modern science, they exist in parallel. This is one rare example of

a situation, where two paradigms can exist and survive side by side.

Lears (2003) has noted interesting change in the western view of human dream. It is also connected to theological questions. The traditional ideal Protestant model is a self-made man, who is hardworking and disciplined. This self-made man believes that the success comes through careful cultivation of Christian virtues in cooperation with a Providential plan. This is the traditional "from rags to riches" type of a man. He believes into a coherent universe where earthly rewards match merits. But this ideal hero has recently been replaced by a new kind of ideal model, a "gambling man" with a more reckless alter ego. This speculative confidence hero prefers risky ventures in real estate and a more fluid, mobile democracy. He lives in a culture of change, with grace as a kind of spiritual luck, a free gift from God. He waits for grace and fate showering down with an unearthed blessings. This gambling man believes he is a chosen one, he has a right to limitless blessings, which he can own without any limit. He just has to believe into glorious bright future. Only his imagination limits his potential success.

Another interesting topic is the emergence of debt in the western societies. Traditional Puritan view has condemned the debt as meaning de facto slavery to the greedy borrowers. As St. Paul said: "Owe no man anything" Romans.13:8. But contemporary narrative of modern consumers thinks that debt is a blessing, enabling a much higher level of well-being, damping the consumption fluctuation during both the life-cycles and business cycles.

Economic Growth as a narrative

Economists have always been fascinated by the theory of economic growth. Nowadays, economic growth is probably the most important single issue inside the contemporary macroeconomics. We have used a selection of most respected basic economic textbooks on economic growth to gain insight into the narrative properties of economic reasoning. We are using a concept of "frame" (?), as referring to a wider set of concepts that capture the essence of research methods and philosophical paradigms of practical scientific scrutiny. We derived 5 different frames altogether, named as history, theology, pure economics, physics and sociology, each representing different views and methods for understanding economic concepts.

Sörensen&Whitta-Jacobsen states that the most important question in economics is "what creates growth?" (Sörensen & Whitta-Jacobsen, p. 31). Similarly, also Barro & Sala-i-Martin notes that economic growth is the part of macroeconomics that really matters. (Barro&Sala-i-Martin,p.6).Barro&Sala-i- Martin notes that even small differences in growth rates have a dramatic consequences when cumulated over 40 years. If we can learn about government policy options that have even small effects on long-term growth rates, we can contribute much more to improvements in standards of living than has been provided by the entire history of mactoeconomic analysis of countercyclical policy and fine-tuning (Barro&Sala -i-Martin, p. 6).

History Keywords:poverty, technological development, teleologia, historismi, convergence to economic well-being

The first frame tries to put the economical phenomenon into historical context. Typically the history is seen in the basic economic textbooks as a timeline, starting from the era of poverty and showing long-term trend of slow increase as economic growth has bring well-being and progress into human existence. Human history is seen as a continuing travel towards increasing material well-being, and that has been rapidly increasing during the industrial revolution, which started an

exponential increase in economic growth and technological progress. But economic growth has been only a recent phenomenon, most of human history there was no very great change in the standard of life of the average man living in the civilized centres of the earth. In Weil p.20 there is interesting picture comparing the 10th century Chinese ships and Columbus's Santa Maria, illustrating the high level of well-being and technology in China in 10th century (Weil 20xx, p.20). China is the most dramatic story of relative economic decline.

Scientific interest to the concept of economic growth in not a new one, but it has a long glorious history behind it. As early as 1798 Thomas Malthus wrote a lot on economic growth and predicted that output growth would be far outstripped by population growth (leading to an famous notion of economics as the dismal science).

Basic economic text book by Begg begins its economic growth section by giving amazing facts about the economic development during the last century, by noting that "during 1870-2006 real GDP grew 11-fold and real income per person more than 5-fold. On average, we are richer than our grandparents, but less rich than our grandchildren will be" (Begg, p. 578). That is a beautiful narrative of our economic timeline and it even includes a brave forecast for the next decades. From where this courageous positive prophecy gets its validity? It proves that there is a progressive ideology (maybe we could even call it a religion) behind the concept of economic growth.

One popular method for legitimating the current policy is to show the present situation in brighter light compared to previous times. In Weil, economic growth is legitimized by showing pictures of a typical Indian family with their possessions (a mattress, some basic cooking equipment, one bicycle, etc.) and a typical English family with their possessions (a huge amount of all kinds of modern household equipments, two cars, luxurious furniture, etc.). After seeing those pictures, it is hard to argue against the blessings of economic growth. (Weil, p. 4).

Economic growth has been a quite recent phenomenon. Weil (p. 18) notes that standards of living were roughly equivalent in Rome in the 1st century AD, the Arab caliphates in the 10th, China in the 11th, India in the 17th and Europe at the beginning of the 18th century. The differences in standards of living between the richest and poorest parts of the world were pretty small. Large changes in countries rankings in well-fare are also possible. For example the richest colony in 1790 was Haiti, which is now one of the poorest countries in the world. Also Chinese economy stagnated.

Theology Key words: why?, original sin - poverty, heaven on earth - continuing economic growth, priesthood- economists.

In economic science textbooks, not much has been revealed the reasons to the centrality of economic growth as a research agenda. The starting point is usually the economic dilemma between infinite economic needs and material scarcity. That dilemma economic growth tries to solve (Weil p. 508). Although it is admitted that higher economic growth will not necessarily make people happier, it still makes us happier than we would be if there were no growth (Weil, p. 509). By using the "theological" frame, we try to emphasize that every agenda must have some kind of aim or target which justifies the actions supported. Modern economic growth literature has also a hidden agenda, which gives answer to the essential basic question, "why?". Why economic growth is so important? Why more than half of modern macroeconomics is devoted into the questions regarding economic growth? If economic growth continues and expands, what kind of society is our aim? Where are we heading with all of that growth policy? Surprisingly few answers are given in economic literature. Robers Nelson is one

of the few who has given answers. According to Nelson 2001, economic science has replaced the traditional christian religion, using its main notions and concepts for aiming into more materially wealthier society. In this rhetoric, sin is replaced by poverty, which is the basic sin and the basic problem humans are facing in this world. This is the "economic scarcity" problem.

Few text books discuss the final target of economic growth, but Weil reveals that John M. Keynes concluded in 1930 (in his essay "economic possibilities for our grandchildren") that with continuing economic growth humanity would be within sight of solving what he called the economic problem of scarcity. With another century of growth, Keynes forecast, the central problem facing an individual would shift from how to acquire enough goods and services to how to meaningfully enjoy his abundant free time. Weil admits that Keynes's prediction is terribly wrong. The boom in leisure that he forecast has failed to come about. (Weil, 508). Even in the richest countries of the world, the economic problem of scarcity seems no closer to having been solved than during Keynes's time.

Pure Economics

The frame we call "pure economics" is the conventional type of traditional economic scrutiny. It analyzes the concepts like market and demand. Its worldview is based on the notion of economic agents as rational actors. The main scholar is Adam Smith. Pure economic science is based on the world view where rationality is assumed state of nature. This frame includes all the material usually considered as economic. Maybe some researchers think that this should be the only "frame" among economic science. Or maybe they believe that indeed is the case(?), but this our paper argues that is not the case. Contemporary economic science includes various methods and implicit philosophical notions which are spreading to the wider area than just among the frame of "pure economics".

Even Begg admits that more GDP does not guarantee more happiness (Begg, 579), as there are several omissions, like leisure and many externalities (pollution, congestion....). Begg also admits that there is no any presumption that we should want to maximize the growth of measured GNP (Begg, 594). But after admitting that, the frame "pure economics" enters immediately into text stating that sociaty should undertake activities up to the point at which the net marginal benefit of the goods produced equals the marginal costs imposed on society. And Begg gets support from common sense, by stating that "this is the most sensible way in which to approach the problem (Begg. 594).

Physics Key words: measurement, greek letters

Since the days of prof. Paul Samuelsson, Economics has been trying to imitate natural sciences. This is apparent in the desire to measure and model economic phenomenon by using formal mathematical language and modeling. As McCloskey has argued, this has been done intentionally, to gain more respect for economic science and to support the image of trustworthiness. Economics is seen as exact and formal science. Much less informative and logical is Sörensen &Whitta-Jacobsen, which just states that "we are interested in growth, not as an end in itself, but because the way a country can reach a higher level of income is through a process of growth". (Sörensen &Whitta-Jacobsen, p. 29). So, is the higher level of income an end in itself? The whole sentence is at least a little bit contradictory.

Sociology Key words: happiness

Economics is *de facto* social science. Therefore, it analyses a wide array of problems connected to human societies. One of the examples of economic science increasingly analyzing sociological themes is the emergence of "economics of

happiness". That can be seen as a return to roots of traditional economic analysis. Economic policy affects well-being of the whole society.

Economics has usually been solely concerned with numerical variables. Nevertheless, we have previously seen a major interest arising concerning other dimensions of human well-being. This has been due to interesting phenomenon called "paradox of happiness". Especially Layard and Easterlin have popularized the concept, which relates to empirically noted phenomenon that the average level of happiness has not increased in western countries during the last century. Nevertheless, at the same time the economic growth has been huge. Why the happiness has not increased, while everyone is wealthier than never before? We see from large survey data (World Value Survey etc.) that while people in rich countries may be somewhat happier that in poor countries, increasing economic well-being can not bring any additional happiness. If so, why we desperately continue to pursue material wealth and why economic growth matters anymore? In economic language, marginal utility of wealth seems to be close to zero. In addition, citizens in higher income groups are slightly happier than poorer people, but not much. Fortune 500 people are on average not significantly happier than ordinary citizens. If so, why gambling and lotteries are still so popular?

It is not axiomatic that GNP (or GDP/GNI) should be the most important macroeconomic variable. If the end aim of the public economic policy is to make society better for its citizens, the main variable could as well be happiness. Modern statistical methods allow wide survey analyses, which could gather information on the happiness levels of the citizens. We could even argue, that happiness (as stated in self-defined surveys) is more obvious economic policy variable than GNP, which only indirectly measure the well-being of the society. Nevertheless, defining abstract concept like "happiness" is difficult and its usability in mathematical formulas is not robust. Therefore, for practical purposes, GNP remains the main indicator of societal well-being.

In our contemporary literary story box and context of archetypes, the narratives of "from rags to riches" types of economic success and "American dream" remain strong and attractive. This is also an example of simple homo economicus being replaced by homo narrans. Richness, fortune and fame remain the basic themes of modern adventure literacy and common consciousness. Economics of happiness is an important move from materialistic and formular economics to a wider and a more deeper worldview, where economic aspects of human behavior merge into the themes of social science.

There seems to be a consensus on the idea, that happiness studies suggest a welcome shift of focus from purely materialistic measures to a broader set of values. The importance of social relations is highlighted by this literature while the role of consumption is downplayed (Fleurbaey 2009, 1056). The findings of contemporary economic happiness studies are well summarized in several studies (see f.e. Diener 2000, Frey & Stutzer 2002, Kahneman & Krueger 2006, Layard 2005, Oswald 1997). Much of the literature in happiness studies seeks to understand the determinants of happiness. Nevertheless, a particular difficulty that pervades many studies is that cross-section analysis tracks correlates of happiness but the direction of causation is not always clear (Fleurbaey 2009, 1057).

Weil also discusses whether economic growth brings more happiness. The effect of income on happiness is complex. People in poor countries generally report themselves to be less happy than people in wealthy countries. At least, economic growth allows people to stay ahead of their consumption benchmarks. Thus, although growth will not make us as happy as we expect it to, it will

still make us happier than we would be if there were no growth (Weil, p. 510).

Conclusions

In this paper, we have given some examples of narrative content inside economic science which have been mainly neglected in the past. We suppose, that in the future analysis, more emphasis should be given to the narrative aspects of economic theory and economic discussion, as it is impossible to analyze and gain relevant results from human behavior solely by applying mathematical or econometrical tools. The main problem is that the economic theory resides in time- and money dimensions. Relevant analysis requires that we are able to give sufficiently answers to two basic questions: "What is time?" and "What is money?" So far philosophers and narratologists (ricoeur) have pondered the question of time and economists money separately.

According to the most common definition, money is anything that is generally accepted as payment for goods and services and repayment of debts. The notion "generally accepted" reveals that the value of money requires trust and belief on the future value of money. Money has no intrinsic value per se, but its value depends on the trust assigned by other citizens. People usually want more money to "be free", meaning that they assume that more money would give them more freedom from work and from every-day responsibilities. But there exists a controversial situation, where people assume that more money would give more freedom, when in the other hand money essentially means more interdependence amongst the other people and on the well-functioning society.

Another dilemma exists between the short versus long term effects of economic policy. As Nelson has suggested, to give economic growth narrative a more trustful base, short-term costs are neglected and assumed to be zero in the long term. Otherwise the end results of the long-term analysis would not be so unanimous.

One more interesting dilemma is found in macroeconomic theory between the private consumption and private savings. Private consumption (C in the basic macroeconomic formula of aggregate demand: Y=C+I+G) is seen as the main driving force in economic growth as it is a direct addition to aggregate demand of national economy. Therefore, all increases of C are seen as positive inputs into economic growth. On the other hand, increase of private consumption has lead into debt problems, speculative bubbles and widened economic fluctuations. From the perspective of individual citizen, private saving is essential for future well-being, without savings there would be no investments into housing, transportation etc. Private savings are also essential to enable large investments in the society. So both C and S seem to be beneficial, both for individual and for the society as whole. The contradiction is that in private sector, incomes are either consumed or saved, thus Y= C+S, therefore we can not have both. The income we spend is not saved, and other way around. Seems like C is good for a whole society, but would ruin individual family budgets and lead to bankruptcy. Individuals should save more (to gain safety net), but increasing saving would decrease the economic growth as a whole.

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Appendix: Notes

The concept of Rationality in Economics

The first example is that one of the most essential concept of economics, rationality, is analyzed more carefully nowadays. One of the founding principles in modern Economics is the concept of rationality. Economic agents are assumed to behave as rational subjects.

In a strict sense, in orthodox economics, economic agent is seen basically as a "walking calculator", optimizing every decision using a complete set of perfect information. This simple view of homo economicus is increasingly been replaced by more open-minded notion of economic agents having their own set of rules, which they use as a benchmark in their decision making (McCloskey 1998). According to this mindset, each individual has its own behavioral model, information set and preferences. Individual optimizes his action according to these subjective models and preferences, so rationality, logic and optimality are defined inside this subjective model. The action is seen rational, if it is rational inside the individually set up personal model. As each person forms his own narrative reality, it also creates an individual space of personal rationality.

The same set of information and sociological situation can therefore produce various outputs, depending on the subjective preferences and individual optimization models. Consequently, modern economics can easily, and even inside the concept of rational agents, analyze huge amount of themes, for example drug consumption, terrorism and religious behavior. If the action is coherent *inside* the subjective model, it can be seen as rational behavior, however irrational the action might seem when looked up from *outside* the model. Irrelevant behavior can be seen logical depending on the preference function of the individual. For example, one of the richest man in its time, C.T.Stubb (1860-1931) gave all his wealth away and moved to poverty in China as a Christian missionary. Most contemporary citizens, and for sure the individuals behaving according the basic conceptions of homo economicus, would consider that as lunatic, but if subjective preferences and utility function includes eternal rewards (and the possibility of eternal damnation) the action can be seen as completely logical and understandable.

Materialistic variables vs Environmental variables (clean air, pollution)

The resources of the nature lay final limits to materialistic exploitation of scarce resources. Environmental pollution and global warming will lag economic well-being significantly in the future if environmental questions are not taken more seriously in the future, when societies are coordinated. According to Nelson, environmentalism is also a secular religion. It is also a narrative. Environmental religion has interesting contradictory basic assumptions. It bases its ideology in contemporary natural sciences and into evolution theory regarding the origin of species. Nevertheless, its concern on the state and future of the environment gives clear message that its values are deeply rooted into pre-19th century moral values, into creationist world view in which God has given human race a task to preserve nature, as given in the Bible: "*And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.*"(Gen 2:15). Thus Environmental religion is based on deeply religious world-view where God is non-existing, but nevertheless is believed to given a responsibility to humans. If human race would be seen only as a product of random evolutionary process, there would be no reason to protect anything. Only absolute authority has power to give that kind of directives.

Antenarratives organizational grammar and gödel

By Robin Matthews

Story 1

The concept of organizational grammar (orgrammar) is illustrated by Kafka's story[1] of the Law which I will equate with orgrammar. Kafka's story is an ante narrative. It is a story that cannot stop like the non stopping proof of Gödel's incompleteness theorems[2]. It goes as follows. A man stands in front of a door through which he must pass and behind every door is an endless series of doors through which he must also pass. Each door is guarded by a doorkeeper who demands of the man, that to pass through the doorway, he must ask the right question. Successive doorkeepers are stronger and stronger. So the man cannot barge his way through. The succession of doors and doorkeepers is endless; it does not stop. Let the doors be the set of orgrammars. Let the doorkeepers and the questions remain open to interpretation. The Bardo Thodal story[3], later in the paper, tells a similar story.

Introduction

On the twentieth anniversary of Sc'moi, the Standing Conference on Management and Organizational Inquiry, it is appropriate to begin by inquiring into the scientific contribution of Sc'moi to management and organizational inquiry. Storytelling is probably the central contribution both of Sc'moi and David Boje[4]: Boje's concept of antenarrative is especially important. The paper relates story as part of antenarrative and organizational grammar (orgrammar for short) to Gödel's incompleteness theorems, reflecting one of many scientific contributions of the conference and its founders; multidisciplinarity.

Summary

A rather terse summary of the paper is as follows and the remainder of the paper attempts briefly to clarify it.

Generally orgrammars can be described as organizing principles in that they introduce order into a system and enable us to make sense of it, or impose meaning on it. The most immediate orgrammars relate to the world of experience: a world that includes business and political organizations and institutions, social institutions including communities and families and polyphonic voices at personal level that make up the organization and institutions of the mind. They correspond to different *spheres or planes of Being*. A description of the world of experience is Heidegger's concept of Dasein[5].

Planes or spheres of Being extend beyond Dasein, although they are connected to Dasein: every *sphere of Being* is connected to every other[6]. There is a hierarchy of orgrammars corresponding to different *planes of Being*, with many, often, overlapping orgrammars in each plane. Rather than thinking of hierarchies of orgrammar as suggesting precedence of one *plane of Being* over another, it is more accurate to think of orgrammars as written upon one another, in the manner of a palimpsest[i]: a palimpsest in this context could be thought of as containing the entire set of orgrammars.

Deconstruction is a process of revealing the existence of the *Other* that exists in alternative orgrammars. *Other* used in this way, signifies what is excluded by a particular orgrammar. Every orgrammar is incomplete: a mapping[7] exists between orgrammars and Gödel's axiomatic systems[8].

The mapping is this. Every orgrammar relies on another orgrammar for completion and the process of working towards completion of a grammar is endless: like the non stopping proof of Gödel's theorem, it cannot stop: every orgrammar has an *Other*, evoked by alternative orgrammars. The *Other*, here, is seen as contains what is excluded by a particular orgrammar, and is exposed by an alternative orgrammar, which in turn proceeds, Gödel like to exclude its own *Other* and so on.

In so far as truth is connected to meaning or sense making, every truth is relative to a particular orgrammar[9]. A state that is pre-orgrammar is impossible, but it exists. The state of pre-orgrammar is the source from which creation emerges; the last part of the paper examines this proposition. Rather than constituting a paradox, co-existence of both

[i] A palimpsest happens when texts are written one upon the other, with previous texts partly erased but still visible.

existence and non-existence of orgrammar establishes mystery and recognition of mystery as a scientific principle. Pure stories[10] provide a theatre for mystery: the Bardo Thodal is a story that describes a pre-orgrammar state. Pure stories should be seen as a kind of poetry.

Boje antenarrative and Sc'moi

A question asked here is; where on the spectrum of orgrammars, distinguished by their relative openness are antenarratives situated? Boje's antenarratives are pure stories; they are ante in being before the plot and coherence that narrative imposes on story and ante as uncertainty, that is, being unrestricted by even by probabilities. Ante in the latter sense resembles Frank Knight's[11] definition of uncertainty describing situations so vague and open to so much potential that probabilities cannot be defined; by antenarratives in gambling sense, (I guess) Boje means a commitment (as it were) to a bet, before the odds or probabilities can be defined[12]. Thus the pure stories that make up antenarratives are relatively open texts[13]. Antenarratives are located somewhere along an imaginary spectrum between orgrammar and pre-orgrammar. They are scientific in many ways including; being evolutionary, acknowledging mystery, raising the perception that alternative grammars exist, located near the root of creativity and discovery.

Boje's work, including antenarratives reflects the contribution of Sc'moi, which is a multi disciplinary enterprise recognizing that, the practice of, and inquiry into, organization and management, should be freed from the extraordinarily tight imprisonment of the orgrammar of most contemporary business schools and consultancies.

Orgrammar

Whilst grammar for Wittgenstein[14] is defined as rules for the use of a word, orgrammar is more broadly defined: by its (i) *properties, (ii) dimensions (iii) spaces* it occupies and (iv) the *plane of Being* to which it relates.

Properties

Considering the *properties* of orgrammar, as with grammar generally, orgrammar has properties of morphology, syntax and rhetoric. Roughly speaking; the morphology[15] of organizational grammar describes the qualities of organizations that we choose to focus on; syntax determines permissible linkages between qualities according to the prevailing rules of the orgrammar; rhetoric determines how we speak about them. Morphology, syntax and rhetoric together correspond to discourse.

Dimensions in Dasein[16]

For the moment we focus on the *plane of Being* that people insist upon calling *the real world;* the *real world* being loosely speaking the world we are part of in everyday experience, that Heidegger more called *Dasein*. Orgrammar conditions the way *the real world* or *plane of Being* (Dasein) behaves and also conditions the way it is perceived and the criteria on which it is evaluated. The *dimensions* of orgrammar are the set of rules, (a) formal/informal, (b) social/personal (c) internal/external operating on organizations and determining their (system) state at a moment in time and their transition from one (system) state to another over time.

The categories (a), (b) and (c), illustrated in figure 1, contain many variables: so the space occupied by orgrammar, even when we limit discussion to Dasein, has a very high, perhaps infinite dimension.

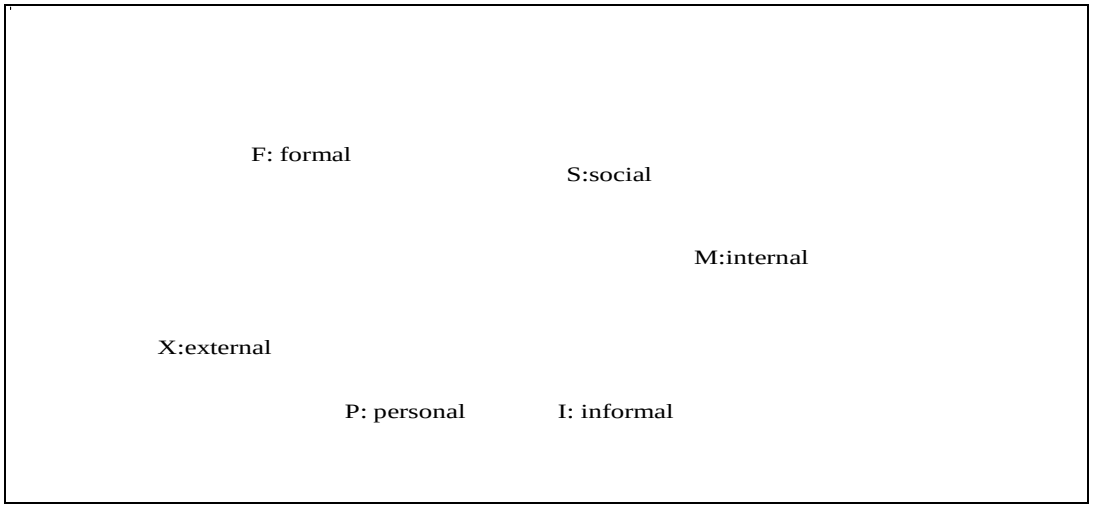


Figure 1

Story 2
An example of the orgrammar buried deep in the organization and institutions of the mind is the statement attributed to one of the prophets that when people die they receive the truth in the language of a religion that is not their own, and think it is false.

Spheres of Being

Although it grossly underestimates the dimensions of orgrammar space, we can speak of orgrammars as having lateral or horizontal dimensions, to indicate that there are many alternative grammars pertaining to each *sphere of Being*. The process of deconstruction might be described as that of unveiling or discovering alternative grammars at the level approximately of Dasein. Deconstruction is concerned with the *Other* that is excluded by a particular grammar or perspective of the world. The postmodern is distinguished by recognition that many different orgrammars exist or might exist.

There are many spaces, relating to different planes or *spheres of Being*, each having a distinctive orgrammar. Thus *spheres of Being* and related orgrammars have a vertical dimension, that are described metaphorically in various ways; the material world, the worlds of the soul, the spirit and so on is one description for example; another is the conscious, unconscious, collective unconscious categorization; another is described in the Bardo Thodal (below).

In figure 2 the horizontal and vertical dimensions of orgrammar are collapsed into two dimensions: from the perhaps infinite alternative grammars $\boldsymbol{g_i}$, 5 orgrammars are illustrated. The set of all orgrammars is denoted G. Individual orgrammars have elements in common; for example $\boldsymbol{g_5}$ has overlapping characteristics with $\boldsymbol{g_2}$. Perhaps all orgrammars have some characteristics in common as illustrated by the intersection ($\bigcap_i g_i$) of the 5 orgrammars. The 5 grammars illustrated do have distinctive features, (indicated by $\boldsymbol{g_1, g_2,\ldots, g_5}$). The relationship between grammars is one of (family) resemblance rather than distinctiveness (disjointness).

Story 3[17]
Illustrating the existence of alternative grammars and the essentials of figure 2, is the well known Nasruddin story, and the less well know comment on it by a Nobel prize economist. The story proceeds as follows. A friend sees Nasruddin searching under a streetlight. "What are you looking for," says the friend?"My keys," replies Nasruddin. After hours of fruitless search, the friend asks; "Are you sure you dropped them here, Nasruddin?" "No," Nasruddin replies, "I dropped them over there," pointing into the darkness, "but there is more light here". The Nasruddin story was used by the Nobel prize winner to illustrate (someone else's) stupidity.

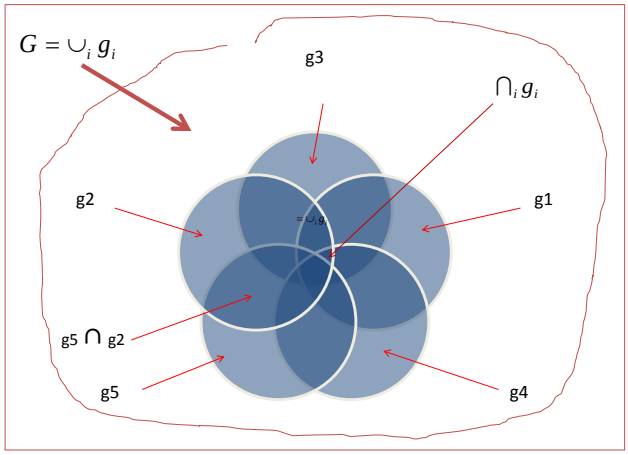


Figure 2

Gödel[18]

In relation to Gödel's theorems, no orgrammar is complete because there is always a statement in a particular orgrammar that we know to be true and it would be desirable to prove, yet it cannot be proved within that orgrammar. Alternatively we might describe every orgrammar as undecidable in that there are statements within that orgrammar that are neither provable nor disprovable. In this way, the characteristics of space and dimensionality of orgrammar becomes important. In order to fill the gap left by incompleteness or undecidability with respect to one orgrammar we have to resort to another orgrammar, which can be drawn either from the vertical or lateral spaces of orgrammar.

One way of illustrating Gödel's theorem in relation to orgrammars is the proposition that *'statement* ***g*** *cannot be proved within orgrammar* ***G****'*: if the proposition is true and statement g cannot be proved within the axioms of grammar ***G,*** then orgrammar ***G*** contains a falsity and if the proposition is false and statement ***g*** can be proved within ***G*** then we have a contradiction. The argument seems like a kind of trick unless we remember every conceptual system (think conceptual here as part of the social/personal dimensions of grammar) must resort to another conceptual system for its completion: every orgrammar requires a meta orgrammar for its completion and even when we add the meta grammar $\boldsymbol{G_m}$, we are still left with the original proposition, rephrased, but of identical form that, '*statement* $\boldsymbol{g_m}$ *cannot be proved within orgrammar* $\boldsymbol{G_m}$'. If we construct an orgrammar $\boldsymbol{G_{mm}}$, that is, meta with respect to $\boldsymbol{G_m}$, the same problem arises and so on indefinitely.

For example naive verificationism[19] (the dominant paradigm of management research), says a sentence or proposition can only be meaningful if and only if it is either analytically or empirically verifiable: the one proposition in a system governed by verificationism, is that is certainly neither analytically or empirically verifiable, is the statement that *'a sentence or proposition can only be meaningful if and only if it is either analytically or empirically verifiable'*. It is tempting to think of the critique of relativism (which I equate approximately to social constructivism or postmodernism) as having the same status; *if everything is relative, then the statement that everything is relative is relative as well.* Many, including postmodernists themselves, misinterpret relativity in this way. To say that a proposition is only true, in relation to a particular orgrammar is not to devalue the proposition. Understanding the physics of the fundamental forces of nature, for example, enables us to build machines of many kinds enabling us to use them to perform work of various kinds, but at the same time there may be other valid ways of understanding the universe; through metaphors like Lovelocks Gaia, or as Fechner's (1908) angel (see below) or by admitting the necessity of different types of physics.

Story 4[20]

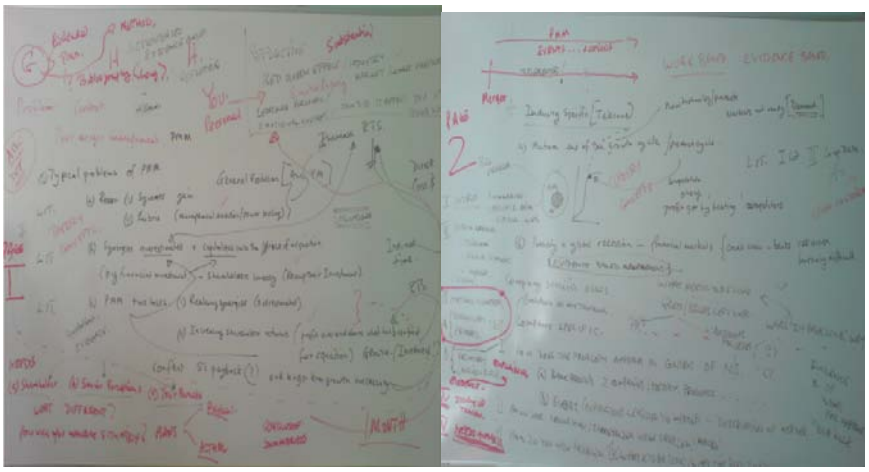
An example, in Dasein, of the generality of theorems like Gödel's, is the story of Enron and the incompleteness of any financial

incentive system. Top executives of Enron were rewarded with share options, applauded as the perfect recipe for focussing management attention on increasing shareholder value. Leaving aside deceit, since owners of options can win but not lose, (the minimum value of an option is zero whatever happens to the underlying share price), their risk profile differs from that of shareholders who can both win and lose (shares can move negatively as well as positively). Hence managers pushed Enron into a riskier position than shareholders would have liked: they bankrupted it. The search for competitive advantage is applauded as the dynamic of capitalism: but has exactly the same effect placing economies perpetually at risk from greed: periodically pushing the economy into recession. The costs of the latest financial crisis are estimated at between $20 trillion and $60 trillion.

Antenarratives

Boje outlines the characteristics of antenarratives: they elude precise definition, but whereas narratives have structure, plot, themes, actors with roles and spheres of action and causality, antenarratives are relatively unstructured. In relation to orgrammar, what space do antenarratives occupy? This is one of the questions addressed in the next few sections. First it may be useful to illustrate the use of antenarratives as a creative activity, in story 5, 6 and 7, illustrating Boje's properties of antenarratives as "fragmented, non-linear, incoherent, collective, unplotted and pre-narrative speculation, a bet." And its transformation into a relatively more closed orgrammar (stories 5 and 6 compared and story 7). It should be noted that story 6, as compared to Harvard type case studies is relatively open[21]. Story 5, for example, is the antenarrative to story 6 below.

Story 5 antenarrative



Story 6: narrative; Cadbury and Kraft merger

A business firm is a collection of different projects; projects in production, training, cost reduction, marketing, operations, projects in finance, etc. Acquisition is a popular project for many firms. Kraft acquisition of Cadbury is typical. Success of the merger depends on; realising anticipated synergies; making them happen; not over estimating them; not paying more than can be realised; the structure of the deal.

Kraft agreed to pay £11.5bn or 840p a share for Cadbury, which pleased most Cadbury shareholders; four months before the takeover Cadbury shares traded at 568p. Normally most gains go the shareholders of the company taken over. Normally managers of the takeover company overestimate payoffs due to the principal agent problem; manager' bonuses and celebrity from big takeovers: anticipated synergies are nearly always outweighed by high integration costs and conflicts of business and operational cultures. The deal was a leveraged buyout secured on Cadbury assets and funded by £7bn debt. The new group's debt to EBITDA ratio is 4.

One Cadbury UK plant was already scheduled to be closed. Commentators predicted that jobs would be lost if Kraft was to gain from the merger. But Kraft vowed to protect other Cadbury jobs in the UK, a vow forgotten: Kraft decided to move Cadbury headquarters to Switzerland to avoid UK taxes. Roger Carr, the CEO of Cadbury at the time, was awarded a Knighthood in 2011 for services to British industry.

Story 8

One fine spring morning seeing the light casting what looked like a halo over the earth, Gutav Fechner felt that he had concrete evidence that "the earth is an Angel, a gorgeously real angel, so like a flower". But, he thought, nowadays such experiences are dismissed as imaginary. It is taken for granted that getting to know the earth is just a matter of researching mineral collections.[22]

The space of ante narratives

Ante, Boje interprets in two ways; as prior to narratives and as an open bet which becomes specified when narrative is imposed. Antenarratives are located in a space that is somewhere on a spectrum between orgrammar and absence of orgrammar. Stories as antenarratives relate to experience. They are high in information content, because the messages they contain are relatively unconstrained by orgrammar and hence improbable. They are polyphonic, containing many voices, so increasing the information content[23]. They are in a state of flux, in a stage before the process of sense making. Antenarratives are composed of stories which are prior to narratives; ante as prior to narrative is therefore less structured than narratives.

Stories that are part of antenarratives retain the potential that is ruled out by the passage of time and the transition from one (system) state to another. The space occupied by antenarratives is illustrated in story 9.

Story 9

Conceive of eternal time. This means thinking of time, not as an endless succession of moments, like firework patterns successively exploding into the night sky and (almost) instantaneously fading into darkness. Think of time not like that; not as passing along a continuum, from past to present to future. Eternal time would be a set of concurrent moments happening in a single instant; instant and eternal, in that there is only that one moment, nothing exists after or before; past and future collapse into an eternal now. Eternal time would have another imaginable characteristic. All potential, conceivable and inconceivable, would be contained in that eternal instant. Because it contained all potential, eternal time would contain all orgrammars, conceivable and inconceivable.

Antenarratives as heavy tailed distributions

As well as indicating something that precedes something else, ante is connected by Boje to a bet that is made before the cards are dealt or before the odds (in a horse race for example) can be staked out precisely. Boje's view of antenarratives as bets is close to the view that probability should be not be defined on relative frequencies or on logical possibilities (the odds of a head coming up when tossing a fair coin, or a jack being picked from a deck of cards). Instead probability should be defined on the unknowable and possibly infinite space of the potential of a situation. This is similar to the notion of risk implied by fat tailed

distributions. Fat tailed distributions may have infinite variance, in contrast to normal or Gaussian distributions which have limited variance. In fat tailed heavy tailed distributions, extremes are usual.

Story 10[24]

A good description of the space of antenarratives in Dasein in relation to fat tailed distributions, that links nicely with Boje's idea of antenarratives as a bet occurs in one of Damon Runyon's short stories, when the father of the gambler Sky Masterson, offers his son the following advice:

"'Son,' the old guy says, 'no matter how far you travel, or how smart you get, always remember this: Some day, somewhere,' he says, 'a guy is going to come to you and show you a nice brand new deck of cards on which the seal is never broken, and this guy is going to offer to bet you that the jack of spades will jump out of this deck and squirt cider in your ear. But, son, 'the old guy says, 'do not bet him, ...[because][ii]*... you are going to get an ear full of cider.' "*

Creativity

Stories that make up antenarratives, occupy a space of orgrammar (and Being) that is extensive, more extensive than narratives because they are not limited by narrative method; the orgrammar of narrative is a subset of the orgrammar of antenarratives. The question is: where on the continuum of orgrammars, are antenarratives situated? Figure 3 illustrates this question.

We can view creation as (a) creation as making something out of nothing or (b) creation as discovery. Let us describe what is created, or made, as the text, ***T***. One way (a), to proceed is to make sense of the text; using orgrammar. Another way (b), is to return from the text to where the text emerged; abandoning orgrammar. The first way (a) is life; the second way (b) is death, return to the source.

Creating a text *T* from orgrammar: narrative and antenarrative

Once something is created, the problem of sense making arises; the search for meaning. Resolving the problem requires imposing some degree of order or organization: it requires orgrammar. Making sense, or imposing meaning, leaves the text less open (than pure story). In the rightwards direction (from the upper left) in figure 3 we have a creative flow; creating something, the text, *T*, out of nothing. Text requires orgrammar of some kind or other. There are many alternative orgrammars that can do this. But the orgrammar of antenarratives leaves the text relatively open as compared to the orgrammar of narratives. Thus antenarrative consists of a relatively open set of orgrammars ***g*** (the bottom left) in figure 3. A subset $\boldsymbol{g_2}$, of orgrammars ***g*** ($g_2 \subset g$), becomes the narrative of the text ***T***.

The source of orgrammar

The set of all orgrammars illustrates Russell's paradox[25]: the set of all orgrammars is part of the class of sets that are not members of themselves[iii]. From the standpoint of Gödel, no orgrammar is complete: all orgrammars contain an *Other*. The set ***G*** containing all orgrammars must contain no Other (otherwise it would not contain all grammars). Hence the set of all orgrammars is not contained in itself. The class or set of all orgrammars (on every level of Being) contains no *Other*; if it does contain an *Other* it does not contain all orgrammars. But if the set of all orgrammars contains no *Other* it is not an orgrammar. Consider the set of all things that do not contain themselves. The set of all orgrammars is one of those sets. If it is a member of these sets then it contains an *Other*. So it is a member if and only if it is not a member. So where is it contained? Where does the set of all orgrammars live? It exists within emptiness. It is part of non existence, so it is empty of existence.

This is illustrated by the positioning of ***G*** in figure 3. The set of all orgrammars does not exist. It belongs to the empty set, labelled nothing in the figure. We now have a view of creation as making something, which we called a text, ***T***, out of nothing. It may seem like a logical puzzle or a paradox but this is not important. What is important is that logic breaks down and we enter the mysterious.

[ii] My parentheses.

[iii] An example of Russell's paradox is the town where all men shave; some shave themselves others are shaved by the barber. Who shaves the barber? The barber can only shave himself, in such a town if he does not shave himself.

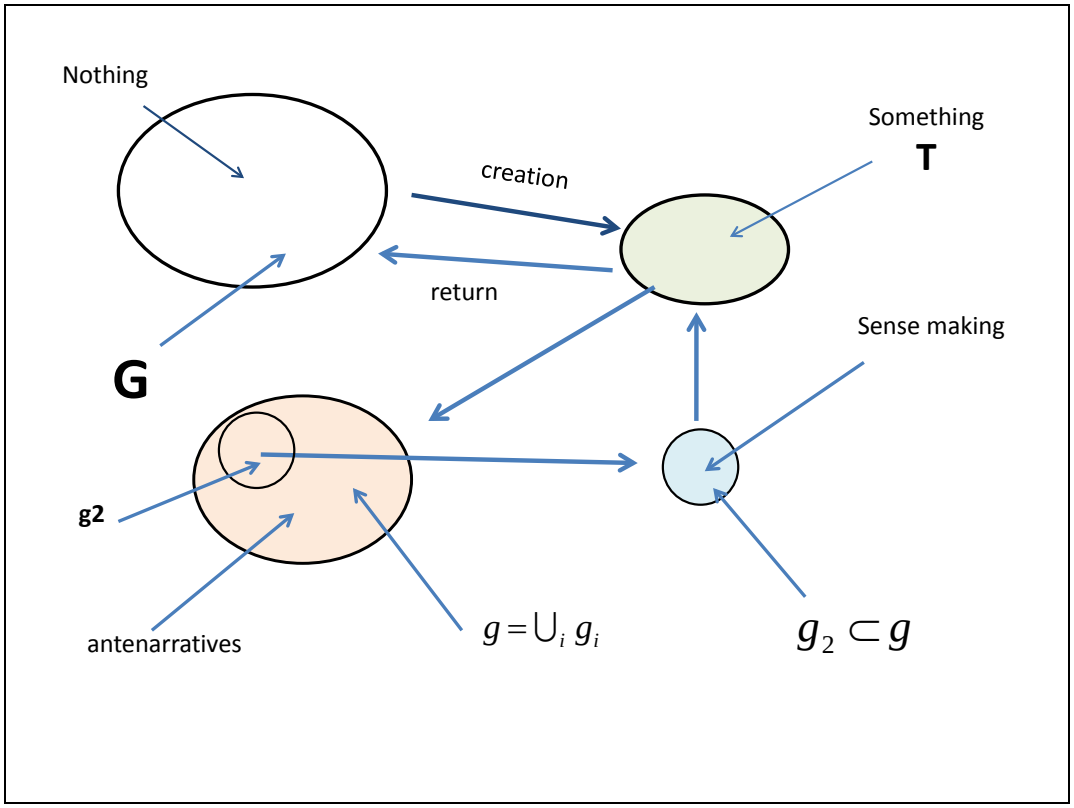


Figure 3

Creation as return

There is another way looking at this: creation as discovery; returning to the source of things. Suppose in the search we move beyond one orgrammar to another, in the steps that the man in Kafka's story could take, but appears not to take. We go successively beyond orgrammars taking in orgrammar after orgrammar, moving towards the set of all orgrammars; beginning to include all *planes of Being*, soul, spirit, ... including orgrammars on every *plane of Being*, in the limit we approach the set of all orgrammars which contains no *Other* and we are left with nothing; emptiness, death.

Consider figure 3 from the perspective of discovery or return to the source. The wider set of orgrammars containing the antenarrative and the more restrictive alternative orgrammars containing the narratives exist. The problem is to return to the source from which creation emerged, by successively uncovering meaning by abandoning orgrammars because there is always an excluded *Other*, abandoning all sense making and all organizing procedures.

What would remain as a result of abandoning orgrammars in this way? From one perspective, it would be the set of all orgrammars which is empty, nothing, and from another perspective nothing which contains all orgrammars. Creation is birth, creating something out of nothing; discovery is return to the source, which is emptiness, death.

The *Bardo Thödol* describes creation as making something from nothing and creation as discovery or return to death, symbolically. It is a story of the intermediate state between death and rebirth, nothing and something.

Story 11

The text of the Bardo Thodal is in three parts. The first part is the Chikhai Bardo describes the psychic happenings at the moment of death. Immediately after that moment, is the second part, the Chőnyid Bardo, a dream state, of illusions. The third part, the Sidpa Thödol describes the onset of the birth instinct. In the Sidpa state the dead man is unable to benefit from the Chikhai and Chőnyid Bardo states. The dead become caught up by the vision of mating couples. Supreme insight and illumination occurs during the actual process of dying. Soon afterwards illusions begin that lead to reincarnation. Illumination becomes fainter and fainter, insight into truth becomes less and

less bright and visions become increasingly terrifying, as physical rebirth gets nearer.
Recalling story 9, birth and death and rebirth occur in every instantaneous, eternal moment.

Concluding remarks

The concluding remarks are confined to the role of orgrammar in Dasein. Other *planes of Being* may be spoken of elsewhere. Returning the notion a palimpsest, one plane of being may reflect every other plane. In which case every plane is reflected somehow in Dasein[26]. Orgrammar determines the state of the *plane of Being* of Dasein at any moment. Formally we might say that orgrammar is a state vector in a space of possibly infinite dimension. Grammar in other words spans the space of Dasein. If we consider the number of elements contained in the space occupied by organizations, for example, elements existing within an organization (i.e. its activities, projects, teams, etc.) outside (it's macro environment, technological, economic, ecological and so on) and its payoffs (contributions monetary and non monetary to its stakeholders) this space too has a high dimension. The space occupied by the orgrammar may be higher or lower than the space occupied by the elements of organizations.

Story 12

Suppose for the moment we think in terms of systems of equations[27] which we are trying to solve by constructing orgrammar in Dasein. If the space or orgrammar has a higher dimension then there are many potential solutions to our problem of introducing order, or making sense; of course, none of them satisfactory because we know from Gödel, that there is always something excluded; always an Other. If the dimensions of the space of orgrammar are smaller than the space of orgrammar, then we must always be adding new elements to orgrammar to make sense of things, to introduce some order, or to introduce the order we would like. In either case, higher or lower dimension orgrammar as compared to the elements it is trying to make sense of, or organize, there is always something missing. Hence, there is a compulsion to restructure and restructure and control; to introduce structure, plot, themes, and actors with roles and spheres of action and causality; to impose narrative on antenarrative. There may be an illusion imposing narrative or increasing the dimensions of orgrammar will produce order, unambiguous solutions or meaning. But it is an illusion.

Ending the paper with a story of Sc'moi, few if any of the members really belong to a business school. They are the *Other* with respect to business schools, sometimes tolerated; or not. The practice of, and inquiry into, organization and management, should be freed from the extraordinarily tight imprisonment of the orgrammar of most contemporary business schools and consultancies. Business schools require the *Other*. Boje's work, including antenarratives reflects the contribution of Sc'moi; in acknowledging mystery, ambiguity, complexity, exposing the orgrammar underlying the questions, concerns and problems of business, raising the perception that alternative grammars exist, and are the root of creativity and discovery.

I should finish by acknowledging the contribution of my friends in Sc'moi to my thinking, and whatever value it has. Recalling Kafka's story, my first impression, 20 years ago, of Sc'moi, was that of opening a door

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Notes

[1] Kafka (1923) gives a number of possible interpretations of the Law in the text of The Trial.
[2] Searle (1998) gives a simple example of not stopping. If we ask a machine to find a whole number greater than 6 will stop at 7: but if we ask it to find an odd number that is the sum of two even numbers will not stop.
[3] Jung (1958); Evans Wentz (1927); Baldock (2009)
[4] See Boje (2001), Boje and Rosile (2002;2003)
[5] Heidegger (1996); Dreyfus (1999). Dasein means literally being-here or being-there. The implication of choosing Dasein to describe the real world is that there is no separate intending subject (decision maker) deciding what to do; instead the subject is part of the world, inseparable from the world whose decisions are governed by the prevailing orgrammar or orgrammars. Heidegger's Dasein corresponds to the Buddhist notion of attachment; (wo)man's behaviour is programmed/conditioned by properties of orgrammar. This view is completely at variance with the stance taken by many economists and most academics in business schools (particularly strategists), in which rational subjects make decisions about a separate (predicate) world. Where Heidegger's view differs from that of contemporary cognitive science is in the possibility of living authentically; that is, being distinct from the crowd by being conscious of the predicament of death. Heidegger's limitation is that he seems to perceive that there is only a single *sphere of Being*. However authenticity in is surely a kind of meta cognition. See later comments, on the Bardo Thodal, on the absence of orgrammar nothingness and death.
[6] The idea of interconnectedness of different spheres of Being is what Jung was trying to capture with his concept of synchronicity, and Swedenbourg with the concept of correspondences.
[7] A mapping, as in (the relation of) a landscape to a map, is simply the transformation of one thing or symbol into another. Orgrammars are not axiomatic systems. But their incompleteness is demonstrated below (pages 6-7).
[8] Lucas (1961); Penrose (1989); Searle (1998).

[9] If relativism is seen in the sense of allowing the possibility of alternative orgrammars, then it is unexceptional.
[10] Stories appear in many different media. They may be literary; plays, novels, short stories, fairy tales, comics or myths. They may be passed down through the generations verbally. They may be implicit in pictures, portraits, charts, maps, diagrams or tables of numbers, graphs, or cartoons: or told in film or TV, or in photographs or dreams or fantasies. Mathematics tells stories in its own language as does every academic discipline, or company report, or advertisement, or police or hospital record. Stories may be open works or they may be closed. The more open the work to interpretation, the closer it is to story; the more closed, the closer it is to narrative. Some narratives appear to be entirely closed, but they are opened up to alternative narratives by deconstruction, the appearance of diffèrance, the continuing presence of the other or the shadow. The medium affects the message, the meaning and the interpretation. The intention of the author becomes irrelevant as the text of the story or the narrative is disseminated: ownership of intention rests with the reader, the viewer, the interpreter; his or her moods, dispositions; the influence of the crowd.
[11] Frank Knight (1921)
[12] Boje (2001) pages 1 – 2. Also Boje (2010, page 8), "[a]ntenarrative is defined as a bet on the future pattern, in (more or less) authentic scenario of event-space. It is also a before narrative that serves as a hypothesis of the trajectory of unfolding events that avoids the pitfalls of premature narrative closure." Examples of ante post betting, sometimes known as futures betting, is betting on the winner of the World Cup or The Super Bowl, even though the final of that event may not take place for several weeks or months: see, http://www.betting-explained.com. Antenarrative as a bet has the characteristic of story before plot and so on is imposed upon it: so the two senses of ante (before and bet) complement one another. Boje also defines antenarratives as co-evolutionary, self organizing stories whose exchange "shapes the future of organizations." Antenarratives are "self organizing frontiers, as fragments that seem to cling to other fragments, and form interesting complexity patterns or relationships".

[13] Eco (1989). Open works allow choice among a multiplicity of interpretations up to the reader/audience. In fact it is difficult to imagine an interpretation that is not to some extent a communal thing. Otherwise I suppose orgrammars would be entirely private; a statement that is something of a koan.
[14] Wittgenstein (1953); Forster (2004); Lyotard (1979).
[15] There are many morphologies corresponding the dimensions of orgrammar we wish to focus on. Limit discussion for the moment to morphologies in Dasein. What we focus on in Dasein is determined by orgrammar. Figure1 gives a broad indication of the dimensions (aspects) of organizations that capture our attention, for example; elements of the value chain; activities (subsets of value chain elements); categories from management accounting; elements from the balanced business scorecard, six sigma (or some such fad). Probably alternative morphologies should be aligned with payoffs of organizations and stakeholder groups. Denote set of all

morphologies as **K** and particular morphologies, **k**, (**k ε K**) each containing i = 1, 2,.....m elements. So ***ki*** are elements of a particular morphology.

[16] The table below categorizes orgrammar according to figure 1 in the text. In the orgrammar of Dasein, for example, the categories FSX through to IFM are not exclusive or exhaustive so we have 256 (2^6) possible groupings. Considering the number of elements in each category, orgrammar is like a state vector of infinite dimensions that encodes everything about the state of Dasein at any instant: it is a state vector of possibly infinite dimension in Hilbert space.

F S X	**FORMAL SOCIAL EXTERNAL**	**Outside: societal, codified, written: laws, regulations, treaties, contracts, rituals, traditions, constitutions.**
F S M	**FORMAL SOCIAL INTERNAL**	**Inside: codified, written: formal organizational routines, architectures, structures, systems, hierarchies, contracts within.**
F P X	**FORMAL PERSONAL EXTERNAL**	**Outside: codified, certified, accredited: formal education, shared paradigms and ways of thinking, qualifications.**
F P M	**FORMAL PERSONAL INTERNAL**	**Inside: individual education and experience, certified, codified, corporate: specific education, accredited skills, training and knowledge.**
I S X	**INFORMAL SOCIAL EXTERNAL**	**Outside: societal, group; informal (unwritten) customs, conventions, mores, morals, cultures, codes.**
I S M	**INFORMAL SOCIAL INTERNAL**	**Inside; societal group norms: shared values; corporate culture, customs, traditions, mores, codes.**
I P X	**INFORMAL PERSONAL EXTERNAL**	**Outside: individual, un-codified: personal history and values, behaviour, patterns, learned paradigms, mental maps, models, conditioning, habits of thought.**
I P M	**INFORMAL PERSONAL INTERNAL**	**Inside: As (IPX) individual behaviour patterns and mindsets, personal paradigms and schema for assessing the world, and solving problems; learned within the organization or the personal legacy of brought in.**

Table 1

[17] Shah (1966). Krugman (2010), transforms Nasruddin into " the proverbial drunk who searches for his keys under the lamppost, even though that's not where he dropped them, because the light is better there..." .

[18] The completeness problem for axiomatic systems concerns whether every statement within a system is provable within that system; which for orgrammars such as ***g*** rules out statements like, T is not provable in ***g***. Consistency means that everything that can be proved (logically) true cannot also be proved false which also rules out statements like the one above. Truth in this context should not be confused with meaning. In addition to 5 above see, Thomas (1995); Godel (1962).

[19] Ayer (1952).

[20] See Boje and Rosile note 3 above.

[21] Following Eco (1989), the greater the scope for interpretation, the greater the openness of a text. the openness of a text

[22] Fechner (1907); Corbin (1990).

[23] Wiener (1950) says, that the information content of a message is in inverse relationship to its probability, the lower the probability the higher the information content (alternatively the lower the entropy of a message the higher the information content. Polyphonic messages must have greater information content than messages delivered by a single voice. To see this remember that probabilities are constrained to be less than 1. The probability of a message made up of polyphonic voices is the multiple of the probabilities of the messages from individual voices. Write the probabilities P of the messages from n different voices V as P(V1), P(V2),...., P(Vn), then the probability of a message Z delivered by n different voices is P(V1) times P(V2) times ,...., times P(Vn), which is less than the probability of a message made up of a single voice. Let us treat the ideas of meaning, interpretation, making sense as equivalent concepts. The meaning of a message is contained in the noise or interference between the sender and the receiver. Therefore, in contradiction of Eco, a message can have multiple interpretations, (there may be many ways of making sense of it) even if the information content of

is high. Eco on the contrary identifies meaning with entropy. It seems to me that this aspect of Eco's view is unsatisfactory.

[24] Damon Runyon (2005).

[25] Russell' paradox is this. Consider the set R of all sets that do not contain themselves. If ***R*** exists then it is a member of itself if and only if it is not a member of itself. The set of all orgrammars ***G*** belongs to ***R***

With respect to orgrammar, if $G \in R\{G : G \notin G\} \Leftrightarrow G \in G$.

[26] Perhaps this is what Jung had in mind when he wrote of synchronicity, or Swedenborg had in mind when he spoke of correspondences.

[27] Here we are thinking of orgrammar as occupying a vector space of rank H. If the number of elements N exceeds H then perhaps we seek to expand orgrammar. If the number of elements N is less than H there are many potential solutions at least in Dasein. Whether they can be reached is another matter.

Being time:
A Zen Buddhist deconstruction of organizational change

By Ronald E. Purser

Change management, as it is presently conceived and practiced, is based on a number of unexamined assumptions having to do with the temporality of change. Most theories and interventions assume that change is an external phenomenon that can be managed by an independent agent (change agent). Change is usually regarded as a necessary evil or noxious period that needs to be "managed," in order to return, or "refreeze" the organization to a desirable state of equilibrium. In organizational development, impermanence, transience and change need to be "managed" in order to ensure and sustain the ongoing survival of organizations. The means of managing change are based on numerous interventions and methods that presuppose a certain temporal order in which change processes unfold.

However, the theory of "managing change" signifies at some level an underlying aversion to change or transience. As Haridimos and Chia (2002) point out, change theorists have ignored basic ontological assumptions that constitute the temporality of change which are inseparable from existential questions of identity and corporeality in time. Organizational change theory has been dominated by assumptions valorizing stability, order and continuity. Haridimos and Chia (2002) argue that because ontological priority has been given to maintaining stability, organizational theory has a superficial understanding of the nature of change processes. Moreover, Haridimos and Chia (2002: 567) maintain that organizations are "secondary accomplishment" arising as an attempt to "order the intrinsic flux of human action, to channel it towards certain ends…"

In contrast, Buddhist philosophy maintains that the nature of reality is inherently impermanent, and that attempts to cling to positions of stability are doomed to experience the suffering of change. For Buddhists, impermanence is an undeniable fact of reality. Similarly, Haridimos and Chia (2002) view change as the normal condition of organizational life, and proposed a theoretical approach based on a set of ontological premises that took ongoing change as a basic fact of reality.

"Uji" (Time-Present/Being-Time): A Brief Introduction

Dogen, an eminent 13th century Japanese Zen master and founder of the Soto school, placed a great deal of emphasis on acting in real time, which was achieved through a rigorous meditative discipline of zazen. Hence, in Dogen's writings we find theory and practice, knowledge and action, inseparably entwined.

Dogen's understanding of temporality is based on the fascicle "Uji" which is one of 96 chapters in his famous work, *The Shobogenzo*. In this essay, Dogen makes such statements as: "Time is existence, and existence is time" and "You must see all things in this world as time." The term "Uji," is roughly translated as "Being-Time," "Existence-Time," or "Time-Present." For Dogen, time is always related to existence, and the present moment is the only time that really exists. Time is always related with action in the here and now, and time can only be realized in action (Heine, 1983).

The Uji essay begins with these statements:

> Time-present is standing on the mountain heights.
>
> Time-present is sinking to the depths of the ocean.
>
> Time-present is an angry demon, time-present is a Buddha.
>
> Time-present is a formal ceremony, time-present is the temple compound.
>
> Time-present is an everyday person, time-present is pervading the whole Universe.
>
> (trans. Luetchford, 2004).

For Dogen, all manifestations depend on time, and are expressions of time. In one respect, Time-Present can be considered as a unified time, which does not flow or pass in the normal sense of time flying away. Time changes each moment without losing its continuity. Time is time because it is continuous. Such continuity can be compared to Bergson's duree.

Yet Uji is also quite fundamentally different from Bergson's duree. Uji embraces both the

discontinuous and the continuity of time simultaneously. As Dogen states in GenjoKoan:

> Once firewood turns to ash, the ash cannot turn back to being firewood. Still one should not take the view that is ash afterward and firewood before. You should realize that although firewood is at the dharma-situation of firewood, and that this is possessed of before and after, firewood is beyond before and after. Ashes are at the dharma-situation of ashes, and possess before and after. Just as firewood does not revert to firewood once it turns to ash, man does not return to life after his death. (cited in Abe, 1992:113)

The statement that firewood "has before and after" refers to the continuity of time. "Beyond before and after" refers to the discontinuity of time.

Time-present flows, not in the horizontal dimension of ordinary linear time, but in the vertical dimension (Abe, 1992). Flow in time-present does not amount to passage, or a passing away, but a deepening presence in what might be crudely stated as an "expanded, trans-temporal present."

Time, for Dogen, is not irreversible. As he states:

> Time proceeds from today to tomorrow. Today proceeds back to yesterday. Yesterday proceeds on to today. Today proceeds on through today. Tomorrow proceeds on through tomorrow. Although time can be seen as a process like this, times arriving do not pile up on top of times past, neither do they extend out in a continuous line. (trans. Luetchford, 2004)

Uji presents time as being a flowing array of eternal moments, as a paradoxical awareness of time as "discontinuous continuity". Dogen expresses this thought in these words: "Today proceeds on through today." In other words, time flows from the present to the present. For Dogen, time is not spatial, but dynamically present and unified. As Dogen states: "…times arriving do not pile up on top of times past, neither do they extend out in a continuous line." In this respect, Uji does not have a "from-to" structure; time does not really flow from the past to the present. Rather, we could say that the all time flows from the present. Dogen expresses such an insight quite eloquently:

> Thus the whole of existence, the whole Universe, is present at each moment of time. Have a quick look to see if you can find any part of the Universe that has escaped from this present moment. (trans; Luetchford, 2004.

With such awareness, we feel Time-Present as flowing, but it does not pass away in the ordinary sense. If time were merely to pass away, we would be separate from time. In other words, there would be temporal gaps between different times.

As Dogen points out:

> Seeing time as flowing away is not enough. Thinking that the only property time has is the ability to flow is not enough. If we think of time only as flowing away, then there must be gaps between instants of time-present as they pass. Ordinary people only see time as something that flows away, and this is why they do not experience time-present, and have not heard it explained. In actual fact, all the things in whole Universe are time-presents that are both continuous and separate. Real time is always time-present, and so it is always this time-present. (trans. Leutchford, 2004)

Ordinary time assumes that past, present, and future exist in some sort of spatial like container through which existence passes. While ordinary time seems to be characterized by a past-present-future nexus, Time-Present dwells in the timeless "trans-temporal" present which encompasses all moments simultaneously. Uji thus amounts to an experience of the eternal moment, a spontaneous manifestation of dynamic presencing, quite different from the more static Medieval *stunc nans*.

Time, Identity and Change Management

One of the fundamental tenets of Buddhist teaching is that all phenomena are impermanent, transient, and subject to change. From a Buddhist perspective, transience and time are closely related. However, our usual way of

viewing time is to use it merely as a measure of transience. We in effect turn time into an abstract index, standardizing it as a measure. As a result, we come to see time as separate from the flow of events.

But Time-Present, what we might call "dynamic presencing," is never separate or apart from events. Dogen notes that what appears to be passing in time is not a substantial entity. He uses an analogy of Spring to make his point:

> But we should not understand this momentary continuance is like the wind or rain sweeping from East to West. The whole Universe is progressing from one moment to the next; not static, but also not a continuous process. An example of this momentary progression is Spring. It has many different aspects, the passing of which we call the progress of Spring. But our practice teaches us that the passing of time moment to moment involves no external object. (trans. Luetchford, 2004).

In other words, it is not that because it is spring that temperatures become milder, flowers bloom, and bees go about their business. It is because temperatures become milder, flowers bloom and bees go about their business, that we say it is spring. Another way of understanding this "momentary continuance with no external object" is to shift from the view that "things" change, to the direct insight that "things are change."

Another fundamental tenet of Buddhist teachings is that the self (and all things) are empty of any inherent, independent existence. The "no-self" doctrine maintains there is no enduring substance with which one may identify one's 'self,' including the physical body. To say the self (and in our case, an organization) is empty doesn't mean it doesn't exist. Rather, emptiness means that the self has no fixed, inner non-changing essence that defines it. From a Buddhist perspective, no "self-nature" (*anatman*) is discovered right within the flux of impermanence (*annica*).

If all phenomena are inherently transient, impermanent, and subject to change, then what is there actually to change from a "Change management" perspective? Change is inherent in the nature of reality. Stasis and permanence are illusory, relative notions. Yet change management presupposes the existence of entities (organizations, persons) that possess identities that are continuous and immutable in time. Change is "managed" only in the sense to maintain continuity and identity over time.

Seen in this light, change management amounts to an attempt to secure an unchanging essence against the onslaught of what is experienced to be a merciless time. Such aphorisms as managing in "constant whitewater," "order out of chaos," and so on—point to the notion that organizations are viewed as independent entities that must navigate the in the flow of change/time. The image of separateness from the flow of time can be likened to a bubble bopping along the surface rapids of a river. The techniques and assumptions that guide change management are geared toward maintaining the bubble, re-constructing the identity of the organization so it can maintain its illusion of permanence. In this respect, time and change must be kept at bay, for they are viewed as a threat to self-existence. The problem with this formulation is that it is doomed from the start; any state that is "attained" will also be subject to transience, change and inevitable decay. Managing change is really a misnomer. Change cannot be managed for reality is in a continuous state of flux. Impermanence is a basic underlying fact. The managing change project is really about attempts to manage identity, and to maintain some semblance of order and continuity in the face of ongoing change. But such a project is a losing battle.

Change management approaches assume a linear conception of time. Organizations are thus viewed as substantive entities that move in time from past to present and the desired state (or "vision") is to be reached only in the future "if the time is right." Planned change interventions--the tool kit for OD consultants--involve a chronological progression of activities, often requiring a diagnostic (unfreezing) phase of examining the history and evolution of organizational problems. The actual time of change, or actions that result in desired changes, are not usually enacted until there is an adequate understanding of the past, or an analysis of the

events that have shaped the current state of the organization.

The issue here is not to deny the value of understanding the past, or to negate the value of generating valid information from data gathering. Such efforts are often very informative and useful for developing a shared understanding of organizational realities. Rather, the issue has to do with the gap between understanding and action. Conventional approaches to change management assume a temporal gap between understanding and action, as well as between each of the three times: the past, present and future. However, understanding the story or narrative of organizational problems through diagnostic data-gathering, also occurs in time-present. Visioning the future, strategic planning, imagining a more desirable future state, unfolds in time-present. Taking action, changing, implementing, also occurs in time-present. Indeed, the past, present, and future, all occur in time-present. There are no gaps in time-present. Time-present is always and forever time-present.

All change occurs in time-present, since action can only be actualized in the present. The past and future are not real. Yet, most change management activity is devoted to being either past-centered (diagnosis/problem-solving) or future-centered (planning/visioning). Real change, if it occurs at all, always happens in "real-time." If this is the case, the ability to be in time-present seems essential for acting in real time.

Such a focus on time-present does not imply that past events do not effect the present. Time-present does not negate cause and effect relationships. Nor does time-present mean that the one should forgo all plans or thoughts about the future. Rather, if, as Dogen states that time-present exist in everything—that it existed when we were "crossing the mountain," and it exists now, and it exists tomorrow—then all events are in time-present, meaning there is only one time-present. As alluded to above, from the perspective of time-present, there are no gaps between events in time.

The import of this insight for change management and organization development is considerable. First, it underscores the fact that the time devoted to preparing for change, whether this involves diagnosis or planning, is not disconnected by any real temporal distance from the time of changing, or taking action. The linear time-line which presupposes the existence of entities that move through time is a social construct that makes us lose sight of time-present. Similarly, the activities of conducting an organizational diagnosis and/or strategic planning effort are past or future oriented constructions that are constructed in time-present. Organizational identity, stories that account for current problems, images of a desirable future—are dependent on a linear time-line, which limits access only to the "horizontal" dimension of time. The time for acting, for changing, for creating is fleeting and lost to sight, since attention is allocated to either trying to understand past causes of problems (diagnosis) or to preparing to anticipate a change (planning). The act of changing itself, which can only occur in the present, slips away. Thus, organizations and managers find themselves out of step with the times, and unable to change in time.

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Organizational creativity and adaptability through storytelling: one practitioner's approach

By Patricia Reily, Ed.D.

Prelude: a personal epic and dedication to David Boje and Ken Baskin

After 30 years as an organizational practitioner (Navy commander, newspaper editor, Americorps program director and organizational consultant) I felt stale and decided to go back to school to learn what was new in the world of organizational theory and practice. After three years of course work, facing the need to pick a dissertation topic, I felt unenthused and uninspired. I knew I wanted to try to do qualitative research because the quantitative research I had done in the past left me with woefully inadequate answers to the questions I was asking. I found myself asking repeatedly, "What is the story behind this regression analysis?" I was firmly convinced that I wanted to uncover the story not crunch the numbers.

Around the same time I decided to uncover organizational stories, I took a class on Complexity Science. For the first time since I embarked on the path to a doctorate degree I felt inspired by a new paradigm. After years of watching management fads come and go without adequately explaining what was happening in organizations, the proverbial light bulb clicked on when I was exposed to how Complexity Thinking—a more organic way of looking at the way systems work—could be applied to how human organizations work.

In a burst of creative energy and heady enthusiasm I went to my dissertation adviser and told her what I wanted to do—apply complexity thinking to organizational narrative—wouldn't that be a wonderful and unique study? She slightly deflated my bubble by replying, "Somebody has already done that." I said, "No kidding, who?" She said, "I don't know, but someone has, find out who."

Nobody ever said getting a doctorate degree would be easy, so I started digging. I uncovered a lot on Narrative theory and a lot on Complexity theory as applied to human organizations, but nothing that addressed the nexus of the two theories. Then I hit pay dirt. I came across a journal article by a guy named David Boje about an office supply firm (Boje, 1991), a door opened and the nexus of narrative and complexity tumbled out in Boje's work with Disney and Nike. Not only had Boje made the connection he had been writing about it for years—

I had to talk to this Boje guy!

The universe conspired and a timely opportunity presented itself—I came across an announcement about a Sc'MOI conference close to home and discovered that there was a small but mighty group also interested in this topic—I had found my people. I attended my first Sc'MOI conference in 2007, and with Ken Baskin's guidance set out to apply Complexity Thinking to the "storied space" (Baskin, 2008) of a group of people in the Navy. The ideas and practical applications of Boje and Baskin have changed the way I view the world.

Moral of the story: Thesis advisers are usually correct when they say "Somebody has thought of this before you, find out who." That being said, practitioners, like myself, can envision new and unique ways to apply theory and bring those ideas to a wider audience. It has been my goal to do just that. Through my dissertation (Reily, 2009) and the book based on my dissertation that is slated for publication in May, 2011 by ISCE Publishing, I am attempting to bring the ideas embraced by Sc'MOI to the wider audience of the Navy, the military and other organizations seeking to enhance organizational creativity and adaptability through story.

This paper explores how organizational anecdotes, the more expansive stories that surround them and narratives that ground them, can be mindfully used by the people in organizations to enhance the creativity and adaptability of their organizations in an ever-changing world. With that bit of a prelude on

this 20th anniversary of Sc'MOI I give you: *Organizational creativity and adaptability through storytelling: One Practitioners Approach.*

A sea story: *Smith's Cranial*

(Note: The anecdotes and discourse presented here use the language of the storytellers. Some of the anecdotes—including the one that follows—contain graphic and raw language that has been retained to maintain authenticity. My apologies in advance to those who are offended by such language. Pseudonyms are used for the people and places described.)

The Arabian Sea…zero one hundred hours…no moon…less than ideal conditions for night flight operations. An aircraft carrier—90,000 tons of floating city—pitches and rolls in the inky blackness. A phalanx of jets returning from flight operations hit the300 foot landing zone on deck every 30 to 45 seconds.

In the passageway directly below the flight deck Seaman Apprentice Harting (age 19) works with Chief Reiter (age 33) on an electrical panel. A dented flight deck cranial [safety helmet] with the name "Smith" neatly stenciled across the back, hangs by the ladder to the flight deck. The young seaman watches the cranial shudder each time a jet slams into the deck. The electrical panel repaired, the young sailor asks: "Hey Chief, who is Smith and why is his cranial hanging there?" The chief, chewing on a toothpick, glances over his shoulder at the cranial as he secures the electrical panel, and says, "Lemme tell you, and this is no shit…We had been in the Indian Ocean for ninety days and word was passed that a COD [aircraft with cargo] was inbound with mail and a load of ice cream. Smith was part of the supply crew. We had other incoming fixed wing so we had to get the COD unloaded and off the deck before the rest of the section came in. Young Smith, in a sweat to get his ice cream, or a letter from his girl friend, or whatever, almost went on deck without his cranial. The Master Chief caught him up short just about where you are standing and says, 'Hey Smith, where do you think you are going without your cranial? I don't want to be writing a letter to your mother after your brains—what little you have—are spilled all over the deck. I got enough paper work to do.' So Smith double times it back to get his cranial. And lucky he did, in the sweat to get the COD unloaded Smith took a glancing prop strike to the head. If he didn't have his cranial on his brains would have been spilled all over the deck and some young sailor—just like you shipmate—would have had to clean them up. So the Master Chief convinced the skipper that we should hang Smith's cranial up there as a reminder."

Smith's cranial continued…

Six months after Seaman Harting asked about the cranial hanging in the passageway he was painting the bulkhead in the same passageway with Seaman Apprentice Schiff (age 18), who reported on board last week. Seaman Apprentice Schiff said to Seaman Harting, "Who the fuck is Smith and what is his cranial doing there?" Seaman Harting replied, "Lemme tell ya, and this is no shit…last deployment Smith was assigned to a crew that was unloading a COD loaded with ice cream. They were in a sweat to get the COD unloaded because they had fixed wing coming in and they needed to get the COD off the deck. Smith took a strike to the head. The first one nicked him but the second one took his head right off." Seaman Apprentice Schiff said, "No shit, were you there?" Seaman Harting replied, "Naah, but a buddy of mine was. He had to clean up the blood and brains that were spilled all over the deck." Seaman Apprentice Schiff said, "No shit?" Seaman Harting, "No shit, and they ended up giving the dude a medal." Seaman Schiff, "Did they get the fucking ice cream unloaded?" Seaman Harting snorted, "I guess so. That's probably why they gave the dude a medal." Seaman Schiff chortled, "They should have given him a fucking purple heart!"

Postscript: Ten years later Chief Smith had occasion to meet Chief Harting with his

head in tact and that is yet another story. (Reily, 2008, p.1)

In my presentations and work with organizations I use *Smith's Cranial* to illustrate the complexity of story and the rich source of energy it can be connecting individuals in organizations in a web like fashion. I hope to demonstrate in this paper that by engaging story human organizations can become more creative and adaptable. Stories, like *Smith's Cranial* give meaning and structure to life events and narratives may be complete, or a work in progress; but neither stories, nor narratives, are static—at least not for long—they are constantly shifting and changing—like the world they reflect—through interpretation, modification and reinterpretation. Stories define who we are and where we have come from. They help us make sense and give sense. They help us cope and create maps for how to proceed into the future. (Reily, 2008)

Definition of terms

Throughout this paper I use terms like anecdote, story, story discourse and narrative. I have defined those terms somewhat differently than others as I have endeavored to communicate their meaning and importance to non-academics. I include several anecdotes in this paper. Anecdotes usually called "Sea Stories" in the Navy are bracketed by a beginning, middle, end and they have a plot that holds them together. The story discourse surrounding an anecdote includes the discussion that comes before and after it and the thread that connects it to a more expansive universe of story and narrative. Narratives are themes that underpin and ground stories and anecdotes.

A post-modern view

I often use the *The blind men and the elephant* by John Godfrey Saxe (1816-1887) to illustrate how organizational stories reflect individual and group views of reality.

***The blind men and the elephant* by John Godfrey Saxe (1816-1887)**

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.
The First approached the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! But the Elephant
Is very like a wall!"
The Second, feeling of the tusk,
Cried, "Ho! What have we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"
The Third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the Elephant
Is very like a snake!"
The Fourth reached out an eager hand,
And felt about the knee.
"What most this wondrous beast is like
Is mighty plain," quoth he;
"'Tis clear enough the Elephant
Is very like a tree!"
The Fifth, who chanced to touch the ear,
Said: "E'en the blindest man
Can tell what this resembles most;
Deny the fact who can
This marvel of an Elephant
Is very like a fan!"
The Sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"
And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

Moral:

So oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about and Elephant

Not one of them has seen!

We all view the world through our own personal lenses—developed from the anecdotes, stories and narratives that make us who we are. Understanding our personal lenses and the lenses of the groups we are a part of can help us understand where we need to change, or adjust our views, to thrive. When an old way of looking at the world fails—ceases to explain what is happening and why—a new lens is needed.

NASA's Challenger accidents are a case in point. NASA—a large government bureaucracy with challenges similar to the Navy—has been publically cited as an organization that has, at times, disregarded the importance of organizational culture and narrative, resulting in the perpetuation of flawed decision making that contributed to both the Challenger and Columbia space shuttle accidents. The Columbia Accident Investigation Board reported that the organization was not responsive to criticism following the Challenger accident due to an ingrained bureaucratic culture that became rigidly defensive when faced with criticism. The organization saw data that supported a narrative interpretation that it had coalesced around, and was reluctant to accept data that did not fit with that interpretation. ((CAIB), 2003)

Through anecdotes and the storied discourse that surrounds them a cycle of narrative meaning develops in organizations as people use stories to make sense of the past, cope with the present, and proceed into the future. This cycle of narrative meaning repeats itself as the present becomes the past, and the future becomes the present, with stories ebbing and flowing between sense making, defining reality, and providing maps for how to proceed into the future. (Reily, 2008)

Stories, like *Smith's Cranial*, illustrate how stories travel in a non-linear fashion through organizations, facilitating connections between people and creating meaning. Stories can bridge the gap between sensed information, abstract knowledge and technical information, and how that knowledge fits into a complex whole that is constantly shifting and changing as the organization moves through space and time. (Reily, 2008)

Since David Boje first studied an office supply firm the study of story in organization has become quite hip. There are catalogs of canned organizational anecdotes and jokes that managers can plug into oral and written communication. The purpose of these compilations is ostensibly to inspire, motivate, explain and communicate meaning. These compilations of "stories" can be useful but they perpetuate a linear approach to narrative that brackets story as a tool rather than the very life blood of organizations. To understand living story an organization must uncover its own narratives and explore how they are propelling the organization for better or for worse.

Through a systematic approach organizations can begin to uncover the stories that reflect their values and the narratives that provide maps for organizational performance. Gabriel (2000) suggested that one way to begin this process is to think about stories in terms of classical genres: epics, tragedies, comedies, romances and combinations of these classical genres.

An example: Comedies

Daniel Goleman (1995) in his emotional intelligence research found that the artful use of humor typifies effective leadership. Humorous stories are told to relieve pressure or entertain an audience and thus help people cope. They are usually cathartic or energizing in some way. The group of middle managers I collected stories from, Navy Chief Petty Officers (Chiefs), told numerous humorous anecdotes. Most of the humorous anecdotes told were like inside jokes—they would not be as humorous to those outside of the organization. Many involved self-deprecating humor. Some of the anecdotes described passive aggressive behavior and some contained grim or ironic themes. Some had a "gallows humor" quality.

The following anecdote, told by Master Chief Tom, is more humorous to insiders than outsiders, but even outsiders can appreciate its humor and its ability to expose the sometimes absurd nature of the pomp and circumstance that surrounds formal traditions in a hierarchical

organization that shows great deference to rank and position. In this story Master Chief Tom referred to being a "side boy," that is to say part of a formation of sailors in dress uniform that is posted at the ceremonial quarterdeck of a ship to render honors to dignitaries when they come on board. As a dignitary crosses the quarterdeck the ship's Boatswain Mate blows his pipe to announce their arrival and the side boys snap to attention—in perfect unison—rendering a sharp hand salute. They remain at attention, saluting, with their "eyes locked" (looking straight ahead) until the dignitary has passed between the side boys and has been escorted through the ceremonial area.

Dippy Sippy Donut Guy

> *I was on the USS Forrestal, and it was my first experience as a side boy in an honor guard. It was a nice day and we were having a Change of Command, which as you know is a huge deal for an aircraft carrier. I was proud to have been chosen to be a side boy and I was lookin' particularly sharp in my cracker jacks [sailor's dress uniform]. We were expecting all these dignitaries—senators, admirals, generals, ambassadors of one sort or another—you know the drill. And the plan was that there would be a lieutenant stationed down the pier with a radio. And when the lieutenant saw a dignitary coming he would radio the quarterdeck so the Bosun [Boatswain Mate] would know someone was approaching so we would be ready. We had done a couple of practices. And of course we were out there early all ready to go. So, all of a sudden the Bosun [Boatswain Mate] blows his pipe, and I was thinking, wow the dignitaries are arriving early. And we snap to attention and render a sharp salute and I've got my eyes locked [looking straight ahead] just like I've been taught to do and out of the corner of my eye I see this guy in a white uniform walking up the brow and he is carrying something big and white and as he passes in front of me I see that it is this pimply faced teenager carrying these big white boxes. And it turns out he is the delivery boy from the Dippy Sippy Donut shop who has been sent over to deliver pastries for the reception. And we had just rendered him full honors as if he was an ambassador or something. (Reily, 2008)*

Storytellers who can make people laugh are highly esteemed in the Navy as well as most other organizations. The group of Chiefs I interviewed loved sharing and discussing anecdotes like *Dippy Sippy Donut Guy*, and they had many such anecdotes. The telling of one humorous anecdote usually prompted the telling of another as the audience recalled similar experiences. Humorous anecdotes like *Dippy Sippy Donut Guy* and the discussion that surrounded them were energizing, they helped the group to relax and they served to increase the bond of the group.

The anecdote *Dippy Sippy Donut Guy* was humorous because it exposed the irony of a formal tradition. The pomp, circumstance, and strict hierarchy that is such a part of Navy traditions was the brunt of the joke. A lot of time and extra effort goes into preparing a ship for traditional ceremonies; and such formalities are taken very seriously, especially by the organization's leadership. Sailors usually grumble about the extra effort that goes into preparing to receive "dignitaries" and it is the Chiefs who must motivate the crew and keep them on task to put in the extra effort. But when all is said and done, the ship sparkles, the crew looks sharp and there is a general sense of pride and accomplishment. (Reily, 2008)

Traditions serve a valuable purpose in the Navy. They remove some of the uncertainty from an environment that can quickly become chaotic. They allow people to operate in a synchronized fashion automatically. They reinforce behavior and attitudes that are valued in the organization such as respect and attention to detail. And as long as traditions work they are invisible but when they fail, like slap stick humor, they result in surprise and sometimes hilarity as the organization takes a moment to laugh at itself. *Dippy Sippy Donut Guy*, and the discourse surrounding it, spoke volumes about this group and the Navy.

Through *Dippy, Sippy, Donut Guy* the teller of this anecdote was connecting with his

audience by creating a bit of levity surrounding something they have all endured; the story helped them all laugh at themselves. It was ironic but amusing that a pimply-faced delivery boy who was probably the same age as the lowliest seaman on the ship would receive the full honors of a dignitary.

Like *Dippy Sippy Donut Guy* many of the humorous stories the group told were self-deprecating. Daniel Goleman (1995) in his research on emotional intelligence found that effective leaders are often masters of self-deprecating humor. Leaders who are self aware and mature can laugh at their own foibles which helps to foster an atmosphere that communicates that it is okay to take risks and make mistakes—especially if the individual or the organization learns a lesson from the experience. Such stories communicate that an organization that can laugh at itself is an organization that is open to creativity and growth.

Once members of an organization understand how the stories that circulate in the organization reflect organizational values and prescribe maps for behavior, individuals can begin to articulate and recognize the stories that have made them what they are and what the organization is.

Following are some questions a facilitator can use to evoke and begin to examine organizational narratives with individuals and groups.

Leadership reflections on comedies

1. Describe a mistake that you or your organization made that in retrospect is really rather humorous? What does this story say about the organization?

2. What humorous anecdotes are told and retold in your organization? How do these stories reflect the values of the organization? Do they create bonds in the organization or do they marginalize individuals or groups of people?

3. Who are the people in your organization who have the ability to make people laugh? What does their brand of humor say about the culture of the organization? Where are the places in your organization where you hear laughter?

4. Think about your mentors, or people you admire, how do they use a sense of humor to make people feel comfortable or motivate and energize those around them? (Reily, 2008)

Dominate narratives (Baskin, 2008)

Classifying stories by genre—epics, tragedies, comedies and romances—is one way to begin to evoke and understand the meaning of individual and organizational stories. And, as is evidenced by the discussion of organizational humor above, themes, patterns and understandings begin to emerge. But classifying stories by genre, while instructive, does not adequately explain the dynamics of how and why stories work the way they do in organizations. And while insights uncovered by framing stories by genre are worthwhile, they are not profoundly revelatory. A deeper understanding of how and why stories function the way they do becomes apparent when insights from the way natural systems work are applied to an examination of story in organizations.

Insights from nature

Anyone who has drilled as part of a marching unit cannot help but be impressed by the fluid precision of schools of fish and flocks of birds as they move in perfect synchronization around an obstacle. One might wonder if the lead bird in a formation of a migrating flock ever gets tired? How does the bird at the apex communicate with the birds bringing up the rear?

In recent years computer tracking and modeling programs have resulted in insights into how natural systems, including flocks of birds and schools of fish, self organize. It turns out, surprising though it may seem to those who have lived and worked in command and control organizations, the lead bird is not the one who always calls the shots. In fact, the lead bird is not always the lead bird. Organization in natural systems, from cells in a fern plant to schools of fish, emerges without a hierarchy, or a step-by-step plan handed down from on high.

An example of how this works comes from the work of Craig Reynolds. Reynolds was fascinated by how a squawking field of blackbirds near his home would rise in perfect unison and then move off en mass, so he created

a computer program called "boids" to simulate the movement of a flock of birds. After months of fine tuning he found that each of the birds in the flock that he created operated on some basic principles, basically: 1) don't get too close or too far from the guy next to you, 2) try to match your neighbor's speed, 3) don't run into anything, and 4) if you are the lead bird in the formation, drop back when you get tired and let someone else take the lead. (Goerner, 1999)

The insight from simulations like "boids" is that much of the organization in natural systems emerges spontaneously if allowed to do so, and often there are rather simple principles at work, albeit in a complex world that is constantly changing in large and small ways. Of course instinct—the way non human animals respond to their environment—plays a major role in animal migration patterns and many of their other adaptations, but the work of Reynolds, and others, supports the premise that living systems are naturally inclined to self organize.

I suggest that this natural inclination to self organize explains why rank and file workers often cannot articulate their organization's mission statement yet they manage to collaboratively get the job done. I suggest that self organization explains how an organization, even a country, manages to function after a CEO, or president, or commanding officer, is removed, or replaced. I suggest that there are leadership and management lessons to be learned from the emergence of organization in natural systems and there is a connection to organizational story.

Suggesting that human social systems can be viewed as entities that have the ability to self organize, and thus maintain themselves is a rather radical notion for those in the military but that is not to say that members of the military do not intuitively understand this concept and are willing to accept it, especially when they see evidence of these principles of work. People in the military, and in any large or small organization, intuitively understand that stories are powerful. They may not have reasoned that story is powerful because of its adaptable, living qualities but they know story is powerful. In my experience they are open to and curious about story and narratives ability to enhance creativity and adaptability.

"Storied Spaces," (Baskin, 2008)

Baskin (2008) suggested that the idea of "storied spaces… a space defined by the stories we have accepted to explain events that have happened and continue to happen," can be substituted for the concept of complex adaptive systems in nature (p. 1). He explained, "One can think of human social life as an intricate nested network of spaces—family and work group, organization and community, profession and nation—in which membership depends on the acceptance of negotiated stories by which each grouping defines the nature of the world and how people in the group must respond to prosper." (Baskin, 2008, p. 1)

Baskin (2008), and Boje (2001), suggested that people use the unfolding narrative—the discourse surrounding a story in the making—as they attempt to cope with a steady stream of new information, communication and stimuli from a variety of sources. This theory supports the notion that the ability to tell stories has been key to the successful evolution of humans—a unique ability that differentiates humans from other living entities.

Baskin (2008) and Boje (2001), suggested that story is the way humans organize their thoughts, and that, as individuals, we unconsciously start forming our stories even before we voice them. They suggest that humans articulate their stories and share them with others as they negotiate a personal and collective view of reality. Through the interplay of story, narrative and unfolding—emerging—narratives humans negotiate meaning with others. What is revealed are what Baskin (2008) calls "dominant narratives"--narratives that reflect a collective view of reality that comes to be accepted by an individual or a group as the truth.

Dominant narratives are then used to assess new information; that is to say, they give the individual, as well as the group, a way of responding to the environment. Some dominant narratives appear to be particularly helpful, or resilient, so they prevail for long periods of time with little change; but others disappear, or change, sometimes re-emerging at a later date.

Dominant narratives may be replaced or modified by new, emerging narratives. Baskin (2008) found evidence of dominant narratives that functioned like self-reinforcing feedback loops within organizations. He explained that "storying" could allow for the trial and error that is so necessary in the creative and successful adaptation of an entity to its internal and external environments (Baskin, 2008).

The "storied space" (Baskin, 2008, p.2) of the Chiefs' Mess

I applied the theories of Baskin and Boje to a study of the stories of one group of middle managers in the Navy, Navy Chief Petty Officers—a group often referred to as "The Chiefs' Mess," a reference to the physical space where they often congregate on a ship. As a group Chief Petty Officers occupy a "storied space." They are a group that shares similar values and principles that have come to define their views of reality, who they are and how they respond to the environment that surrounds them. The storied space of the Chiefs' Mess is part of the storied space of the Navy and the military at large.

As individuals, Chiefs occupy other storied spaces such as their families, their church communities and their regions of the country. And since each Chief occupies different combinations of storied spaces they each have a unique identity and respond in a unique fashion to their world, but they share the commonality of the storied space of the Chiefs' Mess that collective largely influences their professional identity—indeed, their professional DNA. The values and principles of the storied space of the Chiefs' Mess are reflected in the individual stories of the Chiefs.

When Navy Chiefs as individuals, and the Chiefs' Mess as a whole, were viewed as "complex adaptive systems"—an entity with the ability to maintain itself—"dominant narratives" that were part of broader dominant narratives within the organization begin to emerge from their stories. The narratives that emerged had attendant prescribed behaviors which served to guide the actions of Navy Chiefs and those around them. A list of the dominant narratives, their prescribed practices and a brief explanation of each follows:

Table 1.

Dominant Narratives (DN) and Prescribed Practices (PP)
1) DN: "You are part of something bigger than yourself"
PP: "take care of your people"
PP: "suck it up"
PP: "trust"
2) DN: "Sh*t happens"
PP: "live and learn"
PP: "head on a swivel"
PP: "Semper Gumby" (stay flexible)
3) DN: "Do not take yourself too seriously, but do take your work seriously"
4) DN: "Some stories should not be told"

The dominant narrative "You are part of something bigger than yourself," was present in many of the stories the Chiefs told. It was expressed through phrases like "You are part of a higher calling," "We're all in this together," and "You are part of something bigger." This dominant narrative emphasized the importance of commitment to something beyond the individual. It emphasized a oneness with the group, the importance of team accomplishments over individual accomplishments and sharing in the glory of a job well done—therefore the practice "take care of your people." This dominant narrative also implied that individuals are expected to "suck it up," or subjugate their personal needs to the needs of the organization, writ large or small, and "trust" the process, "trust" others and "trust" the system. (Reily, 2008)

The dominant narrative "Sh*t happens" and its attendant practices "live and learn," "keep your head on a swivel" and "semper Gumby" reflected the theme that despite the best laid plans the unexpected will happen and mistakes

will be made therefore learn from mistakes, always have your wits about you and remain flexible so that you can adjust to rapidly changes circumstances.

The dominant narrative "Do not take yourself too seriously but do take your work seriously" was expressed by aphorisms such as "work hard, play hard," and "if you ain't havin' fun, you're doing something wrong." This dominant narrative reflected the theme that maintaining a sense of humor is an essential coping mechanism in this organization. Much of the work in the Navy is not glamorous—

it is tedious and grueling. And the Chiefs are the ones who must motivate young sailors to get the unglamorous work done. But there was the sense among the chiefs that while the work might at times "suck" at the end of the day it should be satisfying and everyone ought to be able to take pride in a job well done.

The final Dominant Narrative "Some stories should not be told," reflected anxiety and a natural human desire to control story especially the "scuttlebutt" or rumors that might interfere with the Chiefs ability to get the job done. It also reflected the wariness of some in this group and a desire to protect the group. The Chiefs Mess is not an official organization. It is a shadow organization that exists outside of the formal structure. The group has a reputation for getting work done, but no doubt they sometimes use unorthodox methods to do so. The stories indicated that many in this group adhere to the principle that "it is better to ask for forgiveness, than ask for permission." This dominant narrative reflected their desire to protect themselves and their sometimes unorthodox methods.

One might ask how are storied spaces different from organization culture and how are dominant narratives different from cultural values and norms? Baskin and Boje through their work suggest that the idea of "storied space," "dominant narratives," and "emerging narratives" capture the living and adaptable quality of story and narrative that cannot be adequately explained by culture alone. These ideas reflect the uniquely human ability to employ and experience story and narrative as a dynamic process that transcends the examination of story as cultural artifact. Story and narrative can reflect organizational culture as it is today, but they can do much more—story and narrative can influence what organizational culture might become. An artifact cannot influence what a culture might become until it is imbued with a narrative interpretation that makes it come alive.

The stories of Navy Chiefs illustrate the dynamic qualities of narrative by connecting narrative threads in the storied discourse surrounding anecdotes, illustrating how anecdotes explained something that needed explaining and venturing interpretations that included possible morals and lessons. In this way a broader narrative emerged that connected anecdotes with storied discourse and broader themes. Through this process the group, engaged in making sense of something that did not make sense initially. Members of the group engaged in an unfolding, or emerging, narrative that suggested a sequence and a plot, connecting characters, and motives into a cohesive narrative that defined reality for the storytellers and others. (Boje, 2001)

When the Navy Chiefs were viewed as a "storied space," themes began to emerge from the stories they told that reflected dominant narratives, which in turn prescribed ways of behaving for the Chiefs as well as others in the organization. Different Chiefs, in different locations, at different times, repeated similar dominant narratives and practices. The narratives at times prescribed ways of thinking and behaving that were contradictory, but when dissonance occurred there was evidence that the participants attempted to modify or change their narratives to better adapt to their storied space.

Navy Chiefs exposed insights into how narrative and story works in human organizations. The findings of the study corroborated the findings of other research studies that have found that narrative has implications for organizations as well as the individuals who comprise them. While a discussion of the dominant narratives of Navy Chiefs has particular relevance for people working with, and within, the Navy there are implications that go well beyond the Navy.

Stories and sense making

Weick (1995) coined the phrase "sense making and sense giving" to express the ability of humans to use narrative to interpret something that has happened—that is to say "make sense" of it—and pass on that interpretation—"give sense"—to others. Navy Chiefs used stories to make sense and give sense. They storied to resolve the dissonance inherent in their world. They made sense by creating—through story—shared interpretations of reality that result in dominant narratives and behavioral maps.

Individuals create and sustain images of a wider reality in part to rationalize what they are doing. Navy Chiefs used story to organize and sequence their thoughts by compressing the timing of significant events, or stretching out the timing of events, to communicate understanding and create a desired effect. They used stories to create causal connections and sequences of action that did not exist when the events originally occurred, thereby retrospectively making sense and giving sense to their audiences.

Navy Chiefs used story to help them cope in the present. They told stories that were cathartic and enjoyable such as *Dippy Sippy Donut Guy*. They told stories to create bonds within the group. They told stories to increase tension and decrease tension. They told stories to get attention, bolster their egos and feel good. They told stories to help others. They used stories and the narratives surrounding them to actively resolve dissonance in the present. And they used story to prescribe ways of behaving.

When events that happened in the past did not make sense, or when dominant narratives failed to enable sense making or sense giving, Navy Chiefs engaged in storied discourse that reflected emerging narratives—or new ways of making sense of what happened. In this way the Chiefs were constantly reassessing their dominant narratives and behavioral maps to respond to new information and cope. There were behavioral maps embedded within stories of Navy Chiefs that supported the internalization of organizational norms and provided a means through which organizational behaviors could be managed.

Other researchers (Hansen, 1993) have found that organizations have archetypal stories and that members of the same occupational culture tend to tell stories that are more alike than different. Navy Chiefs located in different locations at different times told stories that were more alike than different. The stories the Chiefs told reflected similar dominant narratives and practices. And the Chiefs told archetypal stories that functioned as cultural codes with implicit morals reflecting the shared values and belief systems of the organizational culture. The stories of Navy Chiefs contained morals that reflected shared values but they also expressed dualities as the Chiefs negotiated a balance between practices.

Some of the stories told, like *Smith's Cranial*, functioned like event simulators through which listeners could vicariously participate in the experiences of others from a safe distance. Dominant narratives prescribed behavioral practices for how to respond to similar events in the future. Some stories like *Smith's Cranial* served to inoculate against future misfortune by describing how to avoid situations that could be harmful to the individual, or the group.

Conclusion

Insights regarding the dynamic nature of story, informed by paradigms adopted from natural systems, help individuals and groups understand that perhaps their interpretation of reality is not the only, or the best, interpretation of reality. If members of a group are able to accept that their interpretation of reality may not represent the whole truth, they may be open to, and comfortable with, considering other views, and may even seek out other views to enhance the adaptability and creativity of their group. Healthy human social systems need both "guardians" and "synergists" (Goerner, 1999, p. 212). The guardians are naturally wary and protect the status quo—the system as it is, while the synergists experiment with change. Disaster results if either side is allowed to run amok. Guardians and synergists can use story and narrative to work through the natural dissonance

presented by conflicting views and modify or change narratives and behavior that will enhance organizational effectiveness.

Story can bridge the gap between quantitative knowledge and human experience, resulting in a more useful application of knowledge to real world challenges. Like the Challenger and Columbia space shuttle accidents discussed earlier illustrate, quantitative data requires narrative interpretation to be useful. And human interpretation is based on individual and group interpretations of reality that have been formed over time through the interplay of quantitative data and narrative interpretation.

Baskin (2008) suggests that humans can "imagine new futures, act on those stories and change the world so that they can realize such futures" (Baskin, 2008, p. 2). The implication is that through narrative humans can unleash the creativity of their imaginations by turning their dreams for a positive future into stories and developing behavioral maps for how to achieve them. Stories that limit individuals and block adaptability—can be identified and changed, or modified, to enhance the adaptability of individuals and organizations. Self-reflection and self-awareness can help people identify personal stories that will enable them to cope and thrive.

Schein (2006), who patterned his work with organizations on the psychotherapy he did with repatriated Korean War veterans suggested that drawing out the strengths of an organization through eliciting its stories is not unlike drawing out the strengths of individuals through eliciting their personal stories. He suggested that eliciting organizational narratives was an effective way for consultants to help organizations apply their strengths to their problems and successfully grapple with future challenges. He said,

> The more I examined process consultation and observed my own behavior as a consultant, the more I realized that what consultants do is very akin to therapy, but this formulation is not acceptable to most managerial clients. Organizational pathologies of all sorts are evident whenever one gets into client situations but in working with organizational cultures one must learn to use the metaphors and linguistic categories that make sense to them and enable them to save face and avoid defensiveness. I realized that the best kind of therapy draws on personal and culture strengths even though the process is triggered by pathology, weakness or problems. The consultant/therapist must learn to draw out the strengths in the culture and show how they can be used to solve the problems facing the organization. (2006, p. 297)

Organizations can use their stories to tap into the strengths of their culture and begin to grapple with the "organizational pathologies" that afflict all organizations. Facilitators can function as "organization therapists" by using individual and organizational stories to make sense of where an organization has come from and what it is today and paint a picture through story of what an organization can be in the future.

Finally, the storied space needs to trust, that the values espoused in dominant narratives are conducive to positive future outcomes. Baskin (2008) suggested that the critical difference between humans and other animals, "is the ability of human beings to tell stories, and change the world so that they can realize such futures" (p. 2).

Through exploring the stories of Navy Chiefs I uncovered narratives that illuminated the rich source of energy that story can be as it travels through an organization connecting individuals in a web like fashion. I found that story is as natural and integral to how work gets done in organizations as breathing is to human life—and just as taken for granted. I found that story in organizations is a powerful driver of behavior that is poorly understood. Members of any organization can mindfully engage story to enhance the adaptability and creativity of their organizations in a fast paced, ever-changing world.

Ultimately, the discovery of truth is the goal of research. Like a ship sailing through a heavy mist, the truth appears at times with striking clarity but in the next moment is shrouded once again in mist. It was my intention to uncover

some modicum of truth by in the stories of Navy Chiefs. Readers will no doubt have their own interpretations that will differ from mine. Therefore, the following *Story of Truth* is offered as a concluding comment.

The Story of Truth

(a traditional Jewish folk tale, author unknown)

> Truth walked into a village. The local inhabitants started cursing at him. Spewing epithets, they chased him out of the village. Truth walked along the road to the next town. They too spit at him and cursed and spewed epithets driving him out of town. He walked, lonely and sad, down the empty road, until he reached the next town, still hoping to find someone who was happy to see him who would embrace Truth with open arms. So he walked into the third town, this time in the middle of the night, hoping that dawn would find the townsfolk happy to see Truth with dawn's light. But as soon as the townsfolks' eyes lit upon him they ran to their homes and then came back throwing garbage at him. Truth ran off, out of town, into the woods, and after crying and cleaning off the garbage returned to the edge of the woods when he heard laughter and gaiety, singing and applause. He saw the townsfolk applauding as Story entered the town. They brought out fresh meats and soups and pies and pastries and offered them all to Story who smiled and lavished in their love and appreciation. Come twilight, Truth was sulking and sobbing at the edge of the woods. The townsfolk disdainfully ignored him, but Story came out to see what the story was. Truth told Story how all the townsfolk mistreated him, how sad and lonely he was and how much he wanted to be accepted and appreciated. Story replied, "Of course they all rejected you," Story looked at Truth, eyes a bit lowered to the side, and said, "No one wants to look at the naked Truth." So Story gave Truth brilliant, beautiful clothing to wear, and they walked into the town together, Truth with Story, and the townsfolk greeted them with warmth and love and appreciation, for Truth wrapped in Story's clothing is a beautiful thing and easy to behold. And ever since then Truth travels with Story and they are always accepted and loved. And that is the way it was, and the way it is, and that is the way it always will be. (Henshall, 2005)

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Antenarrative ethics of Native American Indian trading

By Grace Ann Rosile & Cal Boardman

Antenarrative (before-the-narrative) analysis reveals limitations of historical accounts regarding Native American Indian and Euro-white encounters. Tracing linear, cyclical, and spiraling antenarratives culminating in the rhizomatic antenarrative yields ethical implications for commerce and the business world today, for both Native American Indians and immigrant Americans. We suggest strategies for uncovering antenarrative patterns in old narratives, and for recovering lost, marginalized, or suppressed stories. Rhizomatic assemblage antenarratives accommodate a greater range of diverse perspectives, and this is demonstrated in two case examples. This analysis concludes with two case examples of contemporary negotiations which were affected by being locked into old reified narratives. The first case is an outright failure, and second an almost-success. We conclude that breaking out of restrictive linear and cyclical antenarratives, and incorporating spiral and rhizomatic assemblage antenarratives, opens options for more collaborative, power-equal, and ethically co-created living stories. Since the hoped-for success in the second case did not happen, it is only implied that the rhizomatic assemblage antenarrative might have shifted group dynamics to be more power-equal and collaborative. - The second "near-success" case example provides numerous details of identifying old antenarratives and attempting to create a new story for the future.This paper takes a new concept of "antenarrative," or before-the-narrative, and demonstrates ethical implications of each of 4 types of antenarrative. The two case examples suggest new ways of co-creating power-equal stories based on rhizomatic antenarratives.

Keywords Narratives, Antenarratives, Native American Indian, Ethics, Trade, Rhizomatic assemblage

Introduction

Early encounters between Native American Indians and European adventurer/entrepreneurs (hereafter called Euro-whites) evolved into routinized trading relationships (Boardman and Sandomir, 2007; Boardman, 2010). These storied relationships eventually became reified, symbolized, and petrified into narratives. Focusing on the storytelling aspects of the Indian and Euro-white economic exchanges reveals patterns of norms and unofficial codes of ethics which emerge as the accepted narrative. This paper takes us back before those somewhat official narratives to the "antenarrative." Foregrounding and examining four types of "antenarratives" (Boje 2001; Boje 2008; Boje and Rosile, 2011; Rosile 2011) can open possibilities for other ways of relating, other forms of commerce, and fresh perspectives on the ethics of different patterns and practices of business negotiations.

This exploration of the antenarratives of Indian and Euro-white trading begins first with linear antenarratives. Linear antenarratives are cause-effect stories (Boje 2001, 2008; Boje & Rosile, 2011; Rosile 2011) typically told from one dominant perspective. In this case, the western/European perspective dominated the linear antenarratives. Second, more complex cyclical antenarratives look at repeated sequences of interactions of multiple cultures. Third, spiraling antenarratives are the stories of the increasing amplification of clashes between the cultures leading to the tragedy of lose-lose outcomes. Note that spirals can be positive also, they are not necessarily downward-moving although most in this context appear to be downward.

Finally, rhizomatic assemblage antenarratives allow us to see the complex roots which yield many more threads of lost, marginalized, or forgotten stories. This assemblage may incorporate linear, cyclic, and spiral antenarratives within its root-system-like patterns. Recovering these roots opens greater possibilities for our future stories. Further, the richness of the rhizomatic assemblage of antenarratives and can shed light on present-day ethical dilemmas while offering alternative future stories.

This paper begins with a self-reflexive consideration of ourselves (the authors) as non-Natives writing about Native American Indians. In Part 1, we seek to position ourselves as

listeners rather than tellers. Next we offer an overview and comparison of the Native American and Euro-white assumptions and practices regarding trade and commerce, summarized in Table 1. In Part 3, stories of Native American Indian and Euro-white encounters exemplify a sequence of antenarrative types: first linear, second cyclic, third spiral, and fourth rhizomatic assemblage. Part 4 examines the influence of power relationships on the types of stories likely to result from various combinations of power position and attitude towards the other.

Finally, Part 5 brings together the linear, cyclic, and spiraling forms in the rhizomatic assemblage antenarrative, offering the most complex form of story. A pair of case examples serve to illustrate the dynamics of the antenarrative analysis. Our story ends with tragic yet hopeful conclusions.

Part 1: Non-Natives Writing About Natives

This research is about gleaning the wisdom and experience contained in primarily indigenous accounts of another culture, time, and place, and seeking inspiration and understanding for life today from the stories of other lives. Accuracy is sought while recognizing its illusive and elusive nature. The focus here is on how the stories of the Native American Indians were shaped, and how those narrative shapes can reveal their antenarrative patterns.

The antenarratives of those times show us how our narratives mirror back to us our own lives, and our own choices for how we create our life stories. Perhaps more importantly, the antenarrative forms, like a container for water, may limit the shape of the living stories as well as the resulting narratives. By altering or removing those limitations, we may open possibilities for new stories to emerge.

We as authors feel an ethical responsibility to assure that our emerging stories of our relationships to Native Americans are co-created with them. To do this, it is important to encourage Native Americans to speak in their own voices. It is also important to recognize that those voices are multiple, not unitary. In this paper, we cite primarily Native American Indian scholars writing about Native American Indian issues.

Unfortunately, we authors are in the position of double-narrating; that is, we are saying what it is that others have said, thus affecting and influencing the voice of the other, even when using direct verbatim quotes. We apologize if we have misrepresented and/or misunderstood the voices of our valued American Indian colleagues; that was not and is not our intention. Our intention is to, if possible, give wider exposure to the wisdom of these indigenous scholars.

Further, in addition to addressing the concern over voice, we must also address the inability of the academy (whether personified by indigenous or non-indigenous) to hear what is said. To hear and value the indigenous voices requires an openness from the listeners in the Academy and from non-indigenous peoples which is seen too rarely. This important role of the open listener is what the present research seeks to offer.

Part 2: Indian and Euro-white Trading Assumptions and Practices

Most of us who are not historians of a certain category, will not be aware that what we were taught as U.S. history and the role of the Native Americans in it, has changed. For those afflicted with this ignorance of history (and we include ourselves here, before undertaking this area of research), the resulting inaccurate deep assumptions can have a profound effect on our attitudes and beliefs today. These attitudes and beliefs contribute to antenarratives that become reified into narratives which can constrain the stories of our futures.

Lack of awareness of the rich history of Native Americans means that the trajectories of the possible storylines we see extending into the future may be severely stunted. Most Americans do not know that before Columbus "discovered" America, abalone shells were found with Indians of Northern Idaho and Western Montana (Wilmoth, 2006), trade networks connected tribes throughout the North American continent (Cordova, 2007), and now there are grade-school lessons (Wilmuth, 2006) which coach 7th and 8th graders on the complex trading paths

which existed before Europeans brought "civilization" to the Americas.

Recent work on the history of Native American Indians acknowledges several shifts from what might have been believed in the past (Braun, 2008; Bordewich, 1996; Mann, 2005; Ordahl Kupperman, 2000; Smith, 2009). First, the Indians were not meek victims of the Europeans. Both sides had their own "hidden agendas." These included hope of profitable trade and also increased power and influence over competing nations. Indians valued some of the products, like steel knives, which could put their tribes in a powerful position of liaison between the English and other tribes not in proximity to the English settlements. The profits from such an advantageous trading position could, and historically did, help certain tribes to grow, flourish, and consolidate with other tribal groups thus increasing their power. Far from being naïve, even gullible victims, the Native Americans likely had interests in trading as a means of potential increase in their own wealth (Ordahl Kupperman, 2000).

Early Native Americans had sophisticated trading routes with complex protocols for bargaining (Wilmoth, 2006). Further, these early Americans were not voiceless by virtue of their oral tradition placing them at a disadvantage against the dominant written traditions of the English. Rather, the voices of these Native elders served to powerfully shape the written narratives, which often reported the words of the tribal people (see Cabaza de Vaca's quoting of an Indian friend, below).

Boardman and Sandomir (2007) cite early accounts of encounters:

> "Soon, one by one and in groups, they (Indians) came to the ship, without bringing anything with them, although a few wore small pieces of fine gold in their ears or in their noses, and they gave it quickly and willingly. The admiral (Columbus) ordered that they should all be treated courteously because they are the best and most gentle people in the world, and especially, he says, because I have much hope in Our Lord that Your Highnesses will make all of them Christians and that they will all be your subjects, for I consider them yours already." (Columbus (c.a. 1492), The Diary of Christopher Columbus, (Boardman and Sandomir, 2007, p. 18))

This quote shows the natives giving gold to Columbus "quickly and willingly," as "best and most gentle people." We know now that gold was not considered as precious to the Native Americans as it was then to the Europeans. This narrative reflects some projection, that the natives were generous and gentle because they gave their gold so willingly.

Columbus' command for courteous treatment might be attributed to benevolence. It might also be attributed to some fear of retaliation, not knowing the potential power of these people. Most likely it was a combination of factors. It is also worth noting that these explorers did not see the natives as other-than-human (Ordhal Kupperman, 2000). Those interpretations came much later. Rather, many in the early days saw not only the similarities of the natives to Europeans, but considered them to be excellent, physically-developed, strong individuals.

The following quote regarding the size and orderliness of the native markets reflects the view that the natives in the "new world" were recognized to have some areas of high development. This account (below), as well as the above account (regarding Colombus' order to treat the native peoples with courtesy), as well as many other texts not cited here, appear to reflect sincere admiration of the European explorers for the Native Americans. This admiration, especially relating to the marketplace, seems based in fairly objectively recorded details.

> "After having examined and considered all that we had seen we turned to look at the great marketplace and the crowds of people that were in it, some buying and other selling, so that the murmur and him of their voices and words that they used could be heard more than a league off. Some of the soldiers among us who had been in many parts of the world, in Constantinople, and all over Italy, and in Rome, said that so large a market place and so full of people, and so well regulated and arranged, they had never

> beheld before." (Bernal Diaz Del Castillo (1492-1581), The True History of the Conquest of New Spain, in Boardman and Sandomir (2007, p. 30)).

Clearly, the views of Del Castillo became marginalized and largely forgotten, as time passed and circumstances changed and sharper conflicts occurred. The early courtesy, wariness, and admiration appeared to fade. Perhaps the honeymoon was over. It was replaced by emphasis on the difference between Euro-whites and Native Americans:

> "Conferring among themselves, they replied that the Christians lied: We had come from the sunrise, they from the sunset; we healed the sick, they killed the (healthy); we came naked and barefoot, they, clothed, horsed, and lanced; we coveted nothing but gave whatever we were given, while they robbed whomsoever they found and bestowed nothing on anyone." (Cabeza de Vaca quoting an Indian friend (ca. 1536) in G.C. Ward's, The West: An Illustrated History cited in Boardman and Sandomir (2007, p. 6)).

This quote emphasizes the increasing awareness of differences in the two cultures. Table 1 summarizes the similarities and the differences in the context of trade and commerce. When we see the "back story" (the story actors create to understand the motivation for a character's action) of the reasons underlying different practices, we gain greater understanding of the practices themselves. This "back story" is like the antenarrative trajectory, and is the source of much of the richness of rhizomatic assemblage antenarratives (to be discussed in Part 3 below).

The differences summarized in Table 1 emerge from different starting assumptions and resultant practices in trade and commerce. Exploring these differences more fully is beyond the scope of this paper. For our purposes here, we offer a brief hypothetical scenario which captures some of the "the story" behind Table 1.

We know that Native American Indian trading practices varied according to the relationship of the trading partners. Trading within families required sellers to give favorable treatment and a "better deal" to trading partners. The more distant the relationship, the less favorable the deal, and the more "profit" to the seller (Wilmoth, 2004). Trading extended from a relationship-based community-building activity, to a lesser-relationship-based activity with more remote partners. The overriding concern was with fostering relationships.

In contrast, Euro-white trading seems more focused on the acquisition of goods. The phrase "business is business" reflects the Euro-white attitude that trade and commercial transactions are, and ought to be kept, separate from "personal" relationships. These different starting points lead to different practices, as summarized in Table 1.

The differences between the Euro-white and Indian trading practices are highlighted in their different "ask and bid" processes (Boardman, 2010). The two systems are outlined in the scenarios below. Notice how the Indian system contributes to building long-term relationships.

Euro-white Ask-Bid Process. The buyer approaches the seller, and offers a bid much less than seller is asking. Seller defends the value of item, praising its quality, and reduces asking price slightly. Buyer questions flaws in the item, and increases the bid slightly. Both sides share as little information as possible, and little information of value is shared unless the right question is asked. If a price is agreed upon, then the transaction is completed. Each party walks away.

What is the state of the relationship between these two after their transaction?

Are they both a bit uncomfortable? Are both thinking they could have done better in the negotiating process? If so, do they harbor resentment? Will each be looking for some strategy or leverage to "even the score," so that next time they come out better off?

Native American Indian ask-bid process: The buyer seeks an item. Buyer indicates interest in the item by praising its qualities and value. Seller downplays the value of the item, pointing out its flaws and reasons for lacking value. Buyer suggests the item is worth much more than either an asking price (if indicated) or an

assumed or quoted price. Eventually they agree on a price, and the transaction is completed (Boardman, 2010). Imagine the feelings in each partner after this type of transaction, their feelings about the value of the item exchanged, and their feelings towards their trading partner. It could well be that the final agreed-upon price in each ask-bid process is the same. However, the Indian process is more likely to leave each partner feeling like a winner, with positive feelings about the relationship.

Table 1

Native American Indian and Euro-white
Assumptions and Practices Regarding Trade and Commerce

	Native American Indians (I)	**Common to BOTH**	**Euro-white (E)**
1. Trade is:	An extension of gift giving	A means of gathering use goods	A means of accumulating wealth
2. Accomplished through:	Sharing information (Cicero), Full disclosure even when not asked	General Truth Telling	Sharing only necessary information; Withholding information unless asked
3. That results in:	Egalitarianism Credat Emptor (Buyer trust) Community building	Hierarchy (for Indians, based on giving; for Euro-whites, based on getting and taking—see Values below)	Hierarchy Caveat Emptor (Buyer Beware) Status reinforcing of self before others
4. For the purpose of:	Acquiring what is needed to live (The art of household management, Aristotle)	"Money" has a role, albeit lesser for indigenous and greater for Euro-whites	Acquiring more than one needs to live (The art of making money, Aristotle)
5. Economic System	Barter System Preferred (exchange of needed goods)	Mediums of exchange: paper/coin currency and wampum belts	Transaction System Preferred (abstracted from the goods involved)
6. Values	Gifting: One who gives more has more status within the community	Responsibility to the community (more for I, less for E)	Getting: One who gets or takes more has status within the community
7. Future orientation	Acquire later via pawn	Short and long term needs satisfaction;	Acquire later via credit
8. Relationship Building	Long term relationships are important in themselves	Relationships with the "other" are important only for economic reasons	Short term relationships are important for needs satisfaction; long term relationships less important
9. Contribution to Equity	Possession is more important than ownership	Possession is important	Both possession and ownership are important
10.Contribution to Debt	Pawn	Collateral	Bank Credit
11. Fairness	Different for insiders and outsiders; benefits go to insiders; business benefits the community	Each defined fairness, but differently, so offenses occurred without intention	Everyone is an outsider; "business is business" and separate from family and community life

Part 3: Four Types of Antenarratives of American Indians and Euro-whites

Linear Antenarratives: Static A-historical Cages

"Before Disney came, there was NOTHING here!" said the clean-cut young man taking our group of faculty on a behind-the-scenes tour of Disneyland in Florida. His eyes were wide in amazement; ours were practically rolling in disbelief. How could a college graduate in the present era be so unaware of ecological issues that he did not realize that his "nothing" may have been a valuable swampland teeming with species in their own sustainable cosmos? This same lack of awareness, and propensity to label anything not man-made as "nothing," has long plagued Native American Indians.

Inability to see or recognize a history leads us to linear antenarratives. In linear antenarratives, the world is a very pared-down, no-frills, cause-and-effect plot. There is no sense of an event being part of an ongoing predictable cycle, such as birth, growth, maturity, old age, and death. When we see no history, we are less able to envision a future.

Euro-whites tended to see Indians, especially in early encounters, like those primitive tribes in the old Saturday matinee science fiction movies with titles like "The Lost Tribes That Time Forgot." These fictional societies never evolved, their histories were the same as their present and futures---that is, until contaminated by the discovering Euro-white scientists, when presumably their clocks began ticking. These old movies are not far from our perceptions of Native American Indians.

One of the long-lived false impressions of Indians, this one based on academic "knowledge," includes "Holmberg's Mistake" (Mann, 2006). Mann discusses the Euro-white distorted perception of Native Americans due to the persistent attitude among non-Indians that Indians had no history, no historical development or evolution, prior to "discovery" by Euro-whites. They were viewed as primitive (with descriptors like "naked" and "savage"). Yet this primitiveness was also romanticized as in some ways more "pure" than the perceived excesses of English society.

Much of the idealization of American Indians appears to have been projections of the English concerns of the day regarding their own identities and roles in the world. At that time, there were religious movements and others protesting the excess of luxury and perceived degeneration of society among aristocrats and the wealthy. For example, the English saw the relative similarity of dress of all American Indians, regardless of status, as a refreshingly simple and perhaps more "pure" form of society. This was in sharp contrast to the "dandified" dress of the English upper class.

This ambivalent attitude towards the primitive is enough to cloud descriptions and confuse those looking for consistency in Euro-white reports of these long-ago encounters. Add to this bias in perception the further commonly held assumption that Native Americans had no history of growth nor flowering of culture. This a-historical, frozen view then could easily extend into the presumption that the future will continue as the past: without the impetus and dynamics of change and growth. Thus the English could have perceived themselves to be, in the postcolonial imperialistic sense, offering Indians not only a "culture" but also a future.

The image of the Indian paddling a canoe across a still lake with barely a ripple, surrounded by tall lush forest, was the stereotypical scene popular in TV ads from several decades ago which told a plethora of stories. These stories as critiqued by Bordewich (1996) include the portrayals of Indians as living in and with nature, in a changeless and timeless never-land of perfect harmony.

The marginalized, lost, or forgotten stories more recently brought to light tell a different story. The recent stories are based on clear physical evidence that early Indians had many examples of sophisticated cultures. Moreover, these cultures flourished most abundantly where farming became the source of sustenance, not nomadic hunting and foraging off the land.

Aerial photos of large tracts in Brazil and Bolivia showed geometric patterns of such early agriculture, patterns which have survived centuries. Such patterns provide proof that many sophisticated Indian cultures, one with an estimated million inhabitants, did not have some

magical way of living which left nature unmarked or untouched (Mann, 2006). These early cultures may have been sensitive to the balance of humans and nature; however, it does not appear that these societies created a pristine utopia where human habitation did not encroach significantly on wilderness.

The above caveats remind us that Native Americans were not singular, frozen, a-historical, powerless victims of Euro-whites. Rather, their stories had deep roots with their own trajectories into the future. Those trajectories, or antenarratives, changed, and sometimes dramatically, after contact with the invaders. The limitations of linear antenarrative prevent capturing the collision of multiple trajectories in the storied encounters of Indians and Euro-whites. Next, we see that cyclic forms of antenarrative depict the circularity of a chain of events.

Cyclic Antenarratives: Projections of the Self

More complex than the linear form of antenarrative about Indians is the cyclic form. The cyclic form, with its predictable repeating stages, incorporates past, present, and future. This form accommodates change, although within the bounds of predictable patterns.

The cyclic form is apparent in the pattern of projection of self into accounts of the other. As Euro-whites projected their own issues and culture onto Indians, those projections became recorded in written texts and even in artistic reproductions of images. Upon viewing their own texts and images, Euros see the recorded projections, and are reinforced in believing that the projected qualities are, in fact, objectively present.

Ordahl Kupperman (2000) describes the telling discrepancies between a Euro-white artist's rendering of Indians and the subsequent copying of that painting: pp. 44-45:

> "This comparison of a painting by John White, depicting a mother (the wife of the chief of Pomeiooc) and daughter, with the copperplate that Theodor de Bry's artists created from it shows how images from America were received in Europe. Although some aspects of the figures were carefully preserved, most, particularly body shape and postures, were modified to fit old-world expectations. Both pictures show the beginnings of cross-cultural exchanges in the doll the little girl carries; she is said to have been eight or ten years old. Thomas Harriot's note to this picture said that Indian children were delighted with such toys." @ The British Museum, British Museum Press; The John Carter Brown Library at Brown University. (Ordahl Kupperman, 2000, pp. 44-45.)

This example demonstrates the insidious ways that projection distorts our perceptions of others. Even a sincere attempt at accurate reproductions of life are heavily "colored" (another term with an interesting hermeneutical history explained by Ordahl Kupperman). This example bring to mind a series of photographs I saw decades ago in the popular press. The photos were all taken by international photographers from a variety of countries. Interestingly, each photographer's photos of the United States looked like that person's home country.

Even so-called "objective" depictions are subject to biased perceptions. Looking at a series of photos, we say "This one looks like you" and "That one doesn't look like you." How could this be true, when a photograph is a supposedly objective record of what is? The impact and weight of our interpretations, and of our stories, yields a bias which is very powerful.

Cordova (2007) discusses the tendency of us as Euro-whites to see ourselves mirrored in indigenous cultures, and to project onto indigenous societies our own issues. This is in part due to European science's desire to seek out common elements from which to make generalizations (Cajete, 2000). Ordahl Kupperman (2000) goes on to explain how American Indians were depicted in the postures which denoted their status and authority as perceived by the English. High-status persons were portrayed, for example, with a hand on the hip which throws the elbow out at an angle (pp. 45-46).

In sum, a cyclic antenarrative can be created when we as observers project ourselves into our

observations of the other. Like a self-fulfilling prophecy, Euro-whites saw themselves in the Indians. Their depictions, while intended to be accurate, reflected instead the desire to portray the Indian more like the Euro-white, as in the above example of the subtle yet significant facial alterations in the copperplate described by Ordahl Kupperman, and the status-conferring pose imposed on the postures of Indians in photos (Ordahl Kupperman 2000, pp. 44-45). Lack of self-reflexivity and self-awareness contributes to the cyclic form of this self-fulfilling prophecy type of plotline.

Spiral Antenarratives: Amplification and Out-of-Control Spiraling

The importance of understanding antenarrative and its trajectory for the future is recognized by Bordewich (1996). He emphasizes the importance for the future of Indians in our society that we create some common consensus on the meaning of our shared history, especially of key events. What Bordewich describes, without using the term antenarrative, is a spiraling-out-of-control antenarrative in which:

> "both Indians and whites see their common past as apocalypse, as a story shaped crucially by violence, competing martyrdoms, and the collision of irreconcilable opposites. But there the similarity ends. Few other Americans, and perhaps none, have been so reshaped and so crippled by the events of the past, and at the same time so distorted in the national vision by myth and illusion. In a nation that is often impatient with history, Indians are still often dominated by it in a deep, visceral way that others find difficult to grasp. Indeed, it is impossible even to begin to understand modern Indians without taking into account the lingering power of events that the rest of the nation has never known or has pushed to the margins of memory" (Bordewich, 1996: pp. 29-30) .

What we see in this example is an antenarrative spiral born from a vicious cycle of negative attribution. Attributional bias afflicts the Euro-white tellers of the tales of the Indians in the classic ways of giving too much credit for success and too much blame for failure. This pattern creates an amplification-spiral antenarrative: a good feature is blown out of proportion and creates a "halo" around the observed, so the observed is judged as better than they are likely to be. Then some failing amplifies the bias by making it appear as if those with what are now perceived as inflated abilities are failing. This reinforces the conclusion that the failure is due to lack of will or character, some internal failing, for which we assign much more blame that is deserved.

We take an example of the "too much credit for success" side of attributional bias from Bordewich (1996). He notes that Indians were described as "the quintessential Natural Man," an innocent "made to serve the arbitrary notion that man had been born noble and good and had been corrupted only by monarchy and the constraints of sophisticated European Society" (p. 24).

Following the attributional-bias predictions, we then see the too-much-blame-for-failure pattern. The ethical implications of such attributionally-biased antenarratives had the predictable result of biased condemnations. Thus the antenarrative cycle became a spiraling-out-of-control antenarrative, as Bordewich (1996) explains:

> "Although wartime atrocities were perpetrated against both the colonists and the Indians, those committed by whites were usually forgotten, while the natives' were long remembered and were attributed less to the awful nature of colonial war than to the moral failings of Indians as a race"(p.35).

Rhizomatic Assemblage Antenarratives

The rhizomatic assemblage antenarrative may incorporate linear, cyclical, and spiral antenarrative forms within its complex hybridized web. Next we offer accounts of the Inkas to provide an example of all these forms of antenarrative, culminating with the rhizomatic assemblage antenarrative.

The Inka empire was huge, comparable in scale to Alexander the Great's. It was very different from other empires in that they had no monetary system (Mann, 2006). Instead, people

worked for part of the time for the state, and the state provided food. Interestingly, according to Mann (2006), in addition to no money, there was also no hunger in this society, one of the rare few societies known to have achieved this feat.

Linear, cyclical, and spiral antenarratives. Before this enlightening work of Mann (2006) and others, the simplest linear cause-effect antenarrative of the Inka can be summed up as "Conquistadors had the superior technology of guns and horses, and the Inka didn't, and so were defeated." Expanding the linear antenarrative to the cyclic pattern, historians could cite the Euro-white discovery and use of metals, which led to the development of metal tools. This led to development of guns and armour. Superior skills led to the breeding and subordination of horses to serve the Euro-whites, giving them strength and speed. The Euro-white's superior (and only true) God led to plagues afflicting and weakening the pagan enemies.

Overall, the cyclical antenarrative plot reads: Superior technology, intelligence, and religion led to the inevitable defeat of primitive tribes. Their defeat is proof of their inferiority. As inferiors, it is right that they serve the superior Euro-whites. Euro-whites are superior to Indian tribes.

The cycles spiraled out of control when fueled by further defeats. Continuing defeats amplified the Euro-whites feelings of superiority and invulnerability, leading to greater abuses of power. Abuses of power led to greater oppression. It is a common spiral seen too often marking low points in the moral life of man.

Rhizomatic assemblage antenarratives. Challenging the above linear, cyclical, and spiral antenarratives is the more recent and more complex formulation of the story of the Inka (Mann, 2006; spelling of Inka is Mann's) as a rhizomatic assemblage of plotlines. Recovering different views of the nature of science and the definition of development, different stories emerge from voices long muffled or marginalized. Especially missing is the voice of the Inka.

There is much more to the incredible story of the Inka. Mann (2006) documents recent findings that indicate that similar to Native Americans in the northeast portion of the (now) United States, the Inka may have been defeated by the Europeans more due to devastating smallpox than military prowess. As much as 95% of the population before the Conquistadors may have been killed by smallpox. Successive bouts with this deadly scourge occurred over more than a century, contributing to political unrest and infighting which further reduced and weakened the population. Mann (2006) posits that pestilence, rather than military power, discouraged, decimated, and ultimately defeated this highly advanced civilization.

The other side of the story. Evidence of the advanced state of Inka society is plentiful. While they did not have metal tools and armaments, they did have knowledge and use of metal. Instead of weapons, the Inka had incredible hammered gold and silver decorative metalwork. Instead of armor, they wove a cloth which could resist most weapons. It was so effective that Europeans abandoned their heavy armor in favor of the lighter, cooler cloth protective garment.

Instead of the musket, the Inka had a woven long, narrow, curved basket, with which they could throw rocks up to 100 miles per hour. It was powerful enough to fell a horse. The clever Inka also heated these rocks and wrapped them in pitch-soaked cotton, which would spontaneously ignite in mid-air, raining fire down upon their enemies (Mann, 2006).

Instead of horses, the Inka had domesticated llamas. In the mountainous regions of the Inka, the roads were often like stairs, which their llamas were comfortable climbing. However, the horses of the Europeans had difficulty with such roads. It was very hard on their hooves and musculatures of the horses which were not adapted to climbing (Mann, 2006).

While the large horses and loud muskets may have intimidated the Inka at first, it appears the novelty as well as the fear of these wore off. Those firing the muskets were not especially good shots, and the musket balls did not travel that far. In fact, in one experiment, an arrow shot from a bow traveled farther than a musket ball. The invaders did not want their enemies to discover these facts, and counted on the loud

noise of the gunshot to provide much of the effectiveness of these weapons.

The stories of the northeastern Native American tribes and the South American Inkas follow parallel plotlines of devastating illness and political in-fighting. These complex, rhizomatic-like assemblages of unfavorable factors led to a weakening of the tribes. Hoping to shore up their vulnerabilities, tribes entered into unwise alliances with the invaders. Euro-whites could take advantage of Indian weaknesses, at times betraying allies, to consolidate their own power.

The above evidence reveals the complex rhizomatic assemblage form of antenarrative, and shows us that the defeat of the Indians was never a sure thing. It was not inevitable due to superior technology or superior strategy of the Euro-whites. Rather, a complex web of factors contributed to the defeat of the Indians. Further, when compared to the centuries of flourishing of Indian cultures, their present condition is still not evidence of any sort of superiority of Euro-white culture.

We conclude that rhizomatic assemblage antenarratives are more conducive, and perhaps necessary, for an ethical incorporation of multiple voices, multiple interests, and multiple cultures in our creation of narratives and our co-creation of living stories. As evidence that the previous example from the Inka is equally relevant to North America, we offer the example from the history of the State of Georgia and the Cherokee tribes.

Rhizomatic Assemblage of the Cherokee. In 1828, gold was discovered in a part of Georgia that at that time was "the heart of the Cherokee nation"(Bordewich, 1996, p. 44). Within 2 years, in 1830, "Georgia declared Cherokee laws null and void and banned Indians from testifying in cases involving whites, ensuring that the Cherokees could not legally protect themselves from the seizure of their land" (ibid). Then later in 1830, Cherokees sued the State of Georgia in the United States Supreme Court (ibid, p. 45). In 1832, the Court upheld the Cherokee's rights in the face of Georgia's transgressions. Then "Georgia simply ignored the court" (ibid, pp. 46-47).

Pushing some Cherokee leaders to sign a new treaty,

> "the State of Georgia parceled out Cherokee lands to whites in a grand lottery….(and) seven thousand federal troops were mobilized to flush the Cherokees from their cabins, herding them at bayonet point into stockades, where some two thousand died from disease even before the march west began. In the autumn of 1838, they started for Oklahoma. Another four thousand Cherokees, 25 percent of the population, died en route from illness and exposure during the grueling winter march that has come to be known as the Trail of Tears….Never again did an Indian tribe venture to sue for its right to exist" (Bordewich, 1996, p. 47).

In summary, only the comprehensive rhizomatic assemblage type of antenarrative offers enough complexity to accommodate self and others who are equal yet diverse in co-creating their own living story. Antenarratives of inequality, whether in fact or in the minds of the perceivers, cannot yield an ethical story. Both exploitive and benevolent attitudes, when coming from the antenarrative of inequality, are disempowering (see Table 2).

Table 2:
PLOTLINES IN TRADING PARTNERS' UNEQUAL POWER RELATIONSHIPS

DIMENSIONS POWER and ATTITUDE	**EXPLOITIVE**	**BENEVOLENT**
Other is INFERIOR	DUPES	CHARITY CASES
Other is SUPERIOR	THIEVES	BENEFACTORS

The reports of early contact reflect ambivalence regarding whether the other was friend or foe, stronger or weaker. There are historical examples of all these possibilities. For example, accounts of the first Thanksgiving, both early romanticized versions and later more cynical and presumably factual ones, reflect all these conditions. Older traditional versions claim pilgrims shared their bounty with Indians in a friendly feast. Later versions claim pilgrims looted Indian stores of food. When caught, pilgrims offered to share their ill-gotten bounty. Reflecting this diversity of plots, Table 2 views trading relationships of unequal power, and organizes these variations into the dimensions of "power" and "attitude".

The perceiver (whether Native or European) could perceive the other as inferior or superior in power (the perception of equal power is addressed in Table 3). The different power perceptions are combined with an attitude of either exploitation or benevolence. These combinations yield 4 plot-lines: If the perceiver is exploitive, the inferior other is a weak, gullible, easy prey (dupe), while the superior other is seen as a dangerous predatory exploiter (thief). If the perceiver has a benevolent attitude, the inferior other is a charity case, while the superior other is a potential benefactor.

Table 3 considers the resultant relationships from these unequal power combinations displayed in Table 2, by adding a third column. This column is labeled "Co-Creating" to reflect more recent views that each party to the relationship somehow actively promoted or passively allowed that relationship to develop. Both parties have responsibility for the co-created relationship. A further assumption of the table is that whether attitudes were benevolent or exploitive, when under the condition of unequal power relationships, both were and are disempowering.

Table 3 also expands Table 2 by addressing the situation of perceived equal power. Perceived equal power is split into three conditions: perceived equal and the same as the perceiver; perceived equal and different from the perceiver; and equal while being both same and different.

TABLE 3:
PLOTLINES WITH TRADING PARTNERS' EQUAL AND UNEQUAL POWER: GETTING TO COMMUNITY BUILDING UPSURGING SPIRALS

POWER/ ATTITUDES	**EXPLOITIVE**	**BENEVOLENT**	**CO-CREATING**
Other is INFERIOR	DUPES	CHARITY CASES	EXPLOITATION DISEMPOWERING
Other is SUPERIOR	THIEVES	BENEFACTORS	FEAR/GRATITUDE DISEMPOWERING
Other is EQUAL and SAME	ZERO SUM COMPETITION	ZERO SUM ACCOMMODATION	PROJECTION SIMULACRA
Other is EQUAL and DIFFERENT	ZERO SUM COMPETITION	NON-ZERO SUM COLLABORATION	CROSS-CULTURAL INTRA-ACTING MUTUAL CHANGE
Other is EQUAL and SAME and DIFFERENT	OPPORTUNISTIC COMPETITION	OPPORTUNISTIC COLLABORATION	NON-ZERO-SUM COLLABORATIVE UPSURGING SPIRALS

When a trading partner sees the other as equal, whether equal and same or equal and different, this contributes to zero sum assumptions about trading. If traders have zero-sum assumptions, this means that for one to win a given amount, the other must lose a comparable amount.

If partners are equal and same then an exploitive perceiver will assume both parties will desire and compete for the same things in using a competitive style. As an exploitive competitor, the trading partner does not care for the welfare of the other partner. When seeing the other as equal, combined with a competitive relationship, then I take care of myself and I assume that the others can take care of themselves. This leads to the "business is business" attitude, separating business and trading decisions from relationship-building and community-building considerations.

The co-creating column in Table 3 acknowledges that both parties to a relationship at some level must be complicit in either passively allowing, or actively promoting, that relationship. When a trading partner sees the other as superior or inferior, they are promoting a disempowering relationship, whether exploitive or benevolent. Perhaps no context more than that of Native American Indians so well exemplifies what terrible outcomes may be the result of presumably benevolent intentions. From the reservation to the assimilation eras, we see examples of destructive and disempowering "helpfulness."

Viewing the other as equal is not enough to correct the disempowering effects of unequal relationship. When partners see the other as equal and the same, they are engaging in projection of one's own qualities onto the other. Such projection is well documented by indigenous scholars (Ordhal Kupperman 2000, Cordova 2007, Bordewich 1996, etc) and leads to further misunderstanding and miscommunication.

The fourth row in Table 3 addresses perceived equal relationships among trading partners with the equal-and-different perspective rather than the equal-and-same perspective. Native science (Cajete 2000) focuses on anomalies and differences, thus it is by nature more suited to the appreciation of what western science calls "diversity." By becoming open to discovering difference, partners may engage in what Barad (2007) calls "intra-acting," characterized by mutual change. This opens possibilities for newly co-creating relationships.

Table 4 summarizes the antenarrative forms which tend to emerge from each of the power-attitude combinations. Each antenarrative form contributes to a different form of co-created living story of the future. Our ethical position is that others ought to be accepted and viewed as equals. From this stance, with both parties recognizing similarities as well as differences, the rhizomatic assemblage form of antenarrative accommodates the collaboration of multiple voices in co-creating a mutually desirable future.

Table 4: **ANTENARRATIVE FORMS ASSOCIATED WITH POWER/ATTITUDE COMBINATIONS**

POWER/ ATTITUDES	**ANTENARRATIVE FORM**	**CO-CREATED RELATIONSHIP**
Other is INFERIOR	**Linear and Cyclical** Danger: overly simple	EXPLOITATION DISEMPOWERING
Other is SUPERIOR	**Linear and Cyclical** Danger: overly simple	FEAR/GRATITUDE DISEMPOWERING
Other is EQUAL and SAME	**Linear and Cyclical** Danger: Projections of self	PROJECTION SIMULACRA
Other is EQUAL and DIFFERENT	**Linear, cyclical, and spiral;** Danger: dualisms and attributional biases	CROSS-CULTURAL INTRA-ACTING MUTUAL CHANGE
Other is EQUAL and SAME and DIFFERENT	**Rhizomatic Assemblage** Danger: too complex, possibility of missing narrators	NON-ZERO-SUM COLLABORATIVE UPSURGING SPIRALS

In Part 5, we suggest a broader canvas to paint a different vision of the future. We offer the rhizomatic assemblage as a form of antenarrative more suited to self and others who have perceived power equality, and who desire to co-create an empowering future story. Co-creation by power-equal participants is what we consider an ethical process. The outcomes and choices of that process may be productive or non-productive, but they will be ethical.

We do not offer solutions to old problems nor do we promise happy endings. Rather, we suggest that the way our history and context are storied affects the possible story of our futures. Incorporating linear, cyclic, and spiral story patterns in a rich assemblage allows us to break the boundaries of a singular antenarrative form, and provides the necessary conditions for a rich and diverse future story.

In Part 5, we demonstrate the dysfunctions of linear, cyclic, and spiral antenarratives in the analysis of two case examples of negotiations between Indians and Euro-whites. We conclude that these two cases support our position that movement to rhizomatic assemblage forms of antenarrative holds the promise of replacing old dysfunctional patterns with more ethical multi-voiced and multi-storied processes.

Part 5: Rhizomatic Assemblage Antenarratives and Breaking Bonds of the Past

Part of the epic sadness of the story of the Native American Indians is the way that even well-intentioned policies and programs, like misguided assimilation efforts, have had devastating effects on tribal cultures, almost eradicating tribal languages, religions, and education. Our final set of parallel case examples shows the destructive power of old stories of both exploitation and benevolence.

The Salamanca, NY, Case Example

The first case is the story with which Bordewich opens his book (*Killing the White Man's Indian,* 1996). He offers a glimpse of how disempowering dynamics can play out. The story takes place in the state of New York in the small town of Salamanca in 1991. A hundred years earlier, whites had gotten the local Seneca leaders drunk, then persuaded them to sign a lease on the entire town for a full century at a ridiculously low price. In 1991 the lease was up, and the Seneca wanted their town back (Bordewich, 1996, pp. 9-10).

Bordewich cites 6,600 residents in 1991, of whom Wikipedia (downloaded March 24, 2011) reports a census count of about 20% American Indian in the year 2000. There was controversy over the terms of the lease. Wikipedia mentions

a clause in the lease permitting outright purchase of the land, a clause Bordewich (1996) does not mention.

> "Despite treaty agreements that declared all Seneca land as "free to buy," the Senecas have nonetheless declared all land bought on the reservation to not be owned by the purchaser, but leased from the Seneca nation. The previous leases had had only nominal payments. Many people living in the city did not agree on the amount of lease payments, and this caused bitterness, lawsuits, and appeals to government officials.[citation needed] In the end, the new leases were put into effect, and sixteen households were seized and their owners evicted from their homes for refusing to sign the lease. The current lease is in effect until 2030.[citation needed] (Wikipedia, ibid).

Wikipedia, while not the greatest authority, does often represent widely held beliefs. The above Wiki account makes no mention of the drunken signers of the original lease. It downplays the fact that the Seneca view withstood challenges through "lawsuits, and appeals to government officials." Apparently authorities upheld the Seneca's version of the lease. However, the Wiki entry uses a passive voice to weaken the point: "the new leases were put into effect" as if this outcome mysteriously came about through no one's fault (ibid).

The antenarratives beneath these two events, the original lease in 1891 and the 1991 expiration of the lease, are cyclical. Perceptions of unequal power resulted in fear and exploitation. The cycle of "(you think) we cheated you, now you are going to cheat us" reflects a tit-for-tat adversarial strategy. Being locked into the old story of Euro-whites cheating Indians led to fears that the Indians would now retaliate.

We suggest that the antenarrative form of the cycle dominated the story of Salamanca. People became stuck in that form. Bordewich (1996) describes local reactions among the whites when the lease ran out as "nearly hysterical with fear" and attributions of hostile intent: "They're trying to punish us because their land was taken away from them years ago" (p. 10).

Bordewich presents the Seneca side with the following quote:

> "The Senecas, meanwhile, were strictly business. "When they negotiated the original leases, they thought we weren't going to be here at the end," Dennis Lay, the president of the Seneca Nation, told a reporter from the *New York Times.* I guess we fooled them" (p. 10).

Notice the term "strictly business." We interpret that as following the Euro-white model of "business" with adversarial, unequal-power relationships. Nothing personal, strictly business, means I'm going to harm you in some legal way. Then the quote "I guess we fooled them" reflects another one-upsmanship unequal-power move. The cycle of who is up and who is down, who has more power and exploits those with less power, continues, and is apparent in the resentful tone of the Wikipedia entry (above).

We see no evidence of attempts to break out of the cycle antenarrative form in this example of Salamanca. However, later in his book, Bordewich offers another contemporary case example involving similar reversal-of-fortunes between Indians and Euro-whites. This example provides more detailed reporting of the negotiations and decision-making processes, with evidence of attempts to break out of linear and cyclic antenarrative forms to more complex spiral and rhizomatic antenarratives. Although they fail in the end, the attempts are beautiful examples of the possibilities and pitfalls of breaking free of old narratives.

The Paiutes Case Example

Bordewich (1996) tells the story of the Paiutes who lived for probably a thousand years around a lake area in present-day Nevada. The lake shores made a bountiful oasis in the desert at the end of the Truckee River. This area was further blessed with abundant fish in the lakes nourished by the spring floods coming off the Sierra Nevada Mountains. The Cui-ui fish in particular were so plentiful the tribes took a name that meant "Cui-ui eaters" (p. 141).

In a seemingly progressive move, that in hindsight we see as a foolish and costly boondoggle, the U.S. government was persuaded to dam the river in an effort to turn over 300,000 acres of desert into a green garden. The government subsidized farmers to settle this new Eden.

Problems quickly emerged. Apparently no thought had been given to the Paiutes and their livelihoods. Damming and diverting water caused one lake to disappear completely, and the other to drop by 80 feet, and so changed in water chemistry that the fish were nearly wiped out.

The Indians attempted a lawsuit, which the government stymied by first blocking the tribe's access to its own attorney, then withholding tribal funds needed to travel to Washington to plead their cause. They went anyway, and stayed for weeks, to no avail (Bordewich, 1996, pp. 140-145).

At the same time that the Paiutes were left impoverished and hungry, the new farmers were discovering that the soil so hopefully irrigated was unsuitable for cultivation. However, they could not be persuaded to give up their rights to the diverted water for the sake of the lake and the (to them and the Department of Justice) unimportant fish. Paiutes had a right to water, but no one was able to enforce it.

Within 50 years the tables turned. A combination of droughts and better understanding of environmental issues led to the view that the farms, not the fish, were using too much water.

Farming was using 45% of the region's drought-challenged water supply for approximately 3% economic returns (Bordewich, 1996, p. 150).

Rapidly-growing populations, water-generated power companies, resort areas, and environmentalists joined with Indians and farmers in a 4-year negotiation process. The result, called "the settlement," in 1990 "invited Paiutes to participate as equal partners in the management of the Truckee basin" (Bordewich, 1996, 152-153).

In 1992 an even more severe drought brought a request to the Paiutes from local county government for water, asking for "the loan of five thousand acre-feet. It is the kind of transaction that the settlement specifically mandated, with the tribe's permission….intended to prevent shortage and to create among longtime enemies a sense of shared responsibility" (Bordewich, 1996, p. 154).

The tribe's attorney "is now telling the Paiutes to horsetrade, to deal with the whites, to trust them. He tells them 'The question should be, what else can we get by giving the water?'"(ibid).

But the mood of the tribe is resentful. Bordewich quotes participants: "It's always been 'to hell with the Indians.' It's always been that way. It'll always stay that way" (ibid). Some consider it a sacred obligation to protect the water. Another says "They always make it look good on paper, but it will always nullify whatever benefits you're supposed to get" (ibid, p. 155).

Bordewich (1996) concludes:

> In contemptuous voices, one can hear the resignation of people still accustomed to defeat, and incomprehension that, for the first time in their modern history, the Paiutes hold the stronger hand, the power to dominate and thwart their white neighbors, if they wish, and to exert power through negotiation and cooperation…. (The attorney) is telling the Paiutes that water is power, that it can be transmuted directly into political leverage. But he has failed to sway. The moment to act, if it ever exited, is now lost. It slips away without decision or commitment into the miasma of paralyzing resentment that lies over the room…and from which it seems…that there will never be any surcease or redemption" (p. 156).

Conclusions

The story of the Paiutes reflects an increasing number of role-players (stakeholders) involved over time in negotiations around precious and scarce water resources. Water was the key limiting factor which determined economic success. A science-based and modernist-progress-myth project to turn the desert into a Garden of Eden failed. The project bought the hypothesized (but unrealized) success

of the new farmers at the expense of the centuries-old Paiute fishing-based economy. Changing science, changing values in support of more environmentally-sustainable economic development, new communities around resort areas, and new government attitudes towards Indian sovereignty, are only some of the multitude of factors clamoring to be recognized actors in this story.

Instead of moving towards a relationship of equal power, players in the Paiute case were stuck in the old antenarrative patterns of cycles of disempowering exploitation and equally-disempowering misguided benevolence. These antenarrative patterns reinforced lack of trust, preventing parties from creating a new story of equal-power negotiations.

We see several reasons for hope in this story of failure. First, the four-year negotiation process which brought Paiutes to the table as equal participants was a significant step towards creating a collaborative new story, a story incorporating a rhizomatic assemblage of multiple voices, multiple antenarratives. Second, many of the players in the case, and Bordewich also, explicitly discussed shedding old patterns of power abuse and mistrust. A new vision of the win-win possibilities of power-equal collaborative antenarrative co-creation was explicitly discussed, even though ultimately rejected. The next time such an opportunity arises, the outcome may be different. That is our hope.

We offer this view of antenarrative as a way for people to recognize that stories have tremendous power. That power is reflected in material conditions of exploitation when participants' power is taken or is unrecognized by themselves. The Indians' resources were taken, their material conditions severely affected to the point of impoverishment. Yet Indian circumstances have changed, their voices are being heard, and their power, long dormant, is again visible. For any group to accept and productively use their power, we suggest they must be able to recognize and break free of old limiting stories which constrain antenarratives. Instead, they may co-create new antenarratives as a living-story "ante," or bet, on a collaborative future.

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Storytelling in Accounting

By William L. Smith

Purpose *– The purpose of this paper is to provide a retrospect of past contributions applying nontraditional methods in understanding the financial story of organizations.*
Design/methodology/approach *– While longstanding methods of financial analysis exist, the focus is primarily on the accounting numbers created that appear at the end of the story. This retrospective highlights previous works that studied the numerical creation process and related influences.*
Findings *– Story analysis extends beyond the bounds of the created numbers made available by management and into the processes and influences of management in their creation. It is through this methodology that the lens can be refocused on the creators of the financial story and the influences that shaped the story created.*
Research limitations/implications *– This paper is limited to the storytelling references and related methodologies utilized from selected collaborative works. Different results from other sources may provide another view.*
Originality/value *– This paper illustrates past references utilizing the ethnostatistics methodology set forth by Gepart in understanding the rhetoric integral in the numbers creation process and the evolving utility of narrative analysis and storytelling methodology set forth by Boje in understanding the complete financial story as opposed to just the ending numbers.*

Keywords Accounting, Ethnostatistics, Storytelling, Rhetoric

Introduction

In keeping with the theme and spirit of "Twenty Years of Storytelling" for this special conference, I will take the fortuitous opportunity to reflect on storytelling in accounting. The pioneering works of David Boje in analyzing organizations through storytelling narratives has primarily served as the methodology utilized. Further, most of my research in this area has resulted in collaboration with David. In addition to being a colleague and mentor, David is most of all, a true friend.

Accounting is often referred to as the language of business and this language serves as the basis for the financial storytelling of organizations. The accounting rules provide a framework for the processes and procedures to facilitate the financial reporting. The resulting story of organizational profitability, financial position, and related cash flows is then provided to those who understand the financial reports. In analyzing this financial story, the reported financial statements often serve as the starting point for stakeholders and analysts.

The financial statements are prepared in accordance with rules and guidelines known as Generally Accepted Accounting Principles (GAAP). Stakeholders eagerly anticipate the financial reporting in order to make "informed" decisions. In fact, the Financial Accounting Standards Board (FASB) defined this important objective in Statement of Financial Accounting Concept (SFAC) 1, *Objectives of Financial Reporting by Business Enterprises* (1996, p. 1014) in part as:

> Financial reporting should provide information that is useful to present and potential investors and creditors and other users in making rational investment, credit, and similar decisions. The information should be comprehensible to those who have a reasonable understanding of business and economic activities and are willing to study the information with reasonable diligence.

If informed decisions can be derived from the numbers reported at the end of the financial story, then why were the stakeholders and analysts of Enron not able to understand the story of a failing organization? The last year of audited financial statements showed record sales and increased earnings per share. When the year end 2000 financials were released to the public in early 2001, the market price per share remained in the seventy to eighty dollar range. There was no immediate major sell off by investors. As a Certified Public Accountant (CPA), I had been approached countless times by individuals asking me why Enron provided misleading numbers and why nobody seemed to understand the deteriorating company.

In order to understand the financial story; however, it would be necessary to start at the beginning where management influence dominated rather than at the end where derived financial numbers were disclosed. This would require story analysis and related narrative methodology. I will next provide a brief background of the Enron financial narrative and some methodologies available in sensemaking of the organizational story, in large part through the works of David Boje. In the following discussion section, I will illustrate the applications of narrative analysis used through collaborative works addressing the influences on the financial reporting process. Finally, I will conclude with the need for continuing applications of storytelling in accounting to provide a different lens in analyzing the complete financial story of organizations.

Background

The financial story of the organization is very important and the reliance on the accounting numbers and related disclosures are critical to stakeholders. The FASB issued a pronouncement addressing the usefulness of financial disclosures in SFAC 2, *Qualitative Characteristics of Accounting Information*. This authoritative pronouncement essentially defined the relevance of financial information in assisting the financial statement users to form their own understanding of financial events relative to their expectations. In addition to present events, the financial information can also assist the user in forming predictions of events such as future profitability. SFAC 2 (1996, p. 1035) stated in part:

> Relevant accounting information is capable of making a difference in a decision by helping users to form predictions about outcomes of past, present, and future events or to confirm or correct prior expectations. Information can make a difference to decisions by improving decision makers' capacities to predict or by providing feedback on earlier expectations.

For the year ended December 31, 2000, the Enron Corporation recognized sales in excess of $100 billion making it the seventh largest firm in total sales within the S&P 500 and the 52nd largest within the S&P 500 in terms of market value (S&P 500 alphabetical list of companies, 2001). The closing market price of Enron common stock on December 29, 2000 was $83.125 per share; however, for the year ended December 31, 2001, the Enron Corporation was in bankruptcy and the closing market price for Enron common stock on December 31, 2001 was $.60 per share. This resulted in investor and creditor losses in the billions and a corresponding breakdown of confidence in the capital markets. The fallout from the Enron collapse has been far reaching. Perhaps the foremost question is: How could such a large S&P 500 corporation implode in such a short period of time?

To continue, a $1,000 investment made in Enron common stock at the end of December 2000 would only have been worth approximately $7.22 a short year later. Moreover, the decision to keep or sell the stock should have been based upon reliable information. Management disclosures comprise the primary source of firm information that is made available to the capital markets. Accordingly, both the financial and non-financial information made available by

management should have been utilized in arriving at a rational decision to keep or sell the stock. The capital markets did ultimately discount the value of Enron stock; however, this discounting was not immediate. As information was made available by management, the capital markets responses were indecisive.

In early 2001 Enron released the annual report for the previous year ended December 31, 2000. The reaction to this information release is best summarized by the former chairman of Arthur Andersen, the auditors of Enron. In an official Andersen release dated December 4, 2001; former CEO Joseph Berardino stated the following:

> Enron disclosed reams of information, including an eight-page Management's Discussion & Analysis and 16 pages of footnotes in its 2000 annual report. Some analysts studied these, sold short and made profits. But other sophisticated analysts and fund managers have said, although they were confused, they bought and lost money (Arthur Andersen, Enron Statements, and Official Releases).

If sophisticated analysts and fund managers admit confusion and lack of understanding the reported financial story, then how could the majority of unsophisticated stakeholders understand and make informed decisions? Further, there were some analysts who apparently did understand the financial story from the same available information. Did these analysts understand more than just the reported numbers at the end of the story? The meaning of the numbers and the process of their construction is critical. Merely applying *post hoc* analyses on the reported financial statement numbers is insufficient.

Gephart (1988, p. 9) defined ethnostatistics as, "the study of the construction, interpretation, and display of statistics in quantitative social research". Statistics, as defined by Gephart (1988) refers to almost any numerical summary that is the outcome of the application of rule-governed calculations. For example, the numbers of runs batted in during a baseball game are statistics in this meaning of the term (Gephart, 1988). Numerical presentations as a result of day-to-day activities of an organization can be analyzed using ethnostatistics. The three levels of ethnostatistics are tied to the construction, interpretation, display and discussion of the numbers presented. The third level of ethnostatistics looks at statistics (and table presentations) as rhetoric. Further, rhetoric leads to a concern with the textual aspects of statistics by analyzing two areas (1) the rhetoric of economics and (2) the rhetoric of quantitative justification (Gephart, 1988). Ethnostatistics can thus be summarized as the qualitative study of how researchers (or practitioners) employ quantitative metrics to persuade. This persuasion is applicable to any created numbers.

This rhetorical persuasion can be seen as the analytic lens is refocused on the number construction process rather than solely on the constructed numbers. According to Boje (2001, p. 3) narrative is post, a retrospective explanation of storytelling's speculative appreciations. Gephart's (1988) ethnostatistics are proof enough that narrating and rhetoric go on in the statistical work of social science. A statistical formula and the explanation of a table of equations can be considered forms of narrative (Boje, 2001). In sum, the utility of narrative analysis applied to number construction can provide needed insight and understanding of the created financial story that extends far beyond the ending financial statements. Boje has extended ethnostatistics methodology in narrative application and in turn, to the financial story of the organization.

Boje (2008) defined story as an oral or written performance involving two or more people interpreting past or anticipated experience. The shaping and reshaping in sensemaking is an interactive dialogic process. Unfortunately, the ending to the financial story is primarily the product of management that is inclusive of numbers, estimates, and judgments integrated throughout the audit process. While the accountants may have some voice, it is mostly for adherence to accounting and audit guidelines. Stakeholder input is not present

during the number construction. Analyst input is only in the form of questions asked after management presents the story. Employees have no input and can only access the story when management makes the completed information available. Despite the many voices within the organization, top management serves as the predominate voice in constructing and providing the financial story.

Renarrating polyphonic dialogism is firstly changing the balance of dominant narratives and marginalized forces of storied-ideas, points of view, ideologies, or philosophies. Secondly, renarrating polyphony changes the complexity of participation and governance from managerial consensus monologues masquerading as dialogue to polyphony of idea forces … dialogicality consulting the monological scenes of managerialism can be deconstructed and reconstructed to be dialogically pluralized through acts of juxtaposition (Boje, 2008). In the next section, I will discuss the progression of methods that include ethnostatistics in number creation, narrative and antenarrative in story creation, and storytelling analysis in understanding the financial story creation.

Discussion

In 2004 David Boje, Carolyn Gardner, and myself applied ethnostatistic methodology in analyzing the last year financial report of Enron. Our manuscript, "Using the ethnostatistics methodology to reconcile rhetoric and reality: An examination of the management release of Enron's year end 2000 results" appeared in Qualitative Research in Accounting & Management. This narrative analysis went beyond the financial number construction by elucidating the orchestrated meanings and settings controlled by management. The Enron management provided the necessary rhetoric to achieve the result they wanted. That is, investors were to conclude from the press release that the company was financially sound and a leader in its various business sectors, only with the exception of the broadband sector. In an attempt to mislead users regarding its earnings, net income, and levels of achievement in this reporting period, the data contained in the press release were presented to make Enron appear strong.

The press release should not have deceived sophisticated investors and professional financial analysts using the data provided by management; yet, they were misled. After all, the assumed purpose of earnings announcements is informative rather than deceptive (Smith, *et al*, 2004). Even the timing of the information was carefully controlled. The press release was made available the morning of January 22, 2001; however, on the bottom of the fourth page notice was provided that a conference call with Enron management regarding the press release was to be conducted at 10:00 am EST that same day. Essentially there was little time made available to properly study and fully absorb the data prior to addressing any questions or concerns to management at the 10:00 am conference call (Smith, *et al*, 2004).

By applying the methodology of ethnostatistics we gained insight into the environment of the earning's release, the underlying meanings ascribed within the content and the resulting limitations on those third party users who relied upon the information provided. We were able to contrast the rhetoric employed by management in light of the reality of a deteriorating company. This provided a lens that extended beyond conventional financial analysis and management control. I subsequently presented a paper questioning whether or not Enron was truly an accounting failure (Smith, 2006). While the financial information may have been misleading, an understanding of the management rhetoric may have allowed those reading the financial reports additional clarity to comprehend the constructed numbers.

In 2006 we extended our work in narrative analysis in the Enron storytelling. In our manuscript, "(Mis)using numbers in the Enron story", we analyzed the numerical construction and rhetorical moves underlying the financial story created by management. The auditors, analysts, and stakeholders were all mislead; hence, the title "(Mis)using" applicable to the number construction process and presentation. Additionally, we used metatheatre (defined as multiple stages for performing organization

stories) pertaining to the widely publicized failure of Enron Corporation in our analysis by examining how the statistics incorporated in financial reports and the executive metatheatric presentations were used to persuade Wall Street experts to recommend Enron stock. By integrating ethnostatistics' third moment of rhetoric with theatrical theory, we were able to show the situated and staged nature of the rhetoric of quantification. Our contribution extended ethnostatistics beyond how academic professionals tell stories with numbers, to how professional practitioners in organizations tell such stories (Boje, *et al*, 2006).

The collaborative works with David Boje and Carolyn Gardner extended the application of ethnostatistic methodology and narrative analysis in the financial storytelling of organizations. While the use of ethnostatistics was important, the rhetorical analysis of management narratives and the resulting influence weaved into the financial story was insightful. The FASB's conceptual framework identifies representational faithfulness of the numbers reported in the financial statements. Specifically, SFAC 2 defines this as the correspondence or agreement between a measure or description and the phenomenon it purports to represent (FASB, 1996). The stakeholders and other users of the Enron financial statements may not have understood the influence exerted by management in the number construction process. Thus, our work illustrated the need to extend the analysis of the accounting numbers beyond the financial statements included at the end of the financial story.

In 2008, David's book "Critical Theory Ethics for Business and Public Administration" was published. I had an opportunity to collaborate with Alexis Downs and Rita Durant in a chapter titled "Monsters of Accounting: An Ante-Ethics Approach". Our rhetorical analysis was on the accountant and the related ethical obligations in reporting numbers. The financial reporting environment is controlled by Generally Accepted Accounting Principles (GAAP); accordingly, adherence to professional standards is required. The FASB (1996, p. 1044) stated that neutrality in accounting is an important criterion by which to judge accounting policies, for information that is not neutral loses credibility. While the influence management exerts may not be fully understood by users of financial information, there is a presumption that the numbers reported by the accountants can be relied upon. After all, the year end reported financial numbers are provided by "independent" CPAs. I am not indicting the audit process or the accounting profession; however, insight into the accounting rules and rhetoric may better serve to provide further understanding of the financial story.

Our rhetorical analysis started where we asked the reader to imagine a time before Aristotle, a time before he split apart the triad of competence, reason, and emotion. For Aristotle, Ethos described how well the speaker convinced the audience that he or she was qualified to speak on the particular subject; Pathos was an appeal to the audience's emotions; and Logos was the logical appeal. The logical appeal relied on facts and figures, on data which would be difficult to manipulate, especially if from a trusted source. Logos enhanced ethos. However, a logical appeal could mislead and could be inaccurate. Use of facts and figures to confuse and/or convince the audience disturbs the otherwise clear relationship between what is and what is represented (Downs, *et al*, 2008). The financial statements represent the end of the organization's financial story with each year of audited financial statements essentially adding another chapter.

Those who rely upon the accountants to produce the numbers should understand the role of the accountant in the financial story environment. We concluded our chapter by stating the importance of accountants as the vanguard of reported information. Accountants, who have the job of clarifying and protecting borders, are archetypal monsters who stand at the border of Hades, where ethical dilemmas threaten. Such accountants exist as monstrous gatekeepers (Downs, *et al*, 2008). The FASB acknowledges the influence financial information has on behavior and the critical need for neutrality, especially as it applies to accounting standards. The audience relies upon

the accountants and the accountants rely upon the professional standards. In fact, the FASB (1996, p. 1043) stated that neutrality in accounting has a greater significance for those who set accounting standards than for those accountants who must apply those standards in preparing financial reports. Thus, the role of the financial reporting standards accountants rely upon in constructing the financial story should be analyzed and the rhetoric involved clearly understood.

In 2010, David and I collaborated again when we applied antenarrative storytelling in our manuscript "The financial crisis and mark-to-market accounting: An analysis of cascading media rhetoric and storytelling". This paper examined storytelling as interplay of retrospective narrative, the presentness of living story, and the antenarratives shaping the future of not only the unfolding economic crisis, but the future of accounting itself (Smith, *et al*, 2010). We analyzed the rhetoric in the accounting standards for mark-to-market adjustments and the related influence in the standard setting process. By examining various media storytelling, its volume and the cascade of frames created from the recent economic crisis, we addressed competing logos, that of the accountant, and that of those non-accountant experts included in the media's constructed storytelling. We found that the logos of accountants, socialized into the transparency role of mark-to-market is quite different than the frames of the "experts" imbued with intertwined ethos and pathos that is most often cited in the news accounts, who stress transparency as a primary reason for the catastrophe. Further, we stressed the need for accounting professionals to enter into the public discourse and the polyphony of voices debating the current crisis (Smith, *et al*, 2010). And, in terms of rhetoric, we extended the application of pathos, ethos, and logos by examining a cascading activation theory model. This is one of the few studies of antenarratives and how through cascade rhetoric the future is shaped, especially in the standard setting process.

In 2009, I presented a paper titled "The Hijacking of Environmental Rhetoric: A Narrative Analysis" (Smith, *et al*, 2009). An asset may become illiquid or even lose all of its value, but an asset cannot accrue a negative value thereby implying toxicity. To juxtapose toxic rhetoric and the underlying implications to assets was certainly of concern; yet, the term toxic assets gained in popularity. After this presentation, David and I discussed the need to examine why this term morphed from the reshaping of environmental rhetoric through the lens of antenarrative.

David's latest book, "Storytelling and the Future of Organizations: An Antenarrative Handbook" has refined the utility of antenarrative analysis. I was honored to be a part of this project by coauthoring a chapter based upon environmental rhetoric integrated into accounting vernacular. In this collaborative effort we explored the genesis of toxic assets in our chapter, "The Rhetoric of Toxic Assets: An Antenarrative Analysis". The chapter title speaks for itself. While we have applied rhetorical analysis to the narratives culminating in the financial story, we now considered the antenarrative shaping of the toxic asset rhetoric. As a genre of storytelling, antenarrative is more like a 'wave' and less like 'narrative,' which is more like a 'particle,' something stable, and stackable. It is just such an antenarrative assemblage and wave effect that shaped the economic landscape and its field of possibilities when 'toxic' became associated with 'assets' (Smith and Boje, 2011).

With respect to assets, the connotation and usage of the term 'toxic' implies that those assets would have been dangerous for anyone to handle, even the experts. Further, the term 'toxic asset' implies the toxicity is inherent in the asset, not something actually caused by some of the same people now hiding behind this term. For example, something that was good and then went bad might be called spoiled or poisoned. But toxic seems to connote something hazardous from the start, without reference to any agency (human or otherwise) bringing about this dangerous state of toxicity.

Our thesis is that the government storytellers appropriated the term 'toxic' to imply a trope of associations weaving those collective memories in between lines of orality and written texts, forming sometimes an antenarrative assemblage that becomes not only fortuitous 'antes' (bets on the future) but turns into something quite 'agential.' A storytelling that is agential has hardly been theorized, much less studied (Smith and Boje, 2011). By understanding these antes the ending makes sense. Entering the theater in the final minutes of a play would leave more questions than answers. For example, seeing the end of a story where the character is sentenced to death because of the heinous nature of the crime would not explain what the crime was much less why it was committed. We would need to see the entire play to understand the ending result; yet, we willingly accept the toxic assets narrative?

Conclusion and Implications

The financial story of the organization ends with the annual financial reports that often serve as the starting point for analysis. Without insight into the antecedent construction process of the financial numbers, a complete understanding of the story may not be possible. Further, the financial environment and the related influences shaping the process must also be considered. I have demonstrated applications of narrative analysis to constructed financial stories. Further, methodologies such as ethnostatistics and antenarrative analysis provide a different lens to gain needed insights into the underlying antecedent influences weaved into the created financial stories. While longstanding methods of financial analysis exist, the focus remains on the ending numbers included in the financial statements and related footnotes. As the field of story analysis grows, opportunities to apply storytelling methodology to the creation of the financial narratives rather than focusing on the ending numbers created will increase. I look forward to future applications.

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Leadership Coaching: From Virtual Education to Sustainable Delivery

Wanda Tisby-Cousar & Carla Lamar-Dunbar

Online and hybrid delivery of Career Education has become the popular way to build capacity and increase profitability. It is also being used in globalizing education to increase market entry to teach entrepreneurship for sustainable small business management in the U.S. and abroad. Yet with any unsustainable plan to meet the needs of stakeholders, there are challenges the leadership encounters in owning and operating a small business. When a plan for sustainable practice has not been developed, areas such as technology upgrades and compatibility, staff and client training in the use of virtual platforms, and course development for training programs adapted to diverse and intercultural markets that certify marketable skills continue to be areas of default. The result of a sustainable plan that includes improving business performance, staff and client attrition prevents behaviors in searching for a target to hold accountable as a method of self preservation or refusal of the small business owner's stakeholders to buy-in to new and unfamiliar methods of training; this is characteristic in a system of unsustainable practice. When there is engagement at the onset which fosters collaboration, reactive behaviors contrary to sustainability become less apparent and empowerment with proactive behaviors foster sustainability. Action research is the proposed methodology in developing sustainable plans for small businesses that serve clients in a global economy.

Keywords: leadership coaching, entrepreneurs, living story, virtual education, antenarrative, rhizome

Introduction

The concept of training small business managers and entrepreneurs (SBME) effectively in hybrid and online courses as a sustainable practice will be illuminated through literature studies. Though this method of delivery subsequently builds capacity for serving institutions, whether entrepreneurs and managers can be influenced or evoke profitability for their company remains to be validated in small business arenas. Given the existence of university courses in Small Business Management and Entrepreneurship using virtual methods of delivery, there is evidence of the demand for such formal training in academic settings. Yet, historically SBME operated and owned businesses prior to globalization without academic preparation. Whether this factor is considered in developing courses in business development for sustainability is an area of study that addresses receptiveness and issues of buy-in for the student as well as the stakeholder funding these courses.

The feasibility of leadership coaching to ensure implementation as a sustainable practice in the first years of operation or beyond for already established small businesses after coursework is completed, will be analyzed for its value. This will include teaching business plan development, in virtual course work and the employment of leadership coaching approaches and settings thereafter. The historic receptiveness of SBME to the setting of small business incubators to deliver assistance and the potential of leadership coaching as a service to evoke profitability through sustainable practice shall be revealed. The application of storytelling theory in describing behaviors of SBME evidenced in the literature will add value to the action research proposal investigating the sustainable impact that leadership coaching has on SBME following this concept paper. Given the perceived value of virtual courses and subsequent leadership coaching, will determine if SBME and their stakeholders are markets for collaboration and consulting opportunities. This is necessary to getting buy-in from SBME and stakeholders familiar with traditional training methods and may not be using virtual courses and leadership coaching that are less impactful in sustaining businesses that serve global markets.

Business History in SBME Coursework

There have been opponents to integrating business history in course offerings in the 21st century in business schools. For small business managers (SBME), this is like expecting someone who has "pulled themselves up from their bootstraps" an all familiar colloquialism, to take experiences of contemporary business successes and learn from them without recognizing the personal obstacles overcome before business was considered in scholarly work. During globalization 2.0 there were barriers to seamless global integration. In 1992 when Bill Clinton was elected president, virtually no one outside of government and the academy had e-mail and the internet and e-commerce were just taking off (Friedman, 2007).

Wright (2010) questions Madansky's (2008) claim that not teaching stand-alone business courses lead to a credibility gap regarding their value. He points out that the useful parts of business history remain part of the curriculum embedded in strategy and that business history should not be taught as a stand-alone subject until combined into a single body of work including the "magisterial vision" of Alfred Chandler" and "sound theory" of Michael Porter. Wright disagrees that not teaching it as a stand-alone lead to a credibility gap and his suggestion that "historians were not as introspective as political scientists about the problems inherit in the use of history in business decision making when giving reasons for not teaching it" rest on expectations and not evidence. Evidence should be the foundation of policy decisions in business curriculum decision (697)

There is caution in relying on the opinions of outsiders like Madansky (2008), a statistician who did not adequately investigate current best practices before coming to conclusions that political scientists are more introspective (Wright, 2010). He then goes on to claim that historical events like the subprime mortgage crisis of 2007 may not have occurred if business history was taught as a stand-alone course in business schools and suggests that this has contributed to a credibility gap. Hence, the analysis of narratives in contributing to courses that educate SBME could add to the credibility in integrating history

and acceptance of virtual formats when designing courses. The storytelling of entrepreneurs in its historical significance of antenarratives fosters buy-in to what is familiar as a segway to what is not, the *time spiral* that is forward thinking in virtual course design.

Storytelling in Virtual Course Design

Virtual coursework is offered in higher education in business colleges with open enrollment to SBME's. This can present opportunities for innovative design that uses storytelling. Unlike traditional institutions that teach to predominately millennial generations, SBME's consist of Gen X'ers, Baby Boomers, and World War Veteran clientele. Faculty teaching them has the challenge of motivating them to learn with the use of technology. For this reason it is beneficial to connect to their living story and the antenarratives that impact resolving disbelief and its accompanying lack of comprehension that present a challenge to "think outside of the box"; this is what the instructors want to achieve after hours have been spent on specialized course design they have the responsibility to deliver.

According to Boje (2001), narratives are (backward looking) and could contribute to a more perceptiveness due to their sensemaking characteristic. These SBME tend to be concrete thinkers (Weicke,1995) Three-ness of time is the essence of storytelling (narrative, living story, and antenarrative). Linear ante-narrative and globalization are 'road to the top' and 'road to the bottom' was identified by Boje (2007). He offered that the Time Spiral in its three dimensions (Savall et. al, 2008) has two antes, a "*bet*" which is what the future will be and secondly the *'before'*, what I (the SBME) knows for sure. The manifestation in the *linear antenarrative*, who they are trying to be, yet have not arrived yet is what needs to be taken into account by the course designer. This is so the objectives are met for learning content that can be applied to real business situations encountered and evoke critical thinking. Course developers in open enrollment institutions may

develop virtual courses without this concept leaving clientele disconnected where they do not morph into rhizomes from the linear antenarrative.

The *rhizomatic antenarrative* following Deleuze and Guattari (1987) *Rhizomatic Theory* that looks at holographic aspects of antenarrating in all directions (as in the r*hizomatic shoot* that moves above ground, the roots moving below ground, until an obstacle is encountered. Obstacles are grasps, moved, and even cracked. As Boje (1991) discovered in work on analysis, McCloskey (1990) asserts that economists use narratives and stories to legitimate economic theories about recurrences of economic cycles. Therefore such can be done to justify sustainable plan significance to economic periods of slump going as far back as the "Great Depression" which is networked to the living story of SBME that are World War veterans or the home foreclosure crisis of 2007, also impacting Generation X'ers, Millineals, and Baby Boomers . Hence, another opportunity for a leadership coach of directors tasked with course development for this generation.

Communication is a key factor for a professor to discover a SBME "*living story"* and use this narrative in instructional strategies in online or hybrid course formats. The following quote from Dr. Steve Staley, Faculty Coach exemplifies how important this is:

"Conducting a course online presents different challenges than conducting an on-campus course and even a hybrid. However, the same concepts apply to all the areas and one specifically stands out: Communication is key to success. Whatever you can do to improve communication between you and the student will make the experience better for both of you. One example is:

The facilitator talking "at" you and not listening: Communication is a two way street. If you remember Teaching Tip #20, Rumpelstiltskin Teaching: spinning student straw into gold—the premise was to "mix it up" and take their experiences and strengths and use them in conducting your course. You can do that online by referencing their posting in your response to them or to the class in general. They will love you for it." (Dr. Steve Staley, Faculty Coach, Personal Email, March, 3, 2011).

The Significance of the Living Story to the Rhizome

A SBME student's experiences and strengths are in their *living story* and how the antenarratives influence their *rhizomatic morphing* has much to do with the faculty *antenarrative*, leadership coaching. An example would be a student who is a SBME and retired Sergeant that shares a *living story* with a retired military guest speaker for their Small Business Management and Entrepreneurship class. The two *antes* in their *Time Spiral* are the *"bet'* what they could become, the speakers antenarrative and the *"before"* what they know for sure (Boje, 2007), their *living story*. Faculty are leadership coaches in the classroom with their *living stories*, often antenarratives such as Dr. Staley's faculty teaching tip #20 and #22 points out. These antenarratives brought into the learning experience of SBME who are often military retired, siblings of the military, and internal third world country students are their *narratives* to *living story* not yet uncovered by the faculty teaching them. This is recently pursuant to returning from active duty in Iraq or Afghanistan or coming to America as an international student from Africa India, or Mexico.

They may also have narratives in the web of their *living story* from work experience after return from Iraq or Afghanistan or perhaps they are an international student looking to start a business to improve sustainability in their country. before entrepreneurship. An example would be the student who did not get compensated fairly by another local small business. This narrative might be shared in the class. The antenarrative of the small business offering the independent consultant a contractual agreement to ensure compensation and that IRS laws for independent contractors are complied with by the contractor is then a *'bet'*, what the future will be (Boje, 2007).

The Military experience could require the application of *Rhizomatic Theory* in its holographic approach to looking at antenarratives from all directions where a rhizomatic shoot grows above and belowground until an obstacle is encountered grasps, moved,

or cracked (Deleuze and Guattari , 1987), yet by spinning their *narratives* from *living story* this process is more adaptable for the SBME that has *Times Spirals* in war periods of the past that are dissipating into the future of family dissolution from changes in the web of relationships (Savall, Zardet, & Bonnet, 2008) following active duty. While dealing with preparing for a second career in owning and operating a business in the present *Time Spiral (*Boje, 2011, p. 58, n*arratives* can b*e morphed* into a three dimensional *rhizome;* the Rhizomatic Theory may be more applicable to identifying the best leadership coaching model for SBME, since it has holographic aspects of *antenarrating* in all directions (Deleuze and Guattari, 1987)

Implications of Leadership Coaching Incubator Clients

Rhizomatic assemblage of the small business before another antenarrative enters the present *Time Spiral* is an objective in an incubator setting. The *Linear antenarratives* are those root-trunk-branch antenarratives, corporations love to cultivate (Boje, 2011) which "refugee entrepreneurs" (Longenecker, Moore, & Petty, 2010) coming from corporate settings to the incubator, claim to escape from. Small business managers escape *linear antenarrative* through accessing tacit knowledge. According to Boje, (Nonaka, 1991:94; 1994), " Japanese managers have a creative ability to tap tacit knowledge with ―subjective insights, intuitions, and hunches of individual employees and making those insights available for testing and use by the company as a whole"(2011).

Thus, as Boje reminds us, that Storytelling-materiality has the thereness of an iterative process of becoming. Storytelling, then includes not just textuality, but gestures that bend the air, writing a story with strokes of a pen that leaves marks on the page, or striking the keys of keyboard that register digitally on the screen which is the very things which should be considered to coach SBME's toward their *"bet"* (Boje, 2010). The missing link is situated in the realm of effective communication that transform SBME's as they engage in the relationships that harness living storying in action. The leadership coaching must not be a one-size-fits-all linearly structured plan where actors on the stage follow the syllabus like a well written script, but the *Rhizomatic Theory* encompassing effective communication in its application must become the basis for faculty in virtual educational settings.

The initial planting of seeds of knowledge for SBME's to be transformational have to serve as the catalyst to shifting paradigms in both facilitators and entrepreneurs in a fashion that outlines sustainability and shows that unrest and social dynamics will lead to sustainability and the fruition of the "*bet"* as narratives morph. Likewise, facilitators must recognize what Jim Collins author of *Good to Great* (2007) says is what matters most is not how we track and assess performance that matters most but that consistent and intelligent baselines are established and tracked. Then, with knowing that money is an input and in social sectors, as with these hybrid and virtual class settings progress, success is defined by one's own definitions which yield the harvest necessary with open communication amongst entities. These are social aspects of the *Time spiral* that serves to help knowledge transfer while helping new SBME uncover methods for tacit knowledge through life stories.

The Feasibility of Subsequent Leadership Coaching

To begin a subsequent leadership coaching approach for SBME's may mirror Sooksan Kantabutra's social approach. Kantabutra shares the long-term perspective, the Rhineland Model, which focuses upon people first and stresses that organizations should avoid abrupt new changes and strategies (Sooksan, 2009). In particular, a long-term focus affects an organization's sustainability by reducing disruption and this criterion along with setting the baseline for measuring business success should be the central theme of the initial meeting of leadership coaching faculty and SBMEs.

The storytelling that is progressively Rhizomatic will encompass the environment in which its actors operate. Thus, as already stated, leadership coaching has to begin with a socially constructed paradigm of open communication amongst faculty, course requirements and

student. Bart Bossink (2007) shows sustainable leadership styles as a style of operation that communicates an innovative vision, energizes others to do the same in a fashion where charismatic leadership generates energy, creates commitment and directs individuals towards new objectives, values or aspirations (Bossink, 2007). Bossink also outlines three other styles of sustainable leadership: The instrumental leader controls the goals, standards and the overall pace of the operations; the strategic leader uses hierarchical structures to operate and approves ideas strategically by committing themselves to innovation, making bold decisions despite the uncertainty.

Of their outcomes and investing in innovation; yet, the sustainable leader today should utilize the interactive leadership style to empower employees to innovate and to become innovation leaders themselves (Bossink, 2007). Hence, it is through looking outside of the traditional methods of instructional delivery that the antenarrative, spiral and life stories will meet to deliver the most effective SMBE needs. The facilitators shall first address the communication approaches that facilitate the best coaching and realize that respect should operate in dialogue that draws out the stories to connect the students' leadership style; fosters reciprocal communication in learning; sets goals and the direction to measure leadership success; as well as, shares the implications of the leadership's styles aforementioned upon one's company and the ways facilitators can deliver virtual or hybrid instruction.

Development policies can be written that support the quality of founders of businesses. Incubators of businesses can be launched regionally to influence the economy as well as spin-offs from these businesses to expand. Sustainable practices are still needed beyond capital funding since government programs designed to identify, attract and incubate high quality
firms, including technology-based grant programs and public–private venture capital partnerships, have had only limited impacts according to Thompson (2007). He also argues
that focuses on nurturing nascent entrepreneurial talent among the local student population, incubating them, and retaining them in the local economy can be achieved.

Local development strategies that encompass training in sustainability planning on environmental, social, and economic conditions that influence business success specific for that region should be given serious consideration. This can be achieved with staffing the incubator with an expert in Environmental and Social Sustainability through contractual agreement with the federal government as workforce centers in the U.S. had done with the ARRA (American Reinvestment and Recovery Act). By contracting independent SMBE to provide work experiences for their clients youths 16-24 years of age with an agreement to hire them on after a year of work performance that met expectations, this would stimulate local economies. The hourly wages of these youth were paid with government funding from the ARRA and contributed to the 589, 089 recovery funded jobs (I. Recovery.gov). The efficacy of this service would need to be justified in annual reports on the progress that capital funding alone did not achieve from businesses that nascent entrepreneurs did not sustain.

Studies reveal practices that are not sustainable often used with nascent entrepreneurs. . Developing local talent is a precursor to developing local economic development. Otherwise, private venture capital has little significance if quality prospects and fundable projects are not found (Thompson, 2007). The leadership coaching models proposed in this discussion would add value to developing nascent entrepreneurs and stagnant ones as well in sustainable practices that ultimately result in economic development within the organization and market niches. It is for this purpose that virtual and online course instruction would preclude enhancement of the leadership coaching model in a manner that incorporates concepts of storytelling. Once the student *morphs* into a rhizome as a nascent entrepreneur the leadership coaching model the is most sustainable should be employed and funded accordingly as the literature suggests that funding alone has not achieved the results of sustainable SBME or the business that they own and operate.

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Dance of genres in storytelling:
The case of textual mediation in sears' annual reports

By Nazanin Tourani

This paper a longitudinal study of storytelling processes in Sears' annual reports to reveal how disclosed facts turn into happy stories via textual mediation. No matter what the fact is, readers can always find pleasant stories of flourishing corporate performance in Sears' annual reports. However, how the story is told is not consistent over years. This paper employ genre analysis to investigates this phenomenon and explore craftsmanship of stories in Sears' annual reports during a century. Known by the corporate writers, a variety of meanings may be derived from a text according to diverse possible readings. More advanced is the possibility to craft a text in order to induce specific meaning. In order for phenomena under investigation to represent desired outlook, expert writers often utilize varieties of genres, visual tools, and stylistic means of storytelling to yield preferred outcomes in the minds of audience. Such arrangements of contingencies of narrative media are called "textual mediation" (Smith, 1990). Textual mediation is adopted by corporate writers to inspire specific reading of corporate texts in response to a major dilemma: attractiveness or integrity? This is a major challenge for the businesses in the information era. On one hand, firms are mandated to disclose information for the purpose of integrity. On the other hand, this information may not create desirable impact in the audience the firm attempts to appeal. Firms zealously seek a resolution so that not to sacrifice attraction for the purposes of integrity or legality. Textual mediation has turned out to be a widely accepted answer to the challenge, allowing firms to narrate their desired stories while complying with disclosure regulation.

Introduction

As Bakhtin (1986)says, text meaning depends on how it is read. How a text is read, however, depend on the way the phenomenon under investigation in the text is textually mediated into the story by the intra-play of time, space, and genres. This issue is of special consideration in reading Sears annual reports.

This paper sticks to the case of Sears' annual reports to investigate deliberate manipulation, specifically textual mediation through the lens of genre analysis. First, the paper reviews literature on textual mediation and genre analysis. Second, the case of Sears' annual reports is presented and investigated. In the third section evidence from the case are discussed and some hypotheses are proposed.

Literature Review

Textual mediation: Nowadays, experts generate the discourses that enter our everyday lives and shape our experiences from a variety of aspects. Expert discourses construct realities in our society through texts of various sorts. As an example, Smith (1990) refers to how textually mediated constructions of femininity attach women to society of commodity consumers (Fairclough, 1999).

These processes of textual mediation shapes peoples' narrative and story of what they are and what they do. People utilize these material features to narrate their stories as these mediate everyday constructions of themselves and their performance.

In organizations, workers adopt compatible representations of their identity to distinguish themselves from their colleagues. They manage to rearrange their identity according to the situation contingencies, changes in social setting, and even material features of these settings (Goffman, 1959). This is what observable in most of business documents especially in corporate annual reports.

Textual mediation of annual reports: Annual reports are known as crucial communications of corporations and society which is usually employed as a tool to establish desirable corporate image (Nickerson & De Groot, 2008). As an example of such efforts, most annual reports represent hard work of agencies and satisfactory results gained by them through

textually and visually mediated stories of serious chairs' photos along with happy and interested customers in annual reports.

Not only the textual mediation of annual report changes along with change of chair and president, but also it changes even several times during the period of attendance of the same persons in top, according to the contingencies. These contingencies are mainly derived from financial perspective.

These textually mediated constructions of situations are not only sensitive to the phenomenon itself, but also to the material setting in which it reveals. In the other words, time, space, and material setting all mediated the represented phenomena. These functions of "scenic presence" (Holstein & Gubrium, 2000) is discernibly recognizable in the intertwined use of genres and subgenres in annual reports.

Genre analysis: Yates and Orlikowski (1992) among many others define genres as socially identified types of organizational communication such as memos, meetings, and reports that are constructed and reinforced by members of organization to communicate certain purposes. A genre formed in a particular society creates a template that facilitates communication and direct meaning making among members as well as between members and outside communities. Following Van Maanen and Barley (1984), I refer to community as all identifiable social units such as groups, organizations, and occupations.

Genres in organizational communication play a distinctive communicative role and pursue particular communicative purposes (Orlikowski & Yates, 1992). In this regard, organizational genres originate from collective motive of organizational community with the purpose of constructing and communicating particular meanings (Miller, 1984). The commonly recognized purpose of annual reports is to attract current shareholders, customers, and potential investors.

Each single genre holds limited communicative capacity. Members of a community usually employ a collection of multiple, different, and interacting genres over time (Orlikowski & Yates, 1994) to communicate effectively. Hence, to fully understand communications of a community, one must realize a complete set of genres that are routinely enacted by its members.

Scholars performed different modes of genre analysis to explore and investigate these genre collections of organizations and other communities. Bakhtin (1986) maintains that a repertoire of speech genres is associated with a given domain of activity. Devitt (1991) employs the concept of "genre set" to investigate the genre repertoire of a particular professional community. Donnellon, Gray, and Bougon (1986) propose a repertoire of discourse mechanisms such as metaphor and logical argument that allows an organization's members to act in an organized way in the absence of shared meaning. Finally, Orlikowski and Yates (1992) designed the concept of "genre repertoire" as an analytic tool that reflects a set of established communicative practices in a community.

Genre repertoire analyzes two main aspects of a community's genre collection, i.e. composition and use of genres in the genre set. The composition of a repertoire includes the combination of genres constituting the repertoire and discloses the kind of communicative manners that are practiced by community members. The use of genre repertoire indicates how often and when various genres are realized and reflects the frequency with which specific genres are enacted at various times by members of the community.

Considering different aspects of genre repertoire of Yates and Orlikowski, it sounds an appropriate tool in my attempts to investigate the generic features of annual reports for the case of Sears' corporation. However, some modifications to the tool are required since the focus of this study is the analysis of stylistic genres which include visual genres as well as textual ones. Therefore, I propose a concept of "genre profile" similar to "genre repertoire". Genre profile incorporates the composition and use of stylistic genres. It resembles genre repertoire in two aspects of composition and use. However, composition in genre profile incorporates textual, visual, and financial genres, and usage aspect of genre profile investigates frequency and space allocated to each genre in a genre set.

Similarities of genre repertoire and genre profile enable us to draw upon Yates and Orlikowski arguments of change in genre repertoire and accordingly in genre profile.

In the next section, I do a case study of Sears' annual reports over six decades. This case study employs analytic tool of genre profile to investigate textual mediation of annual reports as major communicative means between organization and society.

Case Study

Annual reports are means through which agencies represent themselves to the principals, so that to obtain extant and potential principals acceptance on their performance and to finally bid a higher contract. They are also means of attracting potential investors. Hence, they are carefully crafted by expert corporate writers to convey these messages from inside out.

This paper investigates Sears' annual reports to examine signs of textual mediation. I search these signs by analyzing the composition and frequency of the genres in the narrative sections of Sears' annual reports. The term *Genre* refers to stylistic genres which incorporate textual and visual modes of the narrative.

Meticulous surveillance of a Sears' annual report reveals many storytelling practices that emerge from textual mediation of narratives and genre profile. The cover art greets the audience, and the letter is addressed specifically to shareholders. The charts of numbers give evidence of events and outcomes. Looking through the pages of the annual report, we see other kinds of items, that may seem out of place, or unnecessary, such as photo of a customer with a dramatic gesture, or an emotional pose. With the inclusion of photos and graphics, and typological tricks, little seems to have been put into words, yet nevertheless there is storytelling going on in the visual drama unfolding across the pages of the report. The point is that the storytelling is not fully scripted as a singular text. Rather it proceeds its way through the interactive genres of each report addressing contingencies of Sears' addressees. Storytelling is textually mediated through iterative and interactive stylistic genres which incorporate everyday considerations of internal performance as well as external environment. This storytelling is a particular combination of material genres, and visual action that gives agential contours (Holstein & Gubrium, 2000).

Method:

Sample: This paper is a longitudinal study of Sears' annual reports. It investigates Sears' annual reports all over its history from 1907 to 2008. Indeed it suffers from some missing data. For instance, no annual report is published in 2005, the year after Sears' merger with Kmart. There are also three years for which I could not find any reports neither from libraries, nor from Sears' corporation. It seems that only few numbers of reports in these years are published. Unfortunately, Sears' corporation did not cooperate with us to provide any data on these missing years. These years are indicated *N/A* in table 2. Moreover, from 2004 to 2008, Sears' does not publish ordinary hard copy annual reports. In these years, hard copy reports only involve 10-K financial forms. Narrative part of annual reports on the other hand, is only sparsely published in Sears' website.

Analysis: This paper conducts genre analysis of Sears' annual reports in two sections. In the first section, I provide a genre profile for each report. The genre profile includes the composition, frequency, and volume of stylistic genres. In the second section, I investigate the longitudinal trend of stylistic genre application in Sears' annual reports.

Genre profile: To create genre profile, I first review sears' annual reports to identify the composition of stylistic genres. Once composition of genres is determined, I build first part of genre profile through classifying and defining identified stylistic genre. Genre composition is introduced in table 1:

Table 1: Identified Genres and Operational Definitions

Visual genre	Photo and Picture	Photos, pictures, images, and all other forms of visual illustrations with few or no narrative addendum
	Graph and Chart	Graphs, charts, tables, and diagrams that graphically illustrate or summarize information.
	Side Note and Box	Notes, comments, messages, and annotations which are presented in the margins of pages or inside colored boxes. These genres usually differ from main text in font and size.
Textual genre	Executive Letter	A letter or message written in CEO or executive voice and addresses employees, shareholders, customers, and public.
Financial Genre	Audit Reports	A formal disclaimer by an internal or independent external auditor which assesses disclosed financial statements to assure that the presented information is correct and free from material misstatements. Audit report is a necessary part of financial statements in annual reports.
	Financial Statement	formal record of the financial activities of the corporation including *Balance Sheet*, *Income Statement*, *Cash Flow Statement*, and *Statement of Retained Earnings*.
	Financial Analysis	Extensive set of notes, discussions, and analyses of the financial statements that explain items and analyze outcomes of financial statements in further detail. Financial analyses (also referred to as "notes to financial statements" in annual reports) are integral parts of the financial statements.

Second, frequency of each stylistic genre and volume of report allotted to it is calculated. Frequency: Frequency of each genre represents the number of times the genre appears in the annual report. It is calculated by counting instances of each genre in each year.

Volume: Volume of each genre in a single annual report is the sum of the "volume per page" of the genre over the whole report. "Volume per page" of a genre is the ratio of volume taken up by the genre to the total volume of page (total volume of page is "1")

Results:

Table 2 summarizes the result of our genre analysis. The table comprises all three aspects of genre profile; i.e. composition, frequency, and volume. It is noteworthy that the summary does not include textual genres for the reason that these genres remain unchanged during years. Almost all annual reports include an executive letter up to three pages and one or two audit reports up to two pages.

Table 2: Results of Genre Analysis of Sears' Annual Reports

Year	Volume of Annual Report (# of pages)	Volume of Financial Data (# of pages)	Volume % of Financial Data	# of Genre Types	# of Genres	# of Photos & Pictures	Volume of Photos & Pictures	# of Graphs & Charts	Volume of Graphs & Charts	# of Side Notes & Boxes	Volume of Side Notes & Boxes
40	36	11.00	31%	6	28	19	8.53	2	0.37	1	0.17
41	9	4.00	44%	3	4	0	0.00	0	0.00	0	0.00
42	9	4.00	44%	3	4	0	0.00	0	0.00	0	0.00
43	10	4.00	40%	4	5	1	1.00	0	0.00	0	0.00
44	9	4.00	44%	3	4	0	0.00	0	0.00	0	0.00
45	9	4.00	44%	3	4	0	0.00	0	0.00	0	0.00
46	9	4.00	44%	3	4	0	0.00	0	0.00	0	0.00
47	9	4.00	44%	3	4	0	0.00	0	0.00	0	0.00
48	9	4.00	44%	3	4	0	0.00	0	0.00	0	0.00
49	13	5.00	38%	3	5	0	0.00	0	0.00	0	0.00
50	13	4.00	31%	3	5	0	0.00	0	0.00	0	0.00
51	22	4.00	18%	3	27	22	5.50	0	0.00	0	0.00
52	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
53	21	3.50	17%	4	32	25	4.13	0	0.00	0	0.00
54	25	4.00	16%	6	30	21	4.29	1	0.33	1	0.25
55	32	13.00	41%	4	40	32	5.80	0	0.00	0	0.00
56	38	24.00	63%	4	54	47	7.80	0	0.00	0	0.00
57	36	14.00	39%	5	92	84	9.07	0	0.00	0	0.00
58	28	14.00	50%	5	35	27	5.50	2	0.29	0	0.00
59	40	19.00	48%	4	45	38	7.33	0	0.00	0	0.00
60	40	21.00	53%	5	30	21	7.00	4	1.00	0	0.00
61	44	26.00	59%	4	35	29	8.25	3	0.67	0	0.00
62	36	16.00	44%	5	51	42	7.83	1	0.33	0	0.00
63	28	19.00	68%	5	15	5	1.67	2	0.33	0	0.00

Table 2 continued

Year	Volume of Annual Report (# of pages)	Volume of Financial Data (# of pages)	Volume % of Financial Data	# of Genre Types	# of Genres	# of Photos & Pictures	Volume of Photos & Pictures	# of Graphs & Charts	Volume of Graphs & Charts	# of Side Notes & Boxes	Volume of Side Notes & Boxes
64	28	19.00	68%	5	32	20	3.50	4	0.67	0	0.00
65	28	19.00	68%	5	24	14	4.00	2	0.25	0	0.00
66	36	19.00	53%	5	34	23	6.75	3	1.00	0	0.00
67	35	16.50	47%	5	34	24	8.25	3	0.75	0	0.00
68	35	15.50	44%	5	51	37	9.00	7	1.33	0	0.00
69	35	17.33	50%	5	34	21	8.06	7	0.06	0	0.00
70	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
71	44	24.50	56%	5	40	26	16.14	7	0.72	0	0.00
72	42	27.67	66%	5	49	34	11.25	7	0.53	0	0.00
73	48	25.00	52%	5	42	29	7.97	7	0.75	0	0.00
74	36	24.00	67%	5	17	4	0.67	6	0.45	0	0.00
75	36	26.75	74%	5	15	3	0.50	5	0.52	0	0.00
76	44	33.00	75%	5	43	29	3.92	6	1.75	0	0.00
77	48	35.00	73%	5	36	22	4.73	7	1.42	0	0.00
78	52	32.17	62%	7	35	16	3.04	8	0.92	0	0.00
79	56	32.67	58%	6	57	44	7.33	3	0.75	0	0.00
80	63	41.00	65%	5	29	19	8.67	0	0.00	0	0.00
81	68	35.00	51%	6	63	22	1.92	0	0.00	4	0.50
82	64	35.33	55%	6	46	31	5.55	4	0.50	0	0.00
83	68	34.50	51%	7	38	21	9.92	4	0.50	3	1.00
84	68	32.50	48%	6	61	42	12.87	9	1.17	0	0.00
85	71	34.50	49%	6	49	28	17.75	10	1.00	0	0.00

Table 2 continued

Year	Volume of Annual Report (# of pages)	Volume of Financial Data (# of pages)	Volume % of Financial Data	# of Genre Types	# of Genres	# of Photos & Pictures	Volume of Photos & Pictures	# of Graphs & Charts	Volume of Graphs & Charts	# of Side Notes & Boxes	Volume of Side Notes & Boxes
86	80	35.33	44%	8	62	32	12.39	7	1.17	11	0.55
87	70	35.50	51%	7	71	40	9.23	19	2.00	1	0.05
88	64	38.33	60%	9	68	32	6.50	16	3.17	9	0.45
89	58	37.33	64%	7	47	15	3.25	12	0.96	11	0.55
90	52	34.30	66%	8	37	13	3.48	9	1.34	7	0.35
91	52	38.30	74%	8	37	7	1.75	14	1.97	6	0.46
92	60	40.67	68%	8	36	11	2.83	11	1.83	7	0.35
93	60	39.33	66%	8	60	31	8.28	14	2.04	6	0.30
94	72	48.50	67%	9	65	30	10.56	16	1.75	10	0.72
95	44	23.33	53%	7	78	52	9.73	9	1.29	12	1.73
96	52	21.33	41%	8	84	56	27.28	9	0.64	13	3.08
97	52	23.33	45%	7	67	41	10.28	9	0.75	12	1.92
98	31	14.00	45%	7	22	11	0.81	3	0.39	3	0.39
99	54	35.00	65%	4	6	1	0.17	0	0.00	0	0.00
2000	56	32.00	57%	6	31	20	4.20	0	0.00	0	0.00
2001	86	47.00	55%	6	11	2	1.08	0	0.00	0	0.00
2002	99	35.00	35%	9	25	3	2.13	7	2.50	0	0.00
2003	94	61.00	65%	6	13	7	1.17	0	0.00	0	0.00
2004	126	66.00	52%	4	6	0	0.00	0	0.00	0	0.00
2005	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
2006	112	84.00	75%	6	8	0	0.00	1	0.25	0	0.00
2007	110	83.00	75%	6	7	0	0.00	1	0.25	0	0.00
2008	103	76.00	74%	6	8	0	0.00	1	0.30	0	0.00

To better illustrate the trend of genre profile changes over the years, following charts are drawn from data represented in table 2.

Figure 1: Volume of Sears' Annual Reports

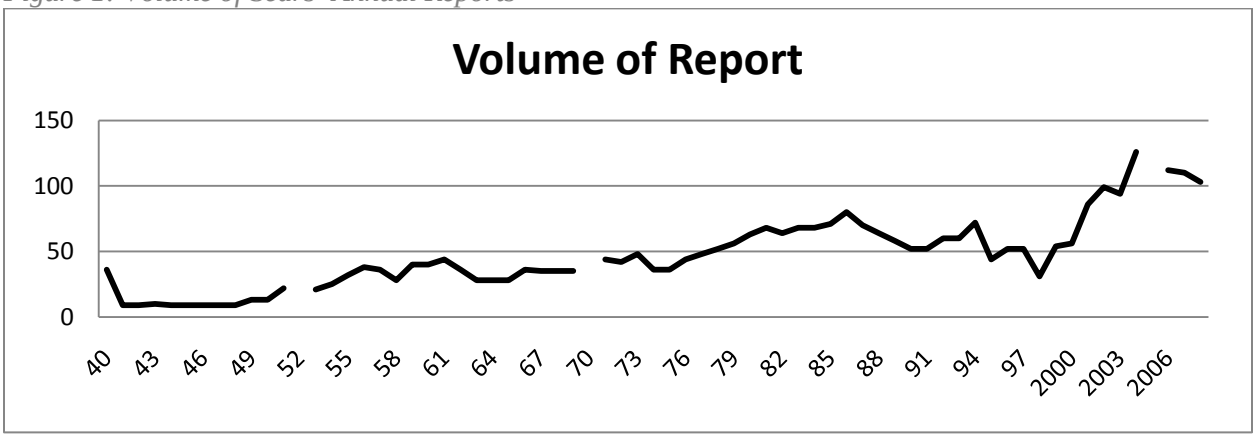


Figure 2: Volume of Financial Data in Sears' Annual Reports

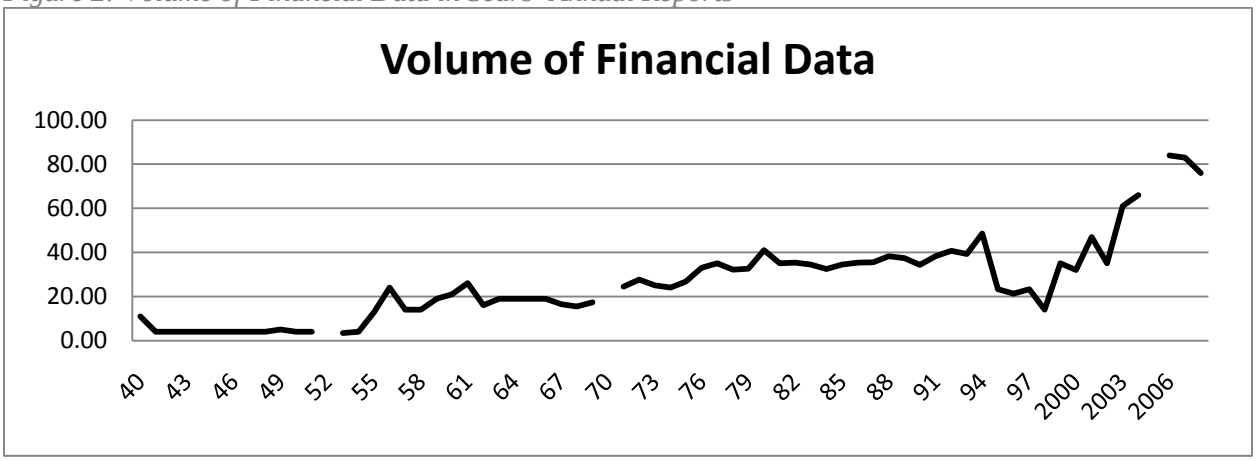
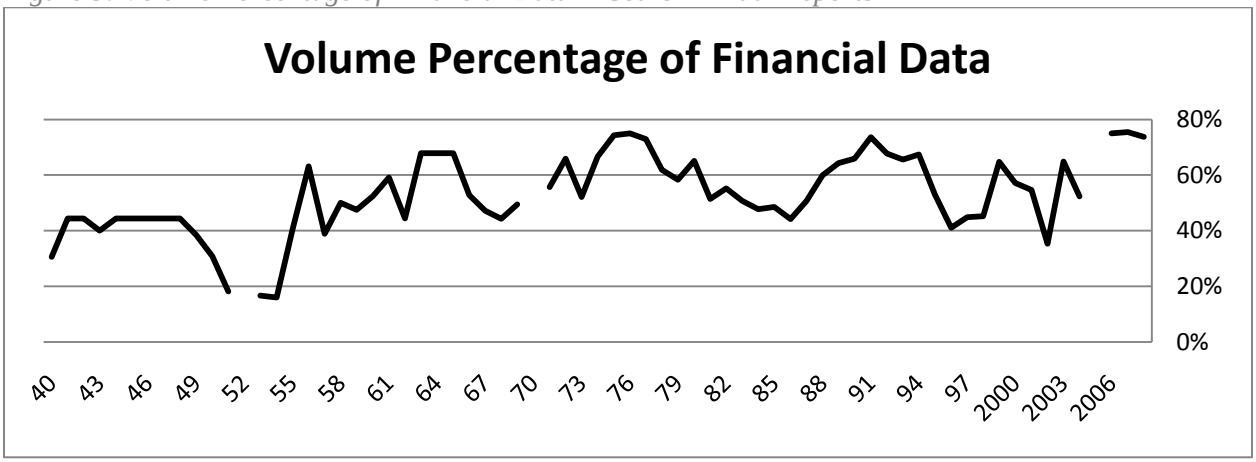


Figure 3: Volume Percentage of Financial Data in Sears' Annual Reports



Figures 1 and 2 illustrate that although volume of annual reports and volume of financial section have both increased through years. However, the jagged chart in figure 3 shows unbalanced space allocation to financial and narrative sections. It can be hypothesized that uneven trend of space allocation to financial versus narrative data depends upon the desirability of financial outcome.

Next, we look at the frequency aspect of genre profile. Figure 4 illustrates the number of different types of stylistic genres used in each year annual report. Figure 5, on the other hand, shows the total number of genres in each report. Total number of genres is the sum of the frequency of all genre types used in a report.

Figure 4: Number of Genre Types in Sears' Annual Reports

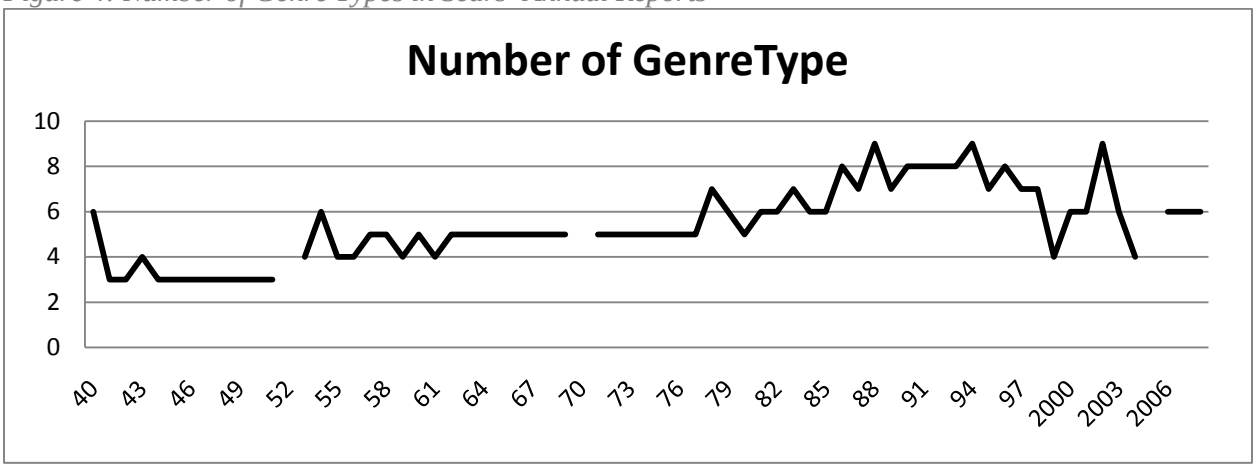
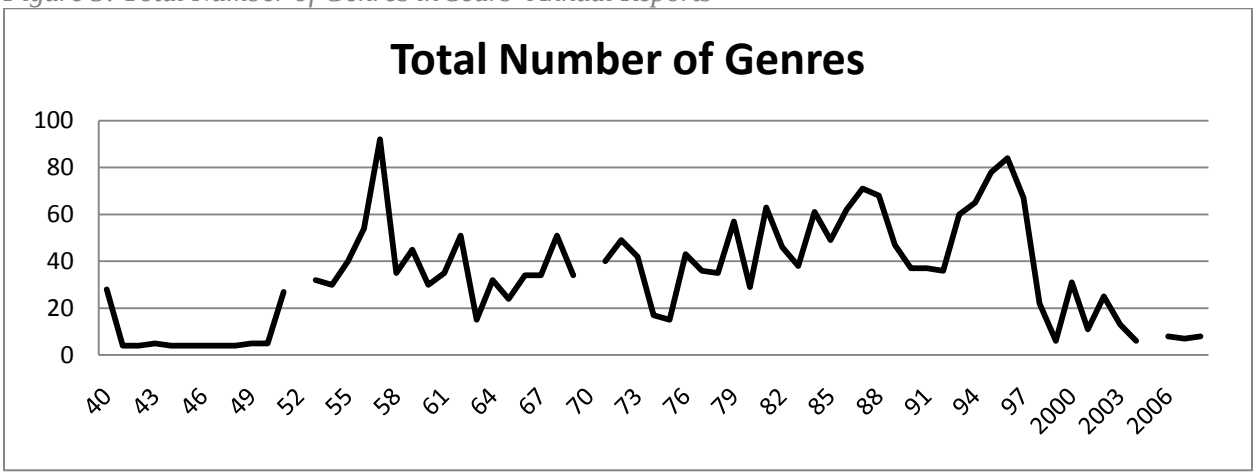


Figure 5: Total Number of Genres in Sears' Annual Reports



Sears' annual reports do not show smooth trend of genre frequency over its history. Both types and number of genres used in annual reports display considerable variation. These results further substantiate lack of regular policies in preparing annual reports and imply purposeful construction of these reports.

Finally, we look at the frequency and volume of major visual genres separately. Two out of three visual genres are illustrated here as the main sources of genre profile variations. I skip the third visual genre, i.e. side notes and boxes since they have played marginal role in the construction of genre profile of Sears' annual reports. Side notes and boxes were introduces into Sears' annual reports in 1980 and were around for only two decades.

Figure 6: Number of Photos/Pictures in Sears' Annual Reports

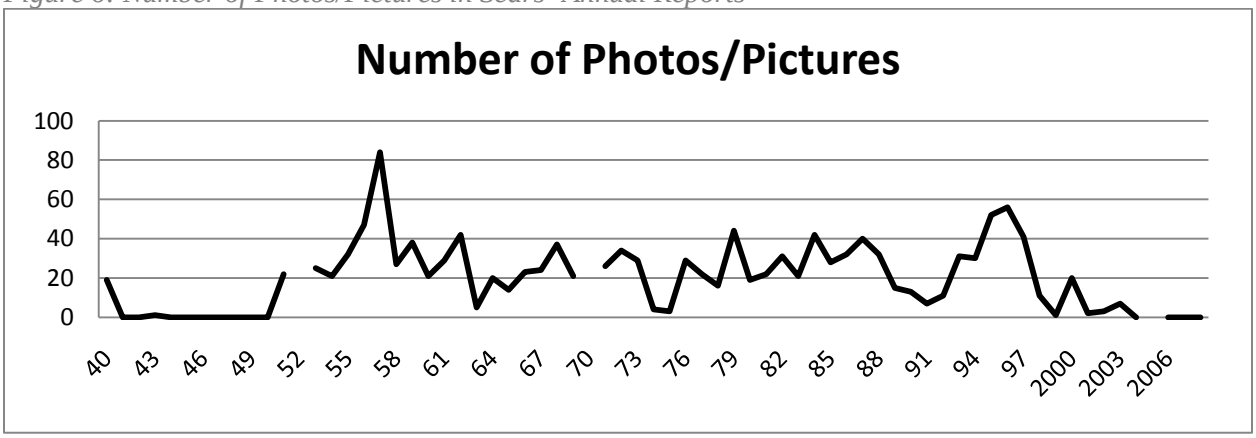


Figure 7: Volume of Photos/Pictures in Sears' Annual Reports

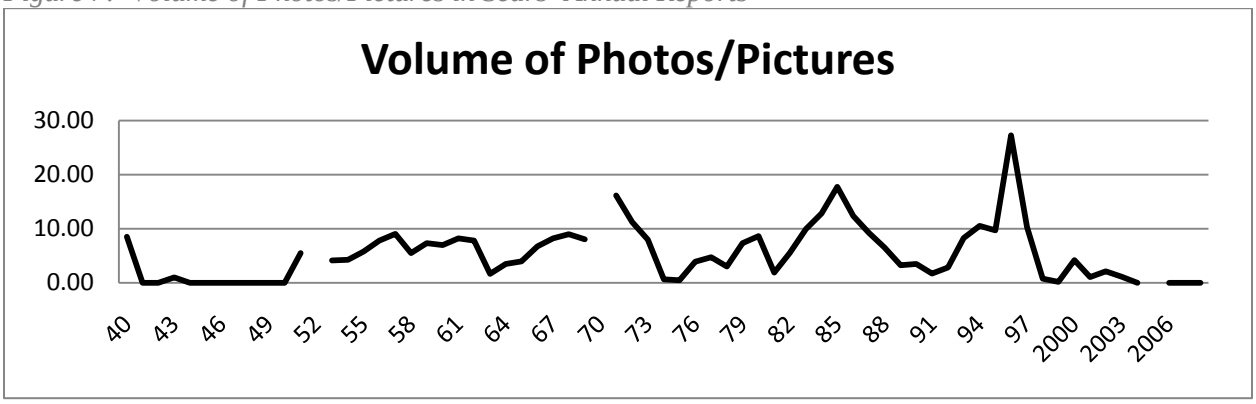


Figure 8: Number of Graphs/Charts in Sears' Annual Reports

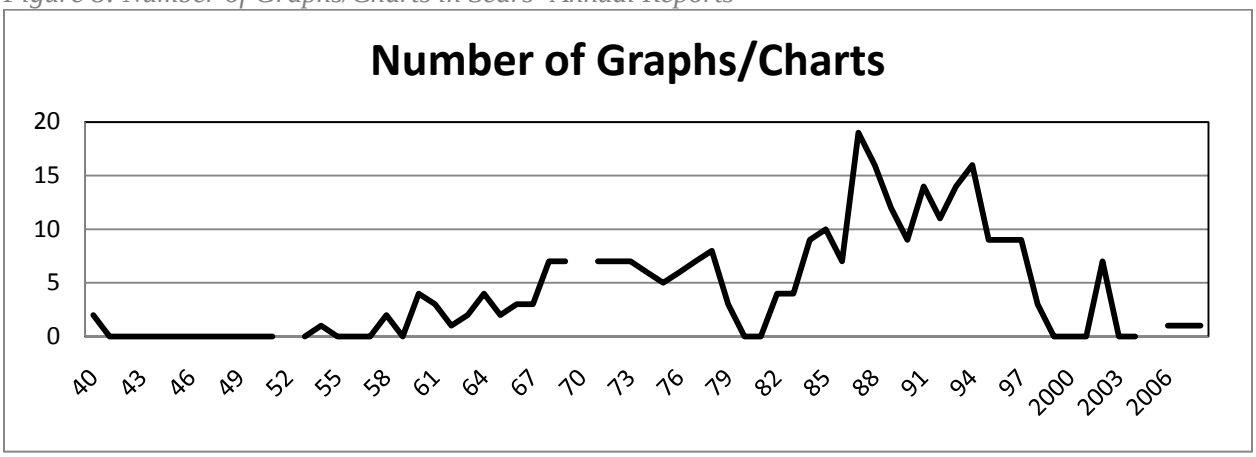
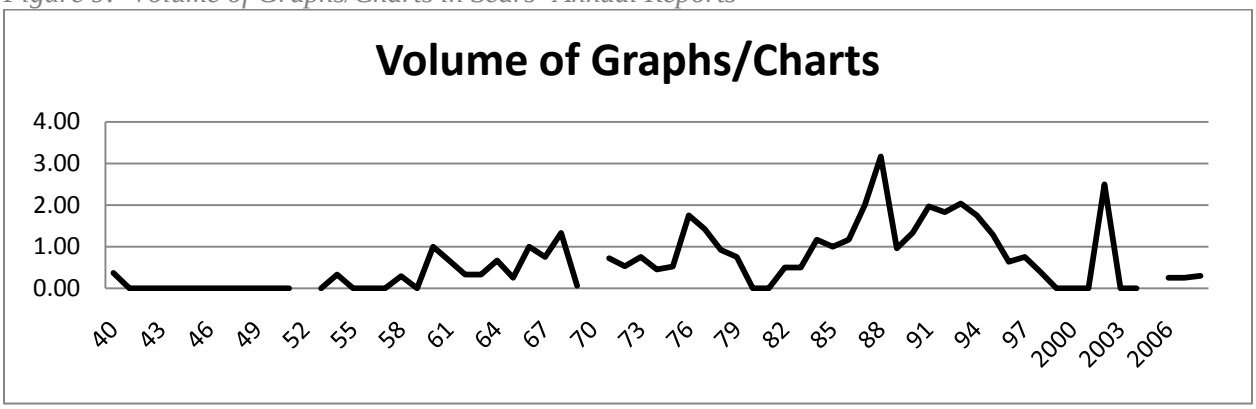


Figure 9: Volume of Graphs/Charts in Sears' Annual Reports

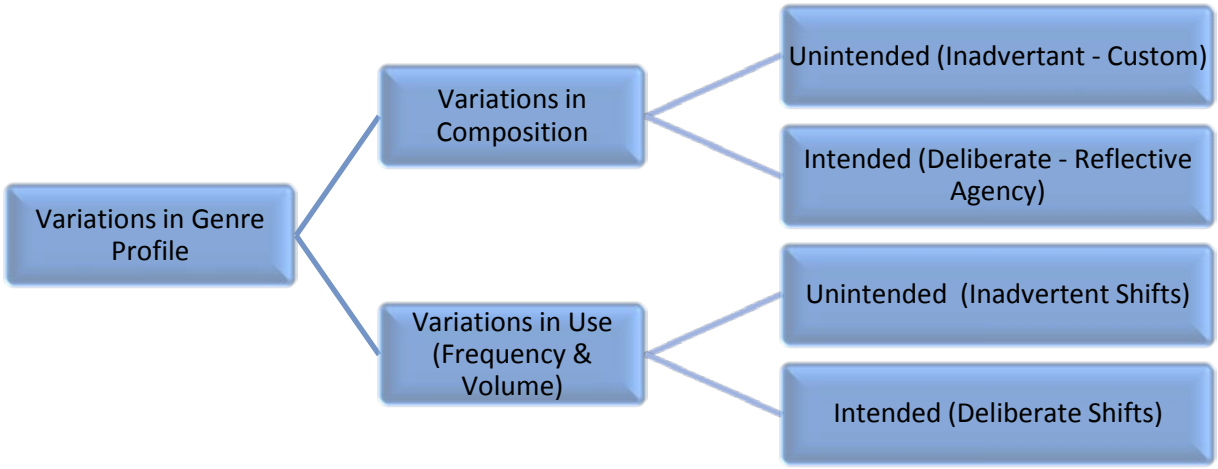


Some years show major peaks in charts 5 to 9. More careful review of these years' annual reports discloses that in these years, annual reports looks more like advertising catalogues rather than informational reports. For instance, total number of genres has been considerably higher in 1957 and 1996 than other years with the photos and pictures as dominant modes of visual genres. Rather, charts and graphs have been dominant visual genres from 1987 to 1994.

Discussion

Yates and Orlikowski (1992) maintain that people construct, reconstruct, and change initially established genres. Hence, genre repertoire changes over time as members enact different versions of existing genres or develop new genres which either coexist with extant genres or substitute those that have lost currency. According to these authors, genre repertoire may be changed both in composition and frequency. Yates and Orlikowski (1994) assert that these changes occur either inadvertently or deliberately.

Figure 9: Variation in Genre Profile



In the same vein, genre profile may be changed in its different aspects. Textual mediation is a potential source of such changes. As time, space, and materiality in the environment alter, genre profile inadvertently adapts or is deliberately adjusted to these alterations through textual mediation. Notions of such changes, especially deliberate manipulations can be tracked in the construction and reconstruction of Sears' annual reports. Purposeful textual mediations we traced in Sears' annual reports are flagrant examples of deliberate genre profile manipulation.

Materiality is constituted in the stylistic means of the storytelling that permeates the everyday practical inscriptions of the annual reports. The storytelling practices in annual reports are discernibly mediated through the use of stylistic genres serving not only as medium, but as props in visually mediated image work (Holstein & Gubrium, 2000). The Sears storytelling materiality establishes meaning through material aspects of genre profile. This is a concept Holstein and Gubrium (2000) call "material mediations" and what Smith (1990) calls "textual mediations."

Sears' annual reports are adaptive to the social interactions which tell favorably constructed stories through letters, testimonials, graphics, cover art, and other material mediations of time, space, and activities.

The agency of storytelling does not lie in the structure or plot of a narrative, but in the intertextuality of its addressees, in the way subgenres stylistically point to other texts in an ongoing intra-play between material mediations and the storytelling iterative wending contours. Each Sears annual report constructs particular themes and storytelling lines at certain times, and particular places in a give-and-take of retrospective and prospective visual and word-text moves that together organize a chain of agential construction, becoming a weave of material constructions, inviting the readers, investors, customers, and commentators to get carried away. Textual mediations in the Sears annual reports can be quite subtle, giving future reference to seemingly innocuous possible futures. Other times, the visual effects seem to assault the reader with an institutional concern by asserting the Sears-constituting power to shape the future. Retrospectively, all the genres moves can link together in ways that add up to a blaming the past on others or taking personal executive accountability for performance. Other times the institutional presentation of an archive of institutional presentations does not seem to add up to a practical account for the past. Some annual reports seem to "get out of hand" with textual mediations that have little or no connection to daily practices or circumstances that generate them at Sears. What gets textually represented about the everyday lives of Sears' executives, managers, buyers, clerks, and customers is made practically relevant in the annual report contents. Assuming corporate writers as individuals in charge of providing textually mediated annual reports that convey desired message to the society, I accordingly propose following propositions as a result of the above discussion:

P1: Corporate writers manipulate the genre profile based on the purpose they wish to communicate to the public.

P2: Corporate writers deliberately change the composition of stylistic genre used in genre profile to disguise undesirable outcomes corporate performance

P3: Corporate writers deliberately change the frequency of stylistic genre used in genre profile to convert attention of readers from less desirable outcomes to more desirable ones of corporate performance.

Conclusion

"The material conditions that Goffman (1959) focused upon remain with us and are now just as likely to be encountered in the many instituted records, texts, and visual images we listen to, read, or watch as we story the selves we are or could be" (Holstein & Gubrium, 2000). There is what Dorothy Smith calls a "textual mediation" as the storytellers of the annual reports address material contingencies, making them manifestations of a "textually mediated communication action."

The storytelling in the Sears annual reports has a material wake in the text genres of various kinds of genres (letters, testimonials, adverts, charts of numbers, footnotes, graphics, pictures, and so on). Together these stylistic genres are dialogical material practices of a strategic intertextuality. The genres (letters, charts of

accounts, photos, footnotes, graphics, typography, etc.) are intertextual to one another within the report and intertextual to other texts at the SEC, in the Wall Street Journal, and to texts of others doing Sears storytelling. In intertextuality (internal, external, and in-between) there is no final meaning, but there is a complex horizon o ongoing interpretations.

Together the textual mediations in the reports give a scenic presence to one another that give meaning to institutional life, as it is being scenically revealed in the Sears storytelling. The working context of Sears is rendered accessible through the storytelling genres shown in stylistic scenic presence of practical organizing activity in the combination of material mediations.

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