The Story of Via Nord

Nørgaard, Bente

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Stories of the Rich and Powerful

By Ken Baskin

I keep a file in my office that's labeled SYCMU, "Stuff You Couldn't Make Up." Recent additions include:

- Newt Gingrich attacking Mitt Romney for having stock in Fannie Mae and Freddy Mac *after he received $1.6 million in consulting fees from them*
- Donald "You're fired!" Trump's presidential endorsement of Mitt Romney, who actually said, if somewhat out of context, "I like to fire people" and
- Senate Minority Leader Mitch McConnell criticizing President Obama for the State of the Union speech *he had not yet given* for being about the upcoming presidential election rather than the welfare of the American people, *when six months before he stated that the first priority of every Republican should be to deny the president a second term*

Call it "projectile irony," if you like. Yet, as intense as the combination of irony and psychological projection is in all these instances, Republican voters still embrace the candidates who say these things.

Not that the Democrats' stories are all that much more believable. But many Republicans seem to have perfected the art of making iconicly ironic, self-defining statements that illustrate Tom Lehrer's comment that satire became anachronistic after Henry Kissinger received the Nobel Peace Prize. More and more, this sort of story seems to dominate America's political landscape.

In this paper, I'd like to explore a post-Newtonian explanation of why we human beings are willing to swallow these stories of the rich and powerful so full of "sound and fury signifying nothing." In doing so, I want to touch on four issues:

- A definition of the topic – stories of the rich and powerful – in terms of two stories, one personal and one fictional
- A brief definition of the post-Newtonian worldview through which I want to view the power of such stories
- A discussion of how 20th century science explains this behavior and
- An examination of the storytelling of the rich and powerful in these terms

I'll begin with two instances of the storytelling of the rich and powerful that define the topic I'll be exploring today.

"The rich are different . . ."

According to the legend, Fitzgerald and Hemmingway were sitting in a Paris café one day when Fitzgerald broke the silence and said, "The rich are different."

Hemmingway turned to him and replied, "Yeah. They have money."

Of course, that's not the only way. They also appear to have developed a characteristic way of using stories. We've discussed the topic briefly at previous gatherings, but when I started thinking about making this presentation, I remembered two illustrations – one a personal experience, the other the story told in a television series.

The personal story occurred in the early 1990s, when I was an executive speechwriter for Bell Atlantic, in the days just before it became Verizon. The CEO,

Ray Smith, was instituting both a culture change and a quality improvement program. After seeing him speak about his ambitions for the company one day, I came home and shared my excitement with my wife, Martha. "I really think this could work," I told her.

"Why?" she replied.

"Because Smith is staking his reputation on its success," I explained.

"And what will happen if it doesn't?" she asked. "Will his [expletive for the male sexual organ deleted] fall off?"

As a result, I became a bit more skeptical. Then, one day, Smith spoke to the public relations group of which I was part. In his comments, he mentioned the end of the movie *Spartacus* and added that he wanted an organization in which all employees would stand up and say, "I am Bell Atlantic."

One of my workmates commented, "You can believe that on the day you get a pink slip and Ray stands up and says, 'I am Ken Baskin.'"

Curiously, when I was downsized a couple of years later, I ran into Ray outside the building one time. He told me he'd heard about what happened and that he was disappointed because he felt we were "simpatico." He added that he'd see what he could do. That was the last I heard.

The fictional story is the first season of the TV series *Damages*. In it, high-power lawyer Patty Hewes is preparing a class action suits against Arthur Frobisher, whose company had gone bankrupt shortly after he assured its 50,000 employees that the stock in their corporate 401s would only increase in value, much like what happened at Enron. In tandem with the story of the lawsuit is the education of Ellen Parsons, a new lawyer that Hewes takes on specifically because Parsons has a close connection to a witness that Hewes needs for her case.

A key underlying theme, reinforced in several subplots, explores the way the rich and powerful construct stories to manipulate those whose help they need and then abandon them – or even try to have them killed – when they no longer serve a purpose. The really interesting thing, though, is the way that characters in the drama use and are abused by stories. Two groups are especially interesting:

- The rich and powerful at the top of the power food chain –primarily Hewes and Frobisher – tell people the stories they want to hear in order to manipulate them. For these characters, lying is merely part of the game they play to maintain their power. Until, that is, things don't go the way they'd planned. Frobisher, for example, is nearly murdered by one of his employees to whom he'd made extravagant personal promises, and Hewes becomes so troubled by Parsons standing up for herself that Hewes tries to have her murdered.

- The other interesting group is the ordinary people at the bottom of the power ladder. The ones who want to do their jobs, have their bosses' promises to them fulfilled, and then to be left alone. They, of course, end up being passive victims of the manipulations of both Hewes and Frobisher. Frobisher's former employees had trusted their boss and lost their life savings. They end up trusting Hewes, even though she is using them as much as Frobisher had. What's fascinating here is that they can be so easily convinced to swallow whatever stories the rich and powerful tell.

After all, *they know better*. None of them are saints. In the course of the season, they lie to each other. They almost certainly lie to their spouses and children, and cheat on their income tax. And even those who are honest have lots of experience of other people lying to them. Yet, when they listen to Hewes or Frobisher, they seem to fall into a default position of trust, just as I had fallen into trusting what Ray Smith told us.

This is the attitude that makes the projectile irony of the Republican presidential candidates so disturbing. The same voters who cheer on Newt for excoriating Mitt's stock ownership in Freddy Mac cheat on their wives, lie to their bosses, and tell all kinds of other untrue stories when they think those stories will get them what they want. Yet when they hear charges from a boss or a politician they want to trust, they become innocents, as white as the driven snow.

In the rest of this paper, I want to explain why the human mind – that of yours truly included – works this way. Let me begin with a brief discussion of what recent science tells us about the way we think and stories are so important to us.

Newton on his head

To understand why the rich and powerful are so successful in manipulating the rest of us, we have to understand what 20th century science – especially in quantum mechanics, neurobiology, and complexity science – has taught us about the way we humans perceive and think about the world. Part of the problem of understanding the success of the stories of the rich and powerful comes from the difference between the worlds pictured in 20th century science and science in the 300 yeas before it. We grew up with the ideas of the older, "Newtonian" science. If you'd like a fuller discussion of those differences, you may want to check out the first chapter of *Dance to the Music of Story* (Boje and Baskin,

2010) or Nobel Lauriat in physics, Robert Laughlin's *A Different Universe* (2005). But, for our purposes, the important difference is this: Newtonian science examines a linear, deterministic world of distinctly individual entities, where behavior is determined by universal laws of cause-and-effect, and where *the* truth can be ascertained by anyone with the tools, talents and tenacity to find it. Post-Newtonian Science, on the other hand, examines a dynamic complex world, composed of interconnected energy-storage systems – from atoms to cells, organisms to ecosystems – where what one perceives depends as much on the filter (scientific apparatus or social discourse) through which one observes it as the underlying, ultimately unknowable reality, and where unexpected events can emerge, as many interconnected phenomena are continually adapting to each other. As a result, an essentially Newtonian thinker, such as Michael Shermer (2011: 2), will write, "I believe that the truth is out there but that it is rarely obvious and almost never foolproof." A post-Newtonian thinker, such as Karen Barad (2007: 390) will explain that "a different material-discursive apparatus . . . materializes a different configuration of the world. . . ." There *are* many truths "out there," and each of us must be partly responsible for the truth we perceive.

In a way, the Newtonian and post-Newtonian worldviews are based on two different understandings of reality. Newtonian science examines the perceptual reality that we experience everyday, the world of solid things, stability and predictability. These are qualities we need to survive; we have to *know* how to go to work, get our kids in childcare, and pay our parking tickets. If the location of the local supermarket became probabilistic, as quantum events are, making dinner could become impossible. For post-Newtonian

science, that perceptual reality is a reduction of unmediated reality, the world of things-in-themselves, before human perception. This reality is in constant movement, continually changing, and often unpredictable. These realities are complementary, but thinking in terms of them leads us to very different conclusions.

The essential differences between these worldviews can be summarized this way:

	Newtonian	Post-Newtonian
Composition	Distinct Individuals	Entangled Interaction
Component Behavior	Downward Control	Adaptive
Structure	Stable Containers	Dynamic Networks
Causality	Linear Cause-and-Effect	Systemic Adaptation
Evolution	Gradual, Stable Transition	Dynamic Emergence from Stable State to Phase Transition
Natural Law	Universal	Emergent at New Scales
Scientist's Role	Objective Observer	Entangled Participant

Table 1
Newtonian vs. Post-Newtonian Worldview
(See also Boje and Baskin, 2010: 24)

Once again, all this is worth rehearsing because the post-Newtonian understanding of the world is so different from the "common sense" world we all grew up with. And one of the things this post-Newtonian science suggests is that storytelling is essential, the process by which we have survived, our biologically programmed method for dealing with a constantly changing world. Let me briefly touch on the implications of quantum mechanics, complexity, evolutionary anthropology, and neurobiology.

The science of perception and thought

One key assumption for Newtonian science is that the world is "out there," and can be observed objectively and understood entirely through scientific research. However, as John Wheeler noted, quantum mechanics "destroys the concept of the world as 'sitting out there', with the observer safely separated from it by a 20 centimeter slab of plate glass" (as quoted in Capra, 1983: 141). It was this kind of fundamental difference between Newtonian and post-Newtonian science that would lead pioneering scientists Albert Einstein, Neils Bohr and Werner Heisenberg to all declare that quantum mechanics had shaken the very "foundations," each of them used that word, of their knowledge of the world (see Capra, 1983: 53-4). The quantum reality – the world of atoms and sub-atomic particles – is a single, seamless field of entangled particles that cannot exist independently, "a complicated web of relations between the various parts of the whole," as Capra (1983:

68) puts it. Or, as Barad (2007: 67, author's italics) notes, "*we are a part of that nature that we seek to understand.*" This energy field is reality-in-itself, the material that our senses and brains shape into the perceptual world through which we believe we walk.

As Barad (2007) discusses at length, this sense that *the world we perceive is a transformation of what exists prior to human processing* is one of the vital lessons of quantum mechanics, and does much to explain why physicist Richard Feynman commented, that quantum mechanics "is all quite mysterious. And the more you look at it the more mysterious it seems" (as quoted in Barad, 2007: 254). One puzzling finding is that it is impossible to determine both the size and momentum of any particle simultaneously. Heisenberg at first attributed this puzzling fact to "uncertainty" – in measuring size, one would interfere with the particle and make momentum impossible to measure. Bohr, however, believed the issue was indeterminacy – one needed a different apparatus to measure the two qualities. Heisenberg would eventually agree that Bohr was correct (Barad, 2007: 18-20). In other words, in a world where we are all entangled with the reality we are investigating, the apparatus with which one engages a phenomenon largely determines what one sees. Thus, the reason light can appear as both a particle and a wave depends on which apparatus one engages with it. What we see, feel, and think about depends to a great extent on the filters we use to organize perception and reduce reality-in-itself to proportions that enable us to act on them.

Work in complexity over the last 30 years has reinforced and extended some of these perceptions, depicting a world of highly interconnected nested networks of "*coherent* energy storage" (Ho, 2008: 81) phenomena at many scales – atoms and molecules, cells and organisms, ecosystems and solar systems. As each scale develops into a wider one – as cells, for example, develop into organisms – new laws of behavior emerge; moreover, as new conditions develop new adaptive behaviors can develop (see, for example, Laughlin, 2005: 200-01). In a world where everything is constantly changing – adapting to the adaptations of phenomena all around it – the central challenge to any living thing is how to learn about those changes in order to make the adaptations that will allow it to survive. Life has developed several mechanisms to access the information needed to survive as living things respond to environmental changes – DNA, the central nervous system, the immune system, and, finally, in the human being, stories.

In many ways, the current story of evolutionary anthropology is the story of the ability to survive by telling stories. Consider, for instance, how odd our species is. While there are 51 species of New World monkeys, 78 species of Old World monkeys, and 13 species of apes (Turner, 2000: 2), our species is the only survivor among the more than 20 species of hominid anthropologists have identified. One major difference between modern human beings and the Neanderthals we replaced in Europe and the Middle East is our ability to use language, recreate our world symbolically, and tell stories about that symbolic world (see, for example, Donald, 1991, who suggests that language developed in order to create better myth).

Why was the ability to tell stories in language so important? Our ancestors left East Africa some time about 60,000 years ago and began spreading around the globe. There, they found other hominids – Neanderthals in Europe and the Middle East, and *Homo erectus* in Asia. By 25,000 years ago, human beings had displaced Neanderthals everywhere in Europe, largely because stories in symbolic language

enabled them to adapt faster and more powerfully. These stories made it possible to record all kinds of information and teach it, to imagine and communicate new ways of doing things, to plan, coordinate and establish relationships much more effectively than Neanderthals, whose more primitive language made innovation significantly more difficult. As a result, Neanderthals had a single tool making culture for more than 200,000 years before they came into contact with human beings; human hunter-gatherers in Europe, on the other hand, developed at least six such cultures in the 50,000 years before they invented agriculture (Fagan, 2010: 120). Fagan even suggests that it was this ability to use language to plan and coordinate their hunts more effectively that may have been responsible for overwhelming our Neanderthal cousins.

In short, *Homo sapiens* may well have survived as the last hominid standing because our ability to tell stories with symbolic language made us better able to adapt to conditions all over the world. Or, as psychologist Alison Gopnik (2009: 7) puts it, "The great evolutionary advantage of human beings is their ability to escape from the constraints of evolution." And the magician's trick we use is the story.

Neurobiology further emphasizes the critical importance of the human ability to tell stories. For example, the very part of the brain that is more developed in human beings than earlier hominids is the most important to storytelling. That is the neocortex, which is the most developed in human beings of all animals, and is responsible for functions ranging from memory to awareness, from thought to language to consciousness (Seigel, 2010: 18-20). One part of the neocortex critical to storytelling, the hippocampus, is responsible for regulating learning and putting all the pieces of perception and memory together so

that it can become coherent (Gazzaniga, 2011: 35). Finally, one module of the cortex in the left hemisphere, Gazzaniga (2011: 75 ff.) calls it "the interpreter," appears to be responsible for creating coherent stories even before we are conscious of them. These stories are essential, because we need to know "what the story is" in any situation so that we can act. That is, *so that we can survive*. In this way, "our human brains are driven to infer causality." If you sense movement in a bush in a forest, your interpreter may rush to infer it was a poisonous snake so that you can move away quickly. For the purposes of survival, it's better that your story should be the movement was a poisonous snake when it isn't, than it isn't a poisonous snake when it is. This process is called "confabulation," "giving a fictitious account of a past event, believing it to be true" (Gazzaniga, 2011: 77). In order to survive, we are driven to believe that the stories our brains create are the real world that those stories were created to explain. (For a fuller exploration of the implications, see Shermer, 2011).

One other thing about the human brain is significant. Many primates have what are called "mirror neurons," which enable monkeys, for example, to imitate and predict simple actions by other monkeys. Hence the old saying, "Monkey see, monkey do." However, "in humans alone, they have become sophisticated enough to interpret even complex intentions" (Ramachandran, 2011: 121). Ramachandran suggests that mirror neurons are the key to culture, because they enable the mass of individual imitations that end up being defined as culture. The ability to read the intentions of others is, as we shall see, essential to the storytelling of the rich and powerful.

All this is only a brief account of the science that explains human storytelling. But it should help as we attempt to understand why the stories of the rich and powerful are

so successful, even for people, like yours truly, who should know better.

Daydream believers

So, then, why does it happen so often that people like ourselves, *who have repeatedly experienced the disappointment of being promised things we wanted that were never delivered,* continue to yield to the stories of the rich and powerful and do what they want, only to find once again that we have been deceived? Why is it that they can spin stories that are little more than daydreams and we not only believe them, but act on them too? If my analysis is accurate, there are two reasons.

The first, which I've been sketching out for you so far, is a question of evolutionary biology. Our ability to create coherent, symbolic stories from the whirl of happenings around us provided the biological advantage that enabled us to survive. For the 70,000 years we've been modern human beings, our abilities to learn and teach, to innovate and cooperate have remained at the heart of our success as a species. Especially as we started living in large states about 5,000 years ago, the myth and religion, the government and economic systems that enabled us to thrive have been grounded in this biological mandate to create stories and then to transform them into living realities. Even though it is mostly unconscious, we know, almost at a cellular level, that our survival depends on having accurate stories to act on.

The dark side of this dependence is that because perceptions of the world are shaped by the stories we co-create, and because we can only be successful enacting these stories, it is uncomfortably easy to begin mistaking our stories for the realities we create them to explain. In a world that is often terrifying and dangerous, many people desire stories that will give them a sense of

certainty. As Maturana and Varela note, "We tend to live in a world of certainty, of undoubted, rock-ribbed perceptions: our convictions prove that things are the way we see them and there is no alternative to what we hold as true" (1992: 18. It is at this point that the stories of the rich and powerful can become so effective. "Show them a light, and they'll follow you anywhere," in the words of the Firesign Theater. To manipulate most people, all that's necessary is a coherent story that appeals to their fears and desires and then connects to the mythic stories they've already accepted, the Baradian discourses that shape the way they construct their personal realities.

Why did I get so excited about Ray Smith's culture change program? I left academia (Ph.D. in English Literature) in 1979 to write public relations for Sun Company, a mid-sized integrated oil company. In the five years I was there, I came to realize that it had a rich history and that, while people who had been there for a long time still loved it, the company was moving in directions that were more and more alienating its people. During the next five years, I ran my own PR firm, becoming increasingly familiar with quality improvement and the movement for culture change. By the time I got to Bell Atlantic, I had read and written extensively about the subject and concluded that it might be the road to corporate success throughout America. So when I heard Ray Smith preaching culture change, his story fit into my own. I believed it offered me the opportunity to become part of an effort that could "save" American business. I was more than willing to enact Ray Smith's story because it conformed to my own, validated the conclusions I'd reached on my own, and made me feel important. Many of the people I worked with in quality improvement seemed to feel the same way. They were willing to work in excess of their regular

jobs to spread the gospel of change, which, for very different reasons, was exactly what Ray wanted them to do.

Or consider the Republican narrative attacking President Obama's healthcare reforms or the effort of several Republican presidential candidates to "take back" America. Obamacare, Republicans tell us, is a "socialist" effort to take our freedoms away, robbing us, for example, of the choice of whether we *want* to purchase insurance. What makes this story so disturbing for me is the way it appeals to very deep, valid fears that are shared throughout America today. It is clear, for instance, that the story of American exceptionalism that seemed so effective in the second half of the 20th century no longer works as it once did. The economic rise of China, Brazil, and India, the reemergence of Russia as a difficult political opponent, and the growing realization that we cannot maintain the standard of living we've had in recent decades is legitimately terrifying to people who may not even be fully aware of these fears. These Republican stories redirect all the resulting fear and anxiety toward the person of Barak Obama. Perhaps what bothers me most is the subtle racial overtones of the attacks. Even today, many Americans, myself included, still wrestle with the racism woven deeply into the fabric of our culture. And so, I wonder whether some of the attacks on Obama aren't playing on this latent racism, ever so subtly suggesting that this black man means to take the freedoms of white Americans as white Americans once did to blacks.

I know this sounds strong, perhaps too strong. But I don't mean that this is intentional. It is at best subliminal, lying deep in the subtext of political speech. It reflects another element of our neurobiology. According to Shermer (2011), brain scans suggest that mirror neurons in politicians are significantly more active than those in the general population. For whatever reason, politicians are better able to read others, imitate them, and, therefore, create the stories that potential voters are most likely to respond to. Remember that George Wallace was a liberal at the beginning of his political career in the American South, but quickly became one of our political system's most tenacious racist conservatives. That's mirror neurons with a vengeance. I suspect that corporate politicians are equally able to understand the intentions of others, and then create stories that appeal to them.

That's the first reason why the rich and powerful are so able to take advantage of the rest of us. It's a question of human evolution and biology. But there is also a second reason, and this one is more social. One of the early pioneers in family therapy – the most post-Newtonian school of psychology – is affectionately remembered as Nagy (pronounced Naj), and his theories of family dynamics (Boszormenyi-Nagy and Spark, 1973) suggest a further reason why we accept the stories of the rich and powerful. Family dynamics are important because the family is the first "organization" any of us belongs to, and we first let loose our mirror neurons on Mommy and Daddy, and therefore the pattern for all other organizational membership, a point Nagy himself makes (1973: 40). As I'm sure you'll all agree, the patterns we develop in childhood follow us – and sometimes even *push* us – throughout the rest of our lives. Or as my wife likes to put it, growing up in a dysfunctional family was excellent training for working in most organizations.

For Nagy, one of the basic dynamics of any family is its multi-generational web of power and obligations, dominated by loyalty, the "invisible fabric of group expectations," and justice, "invisible fibers running through the length and width of the history of family relationships" (1973: 52;

54). All this, he adds, is spelled out in the family story, the "myths and legends to which each member is expected to be loyal" (1973: 40). This family myth becomes the woven into the discourses that shape the perceptions of all family members. And their behaviors become a reflection of this myth – part of the web of loyalties and obligations that may go back two or three generations – to the point where a child may become a juvenile delinquent or an addict largely to give the family something to come around together as loyal members. The underlying power of such family myths is the desire to survive. After all, until we humans are five or six, we are quite literally dependent on our parents for our survival. As a result, family webs and myths become interwoven in our mind with what we must do, in all areas of our lives, to survive.

And so we bring this way of thinking and acting into the larger world. As Nagy and Spark put it, "Nations, religious groups, families professional groups, etc., have their own myths and legends to which each member is expected to be loyal" (1973: 40). When Ray Smith would talk about Bell Atlantic being a "family" or about standing up and proclaiming, "I am Bell Atlantic," he was drawing on this enlargement of the dynamics of family loyalty and obligations. Similarly, politicians will craft stories to make us feel they are part of our extended family. The substance of what they say may be illogical, internally inconsistent or just plain wrong. But the subtext is the attempt to demonstrate that they belong to our webs of loyalties and obligations.

Most of us are willing to respond to this sort of story of the rich and powerful for a variety of reasons: some are accustomed to operating in this sort of family dynamic; others respond to the leader as a hoped-for Good Daddy; for still others, it is away to escape what can be the overwhelming responsibility of deciding how to behave in each situation. Or it may be a way to feel safe and protected in a world which seems to be spinning out of our control. As Hoffer points out, true believers are people so unsure of their own judgment that they are desperate to be told how to live. The point is that, while one can regret any or all of these reasons, they are real; they are part of what it is to be human.

We are storytelling apes who live in social webs, held together by the stories we need to understand the world, as well as the loyalties and obligations which develop as we enact those stories. That is simply what we are. And the only way we have to protect us from the rich and powerful who would exploit us is to understand that this is the way the world is. And, just perhaps, as people deeply concerned with the implications of storytelling, this is a truth we should be sharing.

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Consentology, Heart-of-Care for Ivy DuRant's Writing Covered-over by Academia

David M. Boje, Ph.D.

New Mexico State University

ABSTRACT

*Ivy DuRant **passed away** on December 18th at 10:15 PM. She was bitten by a rabid bat, but since the bite went unnoticed, by the time she went into coma any serum-remedy was ineffectual. Bat bites are a rather common occurrence in Georgia, like mosquito bites in Alaska, and elsewhere, but with more life-threatening consequences. The purpose of this presentation is to act with answerability for the writing that Ivy has left behind, much of it digital, on laptops, in the virtual space-time of the Internet sites where some fragments remain. As Ivy was intent on finishing and defending her dissertation, and I am answerable as her mentor, I would like to give some indication of the possibilities of the future of her writings. Wheels have been set in motion to grant Ivy a posthumous degree. Yet, when one of our colleagues, mentees, friends, or relatives dies, do we have some obligation, some answerability, to attend to her unfinished writing, to assess its trajectory, its in-motion-ness, and see a future-ahead-of-itself, in the making?*

INTRODUCTION

I work for New Mexico State University and get invited by students from other universities to be part of their dissertation. I am the mentor for her dissertation at Colorado Technical University, although I do not work there. I wish to raise a question for '*consentology*' an original theory put forth by Krisha Johnson Coppedge, Ivy's good friend, at the 2011international meetings of Research Methods Division of Academy of Management held in Lyon France. I want in this essay to give some sense of the Heart of Care we her colleagues have about getting Ivy's writing into print, and interpreting it with genuine understanding of Ivy's life-path, and her lifetime. This is therefore about ontology of life, her life, Being-here with us, for-a-while, tarrying-a-while as Martin Heidegger (1962, 1996) puts it.

Introduction

A Heart-of-Care is what I propose as a way to deal with the consentology issues of how to bring Ivy's writing from the private to the public realm. I obtained consent from Ivy's mother and sister, to do this presentation.

A phone call to the family: I called Ivy's mother (Dec 19th) , and her sister Tonji answered the phone. "Oh Dr. Boje, Ivy often talked about you. She was so excited to have you as her mentor. You helped her with her writing, and to get her dissertation done, and

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get her degree." I was taken aback. In a time of grief to be so convivial, and caring, and I did not know my own impact. I said, "I don't want to intrude. I just wanted to let you know that I worked with her on her dissertation, and she is a terrific writer, with an amazing intellect. We also co-wrote a chapter for a Handbook. Did you ever see it?"

"No, and I would like to. Can you tell this to our mother. She is right here and wants to talk to you."

I spoke with Ivy's mother at this time of grief, and kept it short, repeating what I told Tonji. I got an address and agreed to send the Routledge Handbook to them.

Since I participated in the call and mentoring the writing of Ivy, this is an autoethnographic account. But what about Consentology? Does the whole intricate network of permissions? Do I need to get consent from everyone involved in the conversation, and even from my own University (IRB) in-order-to make such a conversation public?

We her colleagues pursue a definite mode of ontological access, the Heart-of-Care, the Consentology of family.

After talking to Ivy's mother, Tonji (Ivy's sister) sent me the most recent files, from Ivy's lap top:

> I have attached two files. The first attachment (Filename: Ivy more-update db 7-20.docx) appears to be a draft of the Methodology chapter. The document

was last modified on 9/10/2011. The second attachment (Filename: revised approved chapters 1-2.docx) is a revision of chapters 1 and 2. The file was last modified on 10-10-2011.

If you review the files and have questions or need more information, please let me know.

Thank you!
Tonji

There are fragments of Ivy's writing that linger on, not only on her lap top, and on mine, but in her own postings on the Internet. I suggest that Ivy is glad for the way that several of us are now caring for her writing. Please see Ivy's Link-In page where she lists the two pieces of writing she made public (DuRant, 2010; Boje, DuRant, Coppedge, Chambers, & Marcillo, 2012) (http://www.linkedin.com/pub/ivy-DuRant/30/871/b67).

About her conference proceedings, Ivy says on her Internet site, the following: "Storytelling in Succession Planning: The power of the narrative to facilitate continuity, and the antenarrative in organizational innovation and sustainability." About the chapter in the Rutledge Handbook, Ivy writes "Social Materiality: A New Direction in Change Management and Action Research. A look at the influence of Social Constructionism and the Economic Material Condition in change management with an analysis of the divergent path from Social Construction to Social Materiality and a new direction in

Change management and Action Research" (Linked In, IBID).

She also lists her specialties on her website: ""Property acquisition, startups, facilities development, strategic organizational development, recruiting, training, marketing, budget development, conflict/problem resolution, contract negotiations, property management, research and writing.""

It is the care-for-Ivy's- writing that concerns us here. Does this 'social media' offering to the public, imply any consent, for myself or any Others to tell more? I will assert that working with Ivy and her Heart-of-Care, her "Spirit now lives in the abode of self-certainty" and her "life has retired into its authentic freedom" (Heidegger, 1996: section 50, p. 40). I approach her writing path, with the mood of curiosity about its futurity, the kind of movement the writing showed along her life-path, that stretched out in advance, a movement of temporality, in a "primordial manner" (ibid, p. 51). My mood of curiosity is about the movement of Being-there, in the How of her writing, as her mentor, in "the ontology of life" (ibid, p. 51). It seems as mentor, I am ethically answerable to uncover the ontology of Ivy's life-path as a writer with much potentiality, make visible what I foresee in her dissertation, unveil it as an existential style of writing.

In what follows I will start with a letter to her friend for her family about consentology. Then I will give some glimpses of what that potentiality to be a writer seemed to be, in its forehaving and the way we fore-cared about the writing coming along in such-a-manner, in-order-to, fulfill the requirements of her dissertation.

A Consentology Letter

Dear Krisha:

Can you ask Ivy's mother, sister, brother, and son? Can we have your consent to assemble and interpret Ivy's writing? I will give some examples to illustrate, but not disclose other writing, just yet, awaiting consent. There is much more writing that Ivy's family could give Krisha and I access to. There are writings on Ivy's laptop, her final preparations of chapters she was about to send to me. There are notes in notebooks. Those writings, together with one's sent to me, to her cohort, and to other instructors, as part of her course work, are rich in styles, form, and the expressions of an amazing storyteller. However, to do the work of assemblage, interpretation, and understanding, to make it publishable in a journal such as *Tamara*, or *Journal of Organizational Change Management,* all kinds of consent is necessary pre-condition.

There is precedent. When my mentor, Louis R. Pondy passed on, I did a special issue for JOCM on his life (Boje, 1989; Pate & Boje,1989). His wife contributed excerpts from Lou's diary, and give consent to publish them. His colleagues (Karl Weick, Bill Starbuck, and others), his doctoral students - me included, took unfinished manuscripts, bits of co-writing with Lou, and brought them

closer to fruition. In a conference call last night (Dec 19th) members of her cohort, and myself, made plans present Ivy's work and our co-work at the Standing Conference for Management and Organization Inquiry (http://sc-moi.ning.com/) in April 2012 in Providence Rhode Island.

I propose we do something along these lines for Ivy, for her family, her colleagues, and for ourselves.

Sincerely,
David

What is Consentology? – On the life-path there arise Situations where consent must be negotiated with what I will call a heart-of-care for all the participants. If someone releases photos from something as everyday as a bridal shower, to the Internet, there can be unforeseen consequences, such as someone coming to arrest one of the participants (Coppedge, 2011).

Here we have another Situation, the death of my mentee, Ivy DuRant, and the curiosity her colleagues have about her writing, how it was along a path, ahead-of-itself, developing the potentiality-for-Being-a-whole-Self. DuRant had published a chapter with me in the Routledge Companion to Change Management (edited by Boje, Burnes, & Hassard, 2012). The chapter was

titled: Social Materiality: A New Direction in Change Management and Action Research *(David M Boje, Ivy DuRant, Krisha Coppedge, Ted Chambers and Marilu Marcillo).*Ivy published a proceedings article and did a presentation of it at the 2011 sc'MOI meetings which I was fortunate to attend (DuRant, 2011). There is a video of it, and we are hoping to load it onto the sc'MOI website once necessary consent is obtained.

I can tell you that Ivy wrote much of this chapter in the Rutledge Handbook, participating in the editing. And giving the opportunity we her co-authors, could point out her particular and concrete writing and editing contributions. It is fair to reveal that Ivy did more than her share, helping each of us, helping the writing-as-a-whole arrive at its potential. And this chapter is the wraps up the entire Handbook, situated in a section about the Future of Organizational Change.

I have this photo I requested of her (7-17-2010), so I could keep it in her folder, and remind me, who I am mentoring. I asked her, tell me "your living story of what you are about, and you wow moments of past that bring you to what you would like to do. This will basis for chapter 1 of your dissertation … ." But what does one do with unpublished, unfinished chapters of Ivy's dissertation?

Figure 1 – Ivy DuRant – July 22 2010

The photo has a story to tell, in the scar she displays, a forensic history of heart surgery, and healing, plus that smile that warmed up a room, and every heart nearby. Ivy sent me this bio to go with the photo, to help me her mentor, get to know her (DuRant, July 22, 2010, bracketed addition, mine):

"My Birthday is Aug 22, I have one son, he is currently in enrolled at Central Carolina College (sophomore) majoring in computer science & math. I graduated with my Bachelor degree in Psychology minoring in HR from the University of

South Carolina followed by 17 years in property management working across the US. During that time I went back to school to earn my Masters in

Management -Project Management from CTU [Colorado Technical University]. After being downsized from my previous employer, and discussing my goals with a recruiter he encouraged me to take time to consider developing my own consulting agency. After talking with family (mom, brother, sister and son) I decided to pursue my Doctorate and my dream of consulting and teaching. I took a job with ESAB Welding and Cutting product, and although it is extremely technical, and requires knowledge of a broad range of products, it is not as taxing mentally as property management and I can leave work at work. The only down side is my commute which is one

15

hour each way, and that there is less flexibility in my schedule. I've attached my research interest/story and a picture.

Best,
Ivy

I think this bio belongs in her dissertation, and I most certainly would mentor, that it be there.

There are some items of writing ready-to-hand. I think this is important because the path of the writer is the ontology of a life, Ivy's life-path. Ontology is not retrospective sensemaking, not epistemic representation of her writing. Rather, it is an ontological inquiry about life-path, in the primordial finitude time of her life in-time, in-place, in search for authentic potentiality-for-Being-a-whole-Self. And in that Heart-of-Care our answerability is for the safekeeping of Ivy's writing.

One of the early emails (Sunday, 9 May 2010, 09:51 AM):

Hello David,

I haven't dropped off the face of the earth, although it may seem like that. LOL. I've been reading and writing and rewriting my lit review. Here is my updated lit. Review I think this is draft 6, I've lost count. I think I'm moving in the right direction, and I'm look forward to your feedback. I still think I need to narrow it down a bit.

Best
Ivy

One of the last emails I received from Ivy was on July 17th 2011 where I made some connections between Appreciative Inquiry as an 'intentionality' that has ontological implications in Heidegger's (1962) writing. She wrote me a reply, but do I have her consent to share it publicly? On the surface it is rich with definitions, potential lines of inquiry, and it is a Being-there of her writing, in her caring and careful pose.

She replied to an inquiry I sent around to a dozen doctoral students:

Hi Dr. Boje,

Just a few thought along this discussion:

I would suggest that the antenarrative has the same attributes as an idea meaning before a coherent narrative is formed an idea will create an "appreciative mass" (Johann Herbart 1776 – 1841) which can then be seen in the antenarrative assemblage. As the ideas develop and move to conscious expression in a living story or narrative they develop through an antenarrative assemblage. These ideas/stories have a life (being) of their own meaning they are in existence at all time, we may not be aware as they are just below the surface of our consciences. What I find interesting in the theory of appreciative mass is the underling activity of ideas in the unconscious form, the adaptation of the ideas as it seeks to move form a simple idea in the subconscious to a connected, progressing ante narrative assemblage in the conscience mind. Each story has multiplicity connections Deleuze & Guattari 1987, seeking ways

to continue their connections in so rising to the consciousness for expression. These connections are both internal and external, physical material, human to human, human to material, animal or material to material. Herbart discussed this in his doctrine of pluralist realism. The realism of an (idea) or story changes and remains the same as it is adapted or influenced by other stories.

With appreciative inquiry intentionality or the idea of "appreciative" positive inquiry is the idea which will influence the rising story from the unconscious as the connections are formed along the lines directed by the intention of those initiating the inquire. I would say they are real but represent a plurality of real as the stories are focused an do not allow to different stories to arise or generate "appreciative mass" for divergent antenarrative development within the conscious.

Ivy

Ivy's writing is clear and insightful as well as caring for both Appreciative and Antenarrative discourses. There is the nub of an idea here, a path of connection that is made in advance of it being all fleshed out, and delivered in some section of her dissertation, or at a conference event.

In going back in time, rereading Ivy's emails, attachments of revisions, I can see some advice I now want to give her. What I disclose next, give you the reader some idea of the fascinating storytelling that had potentiality to Be in her dissertation. For example, there is an excellent storytelling

about the topic of her dissertation that she had yet to incorporate into chapter 1. I suspect this is because some advisors counsel doctoral students to leave out the personal stories. Now, that I reread it, it definitely belongs in chapter 1.

> … I have spent most of my professional career in property management working for REO's traveling across the US. My responsibilities would range from construction of new properties, startups and the renovation of existing properties. My average tenure in one location was three years at which point I would move to a new project.

As a manager I have experience organizational downsizing and mergers each has given me hands on experience of effects of collective knowledge loss. Several years ago I was a manager for a property management company that was the targeted for purchase by a larger corporation. After four consecutive attempts by to buy enough shares to purchase our organization the large corporation was successful in its bid resulting in a merger. Prior to the "merger" our organization was open, knowledge and information was shared, through stories, retreats and virtually. I and others had dense social networks and could seek assistance throughout the organization. After the merger departments and locations were segmented, and the ability to access collective knowledge was inhibited by the organizational structure, policies and processes. Many of the relationships

which supported to my ability to successfully manage my location develop and grow my market share were lost due to employee resignations. In fact six months after the merger all South Carolina and North Carolina property managers had left the organization and taking with us the collective knowledge of our markets, properties, internal and external network connections. There were several times the new management attempted to make changes to properties, or process only to find out they could not due to local ordinances or zoning. On each of these occasions directives were issued without consulting legal or existing property manager. Personally I experienced this on numerous occasions, one being a directive to remove several 50 years old trees from the property. I informed my new superior this was not possible without a permit from the city, as the property is located within the city limits and is considered a historic site. He asked how I knew this, expressing his opinion "the company could remove any tree it wanted since it was on the company's property". After this conversation he called the landscaping contractor to remove the trees, who in turn called me and questioned who this person was and did we have the necessary permits? This external relationship which was part of my extensive social network and this relationship developed over years of communication and collaboration with this contractor to maintain the property in a way which added to its value. This

was resolved by my going through the process of filling out the appropriate forms and having a visit from the city arborist, only to receive a bill with a denial of the permit. When the corporate attorney called inquiring as to why this was even pursued, why did upper management not listen to my recommendation since "you know what is going on in Sumter, you know the community" this was my "Ah Ha" moment. I realized no matter what I did the corporate culture did not value the knowledge and experience of existing employees and change in this culture would not occur without the support of upper management. This experience led me to my desire to understand how organizational knowledge is maintained and what methods support growth and knowledge development. I discussed my experiences during this time with a close friend, joking about writing a book. The title would be "Mergers and acquisitions; The Good, The Bad and The Ugly. A manager's guide- What NOT to do after companies merge…".

It is true, Ivy's life has been interrupted. The dissertation is left unfinished. She had a plan to finish it. We did many rounds of revisions, as it got closer to fruition. There is lots of empirical material that can be sorted and developed into a storytelling of a writer's authentic path to potentiality-for-Being-a-writer. And "a marking out of stations on the process of the system itself" (Heidegger, 2009: 48) peaks to the movement of her writing, her "comportment of knowing" (ibid) as defined by the spiral-

antenarrative process of her growth, awaiting its potentiality.

What forehaving?   Ivy's life-path and lifetime so short, yet the process of her developing her authentic potentiality-for-Being-a-whole-Self is so actualized (Heidegger, 1962). And I and Others, are pulled along by the movement of Ivy's process of writer-development. Her publicness in the 2012 chapter, that appeared in print ahead of Ivy's death, in full publicness, promised so much more to come.

> Sent: Monday, March 14, 2011 12:48 AM
> To: Boje
> Attachments:
> chapters 1-2.docx
>
> Hi Dr. Boje,
>
> I have made corrections to chapters 1 & 2, I'm still working on ch apt. 3 and hope to have it to you at the end of the next week I've completed the Conf. paper (cleaning up my grammar) so... I'll be sending that to you this week. The course work has taken up a lot of time... but the class is almost over.
>
> I'm looking forward to your suggestions.
>
> See you next month,
>
> Ivy

See you next month, refers to seeing us all at sc'MOI in 2011, which she did.

This is a paper without an ending. It is a relationship between Ivy and us all, that has been interrupted.

Conclusion

In this essay, I have sketched out in advance the possibility for a special issue about Ivy's writing, and the "*how of research*" (Heidegger, 1996: p. 58). How can we act in Heart-of-Care to give advice on the path which our hermeneutic inquiry into the ontology of a life, foreseeing what the special journal issue, a proceeding paper or two, and a presentation at the 2012 sc'MOI conference might look like. We are already familiar with some of Ivy's writing. There is other writing that is cover-over in the University, in course papers submitted to various professors. We propose to collect those papers together, and understand the foretelling of Ivy's writer path.

If access to her writing becomes too restricted, then her writing will not have the impact publicly that it might have had. Ivy's writing discloses a history of covering up, that happens all the way back to her first university enrollment, and this covering up could be dismantled to reveal the development of her writing, its future ahead-of-itself.   All concernful caution is warranted in the proposed project.   The primordiality of the writer's path-traveled has a forehaving of Heart-of-Care for writing, in the ontology of a life. Can such a life be authentically in-view?

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Ontological Storytelling of Death and Dying: Who Listens?

By Krisha M. Coppedge
(CTU) Colorado Technical University
(In Memory of my Friend: Ivy M. DuRant)

This case study aims to discover why and how people tend to conclude that grievers of loved ones, acquaintances, friends, or even pets should remain under concealment. Non-grievers in our society feel that grievers should conceal their heartfelt pain of those whom they have lost to death and dying. Grandmom, Mom, Matterie, Shabba (my pet), Brenda, and then Ivy were all individuals close to the author of this study's heart. The author tries to find refuge and answers as to why people in society today feel that grieving should remain concealed publically. These behaviors are seemingly constituted by non-grievers with such feelings of not knowing what to say, how to say it, or what to do, or is it simply because they really do not want to experience sorrow first handedly with others? Alternatively, this study seeks to reveal these behaviors or biases which may be imparted because non-grievers are unable to sympathetically or uncaringly, tune into their own intuitive super subconscious for grievers with a heart full of care earnestly. Who listens, to our pain? This study is not suggesting that people intentionally do not want to show deep heartfelt care and concern for grievers to be mean, but brings to light how non-grievers really may not understand the complete social economical interventions that go along with the grieving process, and what grievers feel in the deepest part of their souls themselves over the loss of a loved one, acquaintance, friend, or pet. This case study hopes to discover the awakening of death and dying ontologically by delving into the sense-making of common sense, and Social Constructivism as it relates to death and dying.

Keywords: death & dying, grieving, grievers, non-grievers, concealment, ontological, being

INTRODUCTION

Organizational storytelling paves the way to understanding the secular materiality of grievers' feelings. Through the idea of "social constructivism, this case study depicts the joy of *"Being-in-the-world"* (sc'MOI, 2012), by sharing our life story experiences one to another. It does not have to be religious comfort to tell the story although that's helpful at appropriate times. However, what is commonly acceptable seems to be the methodology of ontological secular materiality with the understanding of autoethnography in comforting the bereaved in death and dying occurrences. Hence, three major topics expounded upon in this study include the literature review, case study background, and the discussion of Ivy's death with reflections of understanding the need for comprehending how to comfort the bereaved! The materiality's being revealed in this article emphasizes comfort as materiality, secular as materiality, compassion as materiality, and listening as materiality. In dealing with these materiality's one should prepare for sensitivity sharing of specific ethnographies

for which one is going to address. The purpose of this study is to explore how the beauty of comfort melts the ice of discomfort through the warmth of love and understanding with the passion for caring. This particular organizational storytelling includes moving past sense-making and social constructivism to the ontological approaches of storytelling materialities. Therefore, it unites narrative and ante-narrative perspectives, with auto-ethnography organizational storytelling.

Oblique erudition is the capability to foresee a problem and demonstrate the ability to solve the problem. The result of the objectives in dealing with the problem of death and dying stressful situations is discovered when one tries to psychoanalyze a *"what if"* I do something different*"* situation. Then the consequence of the results should be a better or healthier course of action in the healing process of death and dying. The experience of death and dying is a phenomenon, which may aid in depression due to the loss of a loved one. The emotions of fear, anger, aggression, and despair possibly paralyze the grievers' thinking process as to what to do or how to deal with such painful grief without support. Therefore the traumatic experiences of death and dying with which we are forced to deal with on behalf of our loved ones may ultimately interfere with the grievers'

confidence in dealing with how, why, or when a loved took flight.

In considering the metaphysics of death and dying the concept of unfamiliarity of *"being"* and the devastation of *reality"* casts upon the human spirit a shadow of discontentment, and in some cases, the fear of the unknown taking place in one's very own private *"BEING"*. To affectively comfort the bereaved ones there are some suggestions that might be helpful such as: 1. Just being there for the bereaved to comfort, 2. Just being available to listen to their story and grief, 3. Just allowing the bereaved to reflect and express themselves, 4. Just letting the weep, and 5. Just offer a prayer of comfort and security establishing consentology first. These helping observations like parenting instills a sense of renewal and faith that one can continue to go on, with one's life after the final resting place here on earth of the lost loved one. Often times the need for the bereaved to go on with their lives would be pleasing to the deceased. This idea must be communicated to the bereaved (Wild Net GEO, 2007). *Who Listens?*

Figure A.1 portrays a computational process whereby this study enacts engagement, where the engagement leads to hope, comfort, acceptance, and finally one's healing of the death and dying unpleasant experience by the unwinding of a spiraling affect.
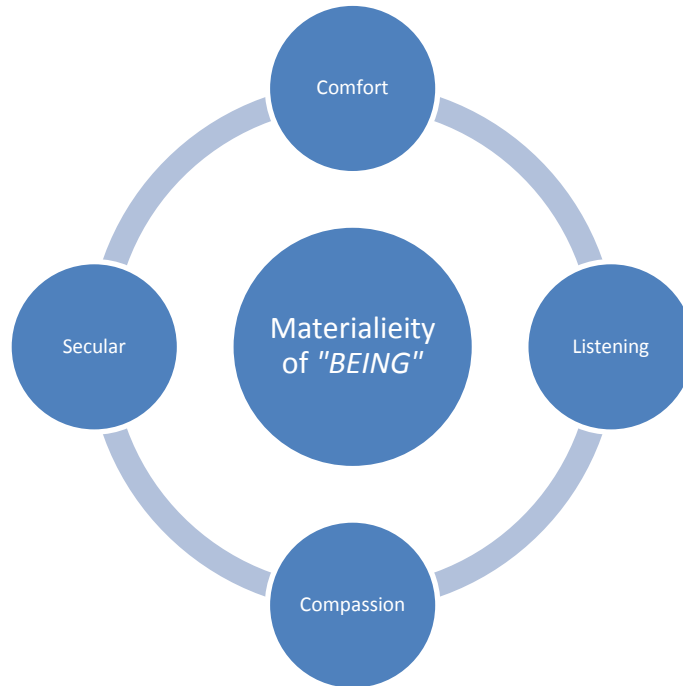
Figure A1: Computational Engagement

Literature Review

In all walks of life and in every entity of life death and dying is experienced and a high level of grief is launched. This literature view depicts several scholarly empirical ideologies of the many facets surrounding how societies deal with loosing someone so dear to their hearts. Therefore, pure common sense portraying the elimination of criticisms during one's hour of bereavement is ethically and morally expected; and the ontological storytelling as it relates to death and dying features various scholarly authors focus about this problem. Four points of interest this literature review considered for this case study as an asset include articles written by the following scholarly authors:

First, F. Beryl Pilkington's, (1993) article, "The Living Experience of Grieving the Loss of an Important Other" supports this case study's deliberations of grievers grieving the loss of another, and how the loss warrants affection from others in order for the healing process to ignite its powerful "*self*". Pilkington's article points to the fact that vast amounts of deaths, stems from all walks of existence. The author believes that when such devastation is suddenly thrust upon grievers the pain tends to enter our space of "*Being*" as the formality of one's demise entering in its faintest nature while visibly distinguished. The article acknowledges that individual pain stemming from such loss is indescribable by others. Unless the person on the other end of the stick has an ear to listen tentatively and sensitively to the griever's dismay, no one can feel one's pain for the loss of another, but you. Regardless of a non-griever's observations of the griever, the true feelings of that griever cannot be detected.

This study appreciates that although the author of this article understands that normative conjectures pertaining to bereavement contains diminutive implications in the nursing industry where predictions or control of human experiences are limited. Nurses are continuing their

efforts to understand and implement innovative ways of participating in this lived experience of the bereaved. These efforts are most affective for grievers grieving the loss of a loved one to not conceal their true feeling about their loss from a human scientific perspective. Every experience of a loss therefore is unequaled. While this article is very enlightening, and well structured and comprised of many important factors, it omits the reality that non-grievers tend to not know how to deal effectively with grievers by simply listening and not asking the wrong questions or making appalling remarks.

Secondly, William K. Cody's (1991) article's approach to "Grieving A Personal Loss", highlights the moods of "*lived experiences*" of the deceased by the grieved. Hence, this author indicates how the design of the decease's subsisted familiarity pertaining to grieving becomes an intensified struggle surrounding the unrest of their loved one's transformation. This generally occurs during a possible metanoic transparency away from the *"now"* seeing that diverse potentials may very well surface in abiding through, and at a distance from the *"gone"* presence of others in radiance to that which was dear.

Both authors here share the same ideologies of grieving. The methodology is also the same. This case study seeks to understand why non-grievers feel that grievers should hide their true feelings about the loss of their dear ones. It has become apparent, that from reading this article how the assessment of Parse's style revealing the underlying meaning of the bereaved "lived experiences", may be somewhat contradictory reflecting on what is remembered about the loved one during the grieving period. This article though advantageous excludes one aspect which I find important to this case study, and that is how and why people tend to conclude that

grievers of loved ones should remain under concealment. This is an undeveloped concept thus far, which deserves an awakening in society. The author exclaims how the examiner for this study analyzes grieving phenomenon of their loss which is unswerving by way of an "ontological viewpoint". The main beliefs are specified in this theory. Contrary to the author's belief, people must be able to relieve themselves to another no matter how painful publically, if necessary, without scrutiny. Endurance over grief by the non-griever comes with company, that is, in the form of an unusual living experience of "*Who Listens?"*

Thirdly, the article "Dying and Grieving Seen through a Unitary Lens" (2006), written by Violet M. Malinski, RN; PhD represents Todaro-Frenceschi's views relating to the "unitary view of energy". The author here points out how the discipline of unitary individuals bring to light auxiliary initiatives relating to becoming extinct and broken heartedness, base on others presumptions that life somehow converts, but is in no way actually lost. This author bring out this assumption by relating to her study of synchronicities pertaining to deceased loved ones in terms of a beginning healing modality for the griever.

This article is supportive to this case study because it recognizes non-grievers support to grievers during death and dying crisis. This supportive position shows a dynamic change in relationship with the loved one experiencing the loss of a loved one by compassionately, and sympathetically listening and offering effective support. The article shows how this unified emerging description of unitary lens in dying and grieving is able to assist nurses in being truly present with those who are grieving a loss. It does not however, specifically infer that this concept is

befitting for all cultures. Also, it does not provide insight for how the unitary lens concept can provide assistance to non-grievers during their time with grievers.

Fourthly, Bernard Burns' (2012) article "Kurt Lewin and the origins of OD" reflections of Lewin's OD theories, coincides with the author of this study's ideologies. These reflections reveal behaviors or biases which may be imparted because non-grievers are unable to sympathetically or uncaringly, tune into their own intuitive super subconscious for grievers with a heart full of care earnestly. Their perceptions, feelings, actions, core beliefs of death and dying and how to approach a griever is not yet learned.

Organizational Development, although about human beings and corporations and the people associated with these conglomerates and their functionalities' imposes significant phenomenology, this is significant to "organizational storytelling" that includes going beyond sense-making and social constructivism pertaining to the ontological storytelling of the griever's losses. Whereas, materiality of death and dying from the OD industry perspective is befitting for planned modifications about how death and dying may arrive out of non-grievers coming into the understanding of knowing better what grievers are actually experiencing in their "Being". Such experience at the same time hopes that they will realize they will soon overcome the worst part of their grief.

This article in subtle ways may imply that premeditated revolutionized changes including the implementation of common-sense, when helping grievers to begin accepting their loss overtime is recognized as a goal-oriented approach towards the healing of grief. This article does not in no way touch on death and dying, but the same concepts, methodologies, and ideologies suggested in OD can indeed be applied to the new era of death and dying from another viewpoint. So, from this position, this case study therefore, unites narrative and the ante narrative perspectives, with auto-ethnography of both the griever and non-griever outside the organizational setting. That includes the private and personal setting of human behavior. Lewin developed four notions which would engage participants in a joint effort for a better approach for consideration, value, and bringing about change organizationally and socially. Therefore, based on Lewin's OD perspectives, five models are developed relating to death and dying effectiveness when dealing with grief for this phenomenon.

The foregoing authors have provided empirical theories which may be utilized in comforting the bereaved. These articles were based on grieving from medical priofessions points of view, and from an Organizational Development (OD) point of view. There viewpoints and examples helped the author of this study to gain better insight of death and dying from various other careers. This new information adds to the book of knowledge as it relates to grievers and non-grievers in death and dying situations.

Figure A.2: demonstrates the emotional heartfelt healing process. It is a circling intertwining model picturing non-grievers who do not know what to do, what to say, or how to handle the bereaved. This model illustrates numerous methodologies for unfreezing grievers' immobility and aims to resume the grievers' life by embracing peace, happiness, and reflection of their loss.

This study believes that attitudes based on a quasi- immobility symmetry supported by complexities of fields driving and restraining life renewal after the loss of a loved one or pet. This circling intertwining model below enables both non-grievers and grievers to change quickly in the environment of their "*Being*".
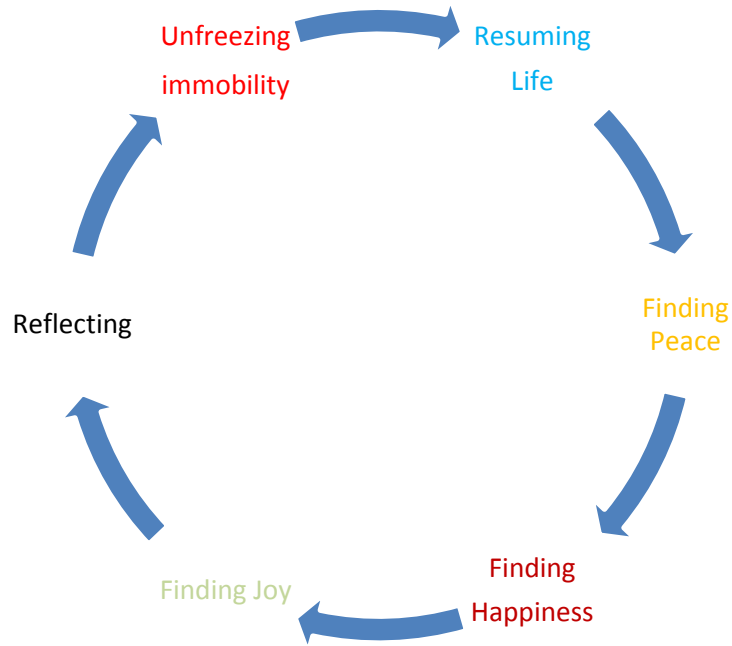
Figure A.2 Circling intertwining non-grievers potential success

Case Study Background

Although this paper is in memory of my dear colleague and co-writer Ivy M. DuRant, please understand that I am equally grieved over the loss of the others mentioned in this article.

As I sit in my home trying to relax in my bed watching television waiting for the ball to drop at Times Square in my hometown New York City, I am haunted by the *Being* of beautiful memories of my dear mother, grandmother, and three of my very dear and closest friends and also my deceased pet cat Shabba, of twenty two years: Matteriea (Woo), Brenda, and now Ivy.

Ivy was my cohort, colleague, and co-writer. It is so painful and unbelievable how I constantly find myself being drowned in my own tears that suddenly came from know where at the sound of loud cheers, thanks, and joy from the clock striking 12 on January 1, 2012. It was a HAPPY NEW YEAR! For so many and for myself in many ways as well, but this New Year's cheering is different for me. It is one of sorrow mixed with thanksgiving, praise, joy, and happiness, and right now I realize that I do not know quite how to deal with my feelings for the first time ever regarding death and dying. While my mother passed during my

trip to New Delhi, India in December of 2010, and my friend, Matteria died only a month later, in January of 2011 (whom I did not know was that ill); and my cat Shabba died a week later, I cannot believe this crossroad I have come to not really knowing myself, my own strengths, or my own will to overcome such hurt, pain, or devastations. Who wants to listen? Lately, these hazards seem to be rivers I unfortunately step into over and over again. What will I do without the loved ones, whom I could call on from time to time, any time or day, with which I spent many years. Who will ever believe what I am feeling let alone listen. This is a depressing melody in my heart I cannot seem to make go away, so here I sit, crying, and writing my ontological narrative to sooth my pain of my *"Being"* in despair.

Martin Heidegger (1998), in Dave Robinson's and Judy Groves's book, *"Philosophy: A Graphic Guide"*, in his article: "The Quest for Being" asked the question: "What is "is"?' he goes on to say that 'If we forget this basic question of being, we lose sight of the way we are in the world'" (pg. 120). So, that I do not become unauthentic in my *being of knowing myself,* I decided its best I move these primordial anxieties out of my life so that I can go on authentically helping others overcome death and dying and finally able to accept the fact that we too will travel this conduitsy of the *No Longer Being* in this world sooner than later, by sharing my story with others. Ridding my pain and sorrow of these misfortunes stimulated various metanoias (Grant, 2011) of transpersonal encounters I ultimately experienced. This experience now leads me to wanting to share my ontological ante-narratives of these individuals.

I have learned through research, reading, and writing that what I feel and how I react over the deaths of loved ones that my inner feelings of my soul cannot be tacited by others, not feeling that exact pain I feel. As a leader of many areas, I do strongly believe that my deeper inner soul metanoias revolves around everyday life devastations. So, here, in this article, it is intended to be a provocative awakening for those who might feel that crying, slipping into a state of depression, or even becoming somewhat immobile at times or for a period of time, after the loss of a loved one or loved ones are unnatural or in humane. It is not!

This case study aims to show that it is perfectly okay to express yourself either privately or openly in death and dying situations. I agree with Dr. Grant that once such trials and thistles take place, the preparetorial experiences (Genesis, KJV) overtakes the "you" in the *Being* of such tragedies, which ultimately factors into the equation the pain of depression, broken heartedness, and loneliness, as trials and tribulations for self-evaluation lead towards understanding *the-self*.

As I have gotten older and better understand societal stipulations and confinements placed on individuals, I can now better analyze the comments we've heard from some, saying "Don't Cry" or "to be absent from the body is to be present with the Lord", 2 Corinthians 5:8 (KJV Bible), or our Heavenly Father, or the Greater Being". While, I do believe these are true, I am quite resistant to the saying, Don't Cry! Don't Cry? What? Are you for real? That person lying stretched out across the front of the church or at the Funeral Home means the world to the bereaved. Personally, in my experience those beloved individuals and my pet were everything to me. Again, I ask the question: How can you say to me DON'T CRY! And that if I cry it is a sign of weakness, or a sign that I do not believe in God or His word? *Who Listens?*

Now, my ontological story is this: The inexperienced person, non-griever, trying to console the griever may be unknowingly

causing more hurt and pain, innocently. I say innocently, because they really do not understand what to say, what to do, or how to handle such a situation if thrusted upon them. The ontological questions I would pose to them at the right time is this: When do you feel that the right times for grievers to express their feelings over the dead is right? Do you not feel hurt that the person who is grieving may be inconsolable over someone special? On the other hand, what suggestions might you offer the griever to help push back the flooded river of tears? These individuals whom I reluctantly sense to be selfish, in considerate, uncaring, and or just maybe simply put: heartless are those who have failed to see the ontic-ontological criteria of potential in *BEING* sensitive by caring *(Krell, pg. 55)*. This is what the griever is left to bare!

No one wants to think these awful feelings about the inexperienced consoler. However, as I study great past philosophers, I cannot help but to grasp hold of several of their enlightening concepts namely: our own self-beliefs that are "self-justifying" by Jacques Lacan (1901-81), "mistaken-identity" by (Derrida), "falsification theory" by Karl Popper, "Being and Time" by Martin Heidegger, and "consciousness" by Karl Marx. Indeed, while all deaths are painful not *being* in the "know" (the need to be in contact) of another's situation can also be to one's detriment, as I have so appallingly found out over this past year. The intuitive super-subconscious internalized mind is the internal sense of the mind and Soul which senses a crisis dealing with *quametics*. This is the energy pulling at one's intuitive super-subconscious mind that speaks to the heart. It informs the mind of what is right or what should be done. I'm often times reminded of the 1963 quote by the late Dr. Martin Luther King, Jr., who once said "Our lives begin to end the day we become silent about the things that matter. Meaning in the case of non-grievers when the time comes to speak one has a moral obligation to respond to the griever or grievers. Failure to do so depicts one's personal path to dying by refusing to console the bereaved with words of care, concern, compassion, and love. So, the question remains, *Who Listens?*

Discussion

On December 2, 2011, at 8:38 a.m., I received a text message from Ivy, which read, "I have a copy of the book it arrived today from the UK", I replied on the same day with "Oh great, I hope to get mine soon". It was two days later before I realized I had not receive any response from Ivy, which was unusual because never was there a time that we texted, called, or e-mail one another day after day and never received an immediate response. We always had something interesting to share with one another, and were often bouncing our new ideologies off on one another. Writing, coming up with new ideas, and creating new words were our passion. Mirror imaging our mentor was our shared delight as well. We both would spend endless hour discussing the things we needed to do to be just like our mentor, Dr. David Boje. He was our motivation to get the work done in a timely fashion, and for the most part, we did. See, Ivy was one of my accountability partners.

Grieving Angel Statue Gift for Condolence Present (Yahoo, 2012)

Since Ivy's passing and the passing of my other loved ones, I have found myself interrogatively, forcefully questioning myself, and constantly illocutionaringly confused about the causalities of my unavailability during each of their diagnosed critical illnesses. The cause of Ivy's death however, was unfortunately not determined until after her passing. But as far as the others are concerned I just did not realize how crucial their situations were, because I was simply too busy, and not in tune with my intuitive super-subconscious *"BEING"* to sense just how ill they were until it was simply too late. So, here, I ask the ontic question of myself: *Who Listens?* The pain I feel inside because I know, that I should have been there for each of them by their side haunts me into depression deeply, day after day. Again, I ask the same question. *Who Listens?*

I can't help to reflect over and over again that If only I would have taken the time to communicate with Ivy the day after her texting me, as I usually would, I would have known that she was battling some sort of virus; because she would have told me she was not well, and I would have in returned replied to her, what is wrong with you? This would have perhaps led us into deeper conversations about the bat scuffle encounter she experienced. Hearing Ivy

explain exactly what happened, would have, without a doubt, led me to encourage her to seek medical attention immediately. I know she would have gone! That was just the person she was. We embraced each other's opinions, and we *listened* to each other. If she said do something within reason, I did it, and if she suggested something to me, I considered it also. We were friends *"Who Listened"* to one another!

Sometimes when our hearts and minds speak to us we fail to listen tentatively, pushing our intuitive super-subconscious minds away. In this ontological narrative we find that there really is no beginning and there is no ending to *"Being"*. Meaning, our beginning and ending is eternal.

Conclusion

In closing, this study has provided insightful knowledge of how organizational storytelling paves the way to understanding the secular materiality of grievers' feelings. The purpose of this study explores how the beauty of comfort melts the ice of discomfort through the warmth of love and understanding with the passion for caring. This particular organizational storytelling includes moving past sense-making and social constructivism to the ontological approaches of storytelling materialities.

These concepts unite narratives and ante-narratives perspectives within auto-ethnography organizational storytelling.

Three major topics expanded upon in this study includes the literature review, case study background, and the discussion of Ivy's death with reflections of understanding the need for comprehending how to comfort the bereaved! The materiality's being revealed in this study emphasizes comfort as materiality, secular as materiality, compassion as materiality, and listening as materiality. These forces enhance one's intrapersonal understanding of comforting the bereaved.

This study challenges the reader to explore personal sensitivity with grieving individuals. It recommends how this might be done through availability to the bereaved with an attentive ear through listening, rather than talking so much saying the wrong things. Personal sensitivity awareness helps the reader to recognize multi-auto-ethnographies found in various cultures based on diverse belief systems and values. Such awareness prepares one to share their own personal experience when relevant to a grieving party's circumstance. The need to do this is the key to comfort and portray care. The literature review provides an appreciative inquiry into the *"Being"* of awareness. For example, what does one say when one does not know what to say in the moment of despair, stress, and sorrow that another is experiencing. When it's your time to speak study helps the comforter to learn what to say or what not to say at the appropriate time. We must think before we speak to ensure comfort for the bereaved.

One learns from this study the value of listening, and determines if one is listening by analyzing the helpful techniques provided in this study. The question therefore as to *Who Listens!* To the bereaved provides opportunity for the comforter to play a meaningful role in consoling the griever during their hour of bereavement by listening, comfort, sympathy, and a heart of care. The study encourages pain to be acknowledge through speech, tears, and sharing. It also causes the reader to be more observant in recognizing true feelings displayed by the griever otherwise hidden (Pilkington, 1993).

Words of Comfort are always appropriate in times of grief and sorrow. Playing a song, offering a prayer of comfort, singing a song or even offering a poem for the bereaved are all processes of healing. This is how I *listen, a*nd would like to share this poem of comfort to you all.

OH, JOYFUL MOMENTS

Oh, joyful moments the bereaved may recall
Weeping for a loved one who no longer calls
The eco of that precious voice I still recall
With joy and sadness my heart cries for all
Oh, joyful moments how precious they are

My soul proclaims come to my aid
with words of triumphs so they won't fade
Unseen Angels stand at the door
Taking role call for all they adore
Oh, joyful moments how precious they are

The time has come for journey's end
A new beginning of "*Being*" in the "*in*"
The new realm of the greatest *"Being"* of all
Here, away from earth into the beauty of the unknown
"*Being*" in the eternal "*being* in time*"
Oh, joyful moments how precious they are
when recalled

Composed by: Krisha M. Coppedge, (2012)

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The Dream of Private Equity

By Alexis Downs and T. Beth Stetson
Oklahoma City University

As understood by citizens and residents of the United States and articulated in the 1930s by James Truslow Adams, the American Dream offers individual freedom together with the promise of prosperity and success. The Dream is challenged in troubling economic times. Today, in the early 21st century, the American economy—as well as the economies of many countries—is stumbling. Hence, discussion of the "truth" or "story" of the American Dream is pertinent. Our paper investigates the American Dream as manifested in the profits generated by private equity investments. The current political contest in the U.S. has brought attention to the role of private equity investors and to the U.S. taxation of private equity investors. Most notable is Mitt Romney, who is a potential U.S. Presidential candidate. Thus, the scale of the private equity interest issue has ratcheted up significantly.

Private equity investments may operate as partnerships, and the returns to managers have been large and controversial. The controversy, however, has largely been framed as a dichotomous choice: i.e., good vs. evil. And yet, dichotomies often elevate form over substance. In this paper, I would like to examine the substance of private equity: specifically, (1) what is private equity? (2) what is an LBO? (3) how are partnerships taxed in the U.S. (4) how are corporations taxed in the U.S. (5) what is a carried interest? Although the questions are arcane, the issues are substantial AND understandable. I propose to rely upon primary sources, such as the U.S. Internal Revenue Code (IRC), in order to explain the—potentially brief, unsustainable—competitive advantage of private equity.

Private Equity and Leveraged Buyouts

What is private equity? Private equity is an investment in equity securities that are nor publicly traded. Most private equity funds (PE Fund) acquire the stock of a target company in a leveraged acquisition. To implement these goals, the parties undertake the following transaction.
(1) PE Fund contributes $40 to newly-formed corporation (Holding) in exchange for all of Holding's stock;
(2) Holding contributes the $40 to a newly-formed corporation (Acquisition) in exchange for all of Acquisition's stock;
(3) Acquisition borrows $60 from an unrelated bank and acquires all of the stock of Target for $100 (the Purchase);
(4) Acquisition merges into Target with Target surviving (the Reverse Merger).
According to the regulations, "A reverse triangular merger is a statutory merger of S and T[arget], with T surviving, that qualifies as a [tax-free] reorganization under section 368(a)(1)(A)." Importantly, though, the LBO reverse merger will generally be a taxable merger. What is the advantage, then, of an LBO? The advantage is the Target's assumption of the debt. For example, the following transactions are typical:

Prior to the acquisition:
Target has $1.5 million income and no debt. Target pays federal tax of $510,000.
Net $990,000 Shares outstanding: 99,000

Acquisition:

Acquisition acquires Target stock for $120/share (more than market price).

Acquisition puts up $880,000 cash plus issues $11 million in notes at 12%.

Before and After Acquisition

	Before	After
Target shldrs dividends	$990,000	--
Bondholders interest	--	$1320,000
Acquisition (net)	--	118,800
Income Tax	510,000	61,200
Total income	$1500,000	$1500,000

Who is the loser here? The U.S. government's revenues have been substantially reduced.

Taxation of Investors

The controversy centers on the taxation of the fund managers. Highly compensated services performers are taxed on their compensation at capital gains rates!! Why are these managers taxed at rates that are lower than those of others who are compensated for their services? The IRC and Revenue Procedure 93-27 provide rules for the taxation of the receipt of interests in partnerships in return for services. The general rule is this:

§ 721(a): Non-recognition of gain or loss on receipt of partnership interest in exchange for "property."

However, what is property? Property does not include services, so generally the receipt of a partnerships interest in return for services rendered to the partnership is covered by the IRC § 61(a)(1). Gross income includes compensation for receipt of a partnership capital interest in exchange for services.

Although the Code seems to tax the receipt of a partnership interest as ordinary income, the result is not so clear. What if the partner receives a profits interest rather than a capital interest in the partnership? In other words, the partner receives a share of FUTURE income; he/she receives nothing today. In that case, Revenue Procedure 93-27 guides as follows:

Receipt of profits interest is generally not a taxable event if the interest is received "for the provision of services to or for the benefit of a partnership."

Thus, the holder of partnership profits interest is only taxed on distributed partnership income. The character of income is determined at the partnership level. If a partnership's income is primarily long-term capital gain, the partner is primarily taxed at the preferential capital gains rates! Yes, even though the contribution to the partnership is services! The service partner is typically a "carried interest." In a typical private equity fund, the fund is a limited partnership; the fund managers create a general partner, who contributes 1% of the partnership's capital and services in exchange for a 20% interest in its net profits. The 20 percent interest is the carried interest, which is probably taxed at 15% capital gains rate.

Significance of Private Equity

According to the *Wall Street Journal*, "Large public pension plans are pouring more money into private equity funds. . . . Big public-employee pensions had about $220 billion invested in private equity in September . . . up about $50 billion from a year earlier."   As Rosman argues, *"The whole industry was started* in order to take advantage of tax loopholes."

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Making Sense of Business Consulting in Russia

Elena Duggina
Academy of National Economy Moscow
Academy of National Economy Moscow

Robin Matthews
Kingston University London
Academy of National Economy Moscow

ABSTRACT

We define the task of managers as; caring for the resources (assets) that they are entrusted with. The task, "care for the resources (assets) that they are entrusted with ", requires a contribution to the firm (or organization), society and the self. Management needs both intellect/analysis and creativity/imagination. Often management programmes training are weak in both respects. Ethics in business are often limited to an emphasis upon shareholder interests. Typically they neglect imaginative/creative aspects.

There is always a need to make sense of a problem. The normal attitude to making sense is conformity; conformity (a) with what others think and how others perceive things (b) conformity in relation to past experience. This is necessary. But some business problems require new ways of thinking and behaving. So something additional is needed: creativity as well as analysis. We will call the balance between creativity and analysis, creative imagination. Another way of expressing creative imagination is to use Jungian typology and to say that it represents a balance between the psychological functions of thinking and feeling and sensation and intuition.

One of the most important issues facing business generally is the failure of the current business model. A particular aspect of this failure in Russia is overdependence on natural resources which has led, materially to an unbalanced economy, and psychologically to an economy based on rental income.

It is common place to speak of the real world as if the other worlds that we experience are in some sense artificial. But there are no direct perceptions. Perceptions are only via some model or other; via some orgrammar or other. There is no sense making that is separate from the models which are adopted to make sense of things. Walter Benjamin asked about the distinction between the apparent and the real in the context of mechanical reproduction. Wittgenstein and later Baudrillard spoke of simulacra. A more general way of expressing this is to say that what we perceive as reality is determined by the stories told about it. McLuhan spoke of the way the reception of stories are shaped by media.

So how can we unravel the stories that people in business tell, first to help them solve their immediate business problems and second, to release creative energy to deal with unique and extraordinary issues and so to carry out what we see as their role of caring for the resources (assets) that they are entrusted with. The task, "care for the resources (assets) that they are entrusted with?

The Enneagram methodology is intended to point to a route towards creative imagination. In this paper we focus on the semiotics of the model and what can be learned (a) from our experience in consulting (b) from the literature, especially Russian, related to semiotics and (c) from the parallels, synchronicities between the two? In other words what can we learn about the limits of sense making in business in Russia?

Memoirs of an Accidental Academic

By Helene S. Fine
Professor Emerita
Bridgewater State University
e-mail: hfine@bridge.edu
voice: 508-992-6106

Abstract

A former colleague's death triggers this account of the author's life as an academic. She cites some sociological (and other social) literature in support of her belief that both individual and organizational experiences are related to socio-economic as well as political features of society. She then tells stories designed to illustrate this connection. To set the stage for her entry to the academic world that she had tried to avoid, she describes early personal experiences, as well as those that occurred later in her life. She relates the abandonment of her work in the realm of social, economic, political, and educational change that she had planned to continue to these experiences as well as to institutional forces within society as a whole. Included in the latter are the subsuming of each of the change movements by the academy and a simultaneous withdrawal of funding from independent change agencies.

Introduction

The death of a former colleague   Walter Einstein and I were not close friends nor had our paths even crossed in recent months.   I am not sure when we had last had one of our chance encounters with our usual exchange of warm hugs, smiles, and brief updates of news. Yet word of his death made me feel unaccountably sad.

Memories of my time at the University of Massachusetts Dartmouth have been close to the surface with my recent efforts at memoir writing. The death of Walter, my former colleague from those days, moved them front and center.   As a result, this account of my experience with work in organizations will begin there.

Individual and organizational experience – these to social structures Sociologists and other social theorists have done an admirable job of documenting the relationship between individual and organizational experiences, on the one hand,

to socio-economic and political, structural features of society, on the other. Today we routinely make these connections, placing the stories we tell about these experiences in genres and categories, and even creating labels to describe the experiences more succinctly.   The documentation of the relationships is a healthy way for individuals to connect to one another as well as to begin to understand organizational behavior better. For Jerome Bruner (2004) who sees life as narrative, one's own life story is a mechanism for composing a life that provides an opportunity to examine that life and change it. In my opinion this process of documentation can also help change the very institutions that constrain individuals by helping them end their isolation and separation from others as well as question their belief that their behavior is rooted in their individual psyches rather than in the social institutions.   Once they can relate their own life stories to an alternative

narrative, they will be better able to envision change individually, to share their stories and thus help others to change, and ultimately to have an impact on the institutions. In this way story telling itself can be individually and socially transformational.

The assignment of labels, however, can become an obstacle to that transformation. Even when done with good intentions, the offering of categories can hide real problems, shifting attention away from them, and ultimately depersonalizing and reifying actual, living experience. Once this happens we are in danger of losing rather than gaining the meaning of experience, for the individual, the organization, and society as a whole and the society. (To illustrate with just a few terms, "politically correct"; "false consciousness"; "empowerment"; "customers" instead of students, patients, and clients; the "culture of poverty".) For this reason I would suggest that we return frequently to the stories that give rise to the generalities and continuously relate them to the socio-economic/political context of which they are a part. In this way we can try to keep the search for meaning alive. As we abandon the prevailing labels we can create new ways of describing what is occurring. By repeatedly specifying the connection between individual behavior and the larger social structures we can begin to offer alternatives at both the micro and the micro level of social thinking. We will also gain a better grasp of the mechanisms that hold the existing behavior in place. A deeper understanding of these will serve us better as activists in the service of meaningful change.

Beginning my story With this presentation of my own story – i.e., my own work related memoirs – I would like to engage in this change process. While I have played a range of roles in the course of my adult life, I have always been an activist, often an organizational change professional, an artist, and a writer. At the same time, I have been a wife, mother, aunt, sister, daughter, grandmother, teacher, and politician.

My work related intention had always been to stay involved in movements and organizations designed to bring about social, political, economic, or educational change. As I write this memoir and look back on my adult life, I realize that I stayed true to my intent for more than twenty years. Yet, in the end I left the change movements and organizations, drifted into academia, and stayed there for twenty-two years. Even now in retirement I continue to teach part time -- this, in spite of my own love-hate relationship with this world as well as my belief that academic institutions are essentially conservators of the prevailing social order. Of course I can use the "cooption" label to explain this but that might cover it up rather than illuminate my decisions. I cannot, however, resist trying to relate my own story to an existing, more general genre. The problem is that it the genres themselves stem from different human endeavors, from literature to organization development and change! These include autobiography, narrative engagement, story telling, and organizational ethnography, any one of which might be appropriate here!

Background

Prior to an academic career Although I stumbled quite accidentally into an academic career, as I've said before, once there, I stayed with it for twenty-two years. And as I have also noted, even now, in my second year of retirement, I still teach at the University I retired from.

Because I had never really chosen to be there, I entered the academic world relatively late in life. My reluctance to go in that direction stemmed from a number of factors, some related to my own early personal life and some from my early adult

experiences. These factors included the following:

- The post war period itself. Although women had done the work of men during the war, afterwards they were sent back home to be mothers and wives.

- My own family's belief in centering life on a close extended family and friends. Even for my father, uncles, and close male friends, work was something they had to do. Meaning came from the activities we shared as well as their community and political life, hobbies, crafts, and sports. We gardened, bicycled, rode horseback, and played seasonal sports together.

- The contradiction between the value my family and social network placed on education and the belief that women should stay home and care for their husbands and children. On the one hand teaching was the perfect career for having you cake and eating it too. On the other, teachers in the Boston public school system could not be married!

- My father's business experiences. He was very creative, business wise, and entrepreneurial but self educated and self made. He often found himself being upstaged by inexperienced, not too bright youngsters who had the requisite MBA's and even more advanced degrees. One of his favorite expressions was, "I have to listen to someone who has a Ph.D. in stupid tell me …" This certainly tallied with my own experience later in life when I lost control of my work or was even passed over for a job because I had just a bachelor's degree!

- My mother's belief that a profession was a calling and that talent was everything. I felt neither the call nor the talent to proceed to a profession, let alone an advanced degree.

- My own very limited resources that led me to try to find practical fields to study rather than those I was most interested in.

- My early marriage to someone who did not support, either financially or emotionally, my real interests and abilities, but kept offering to do so if I would just go into medicine or law.

- My own admiration for those who worked in the fields of activism, writing, the arts, and change. None of them had taken the academic route to arrive there. Those I had hoped to emulate included professors that I chose to study with as well as Studs Terkel, I. F. Stone, Jane Jacobs, and Saul Alinsky.

- My experience as the wife of a successful faculty member in some of the best academic institutions here and in England. In this environment, I had to define myself as "other" in order to keep from having my own identity subsumed by that of my spouse. I did this as a number of the red brick university graduates I met in England did by carrying my immigrant, working class, blue collar "chip" on my shoulder!

With my children nearly grown I had stopped moving from place to place for my husband's fast track academic career and focused on my work as an artist, activist, and writer. I also began to develop policies of economic change. By the end of the 1970's however, I found myself living on a marginal, patched together, income with no clear source of future support. I decided I needed a steadier job and luckily found one at the University of Illinois Chicago. The hours were long and the salary not great but it was adequate. The work was interesting, and for the first time I had health insurance!

As the coordinator of a program to increase minorities in engineering that was developed by the deans of four colleges of engineering I was able to nurture my activist and policy making tendencies and at the same time continue to write. I even managed to do some freelance work as a photographer. For reasons that I will leave for another installment, my work here led me back to the University of Chicago to complete a Master's Degree in the teaching of mathematics that I had abandoned years before. That, in turn, led me to a doctoral program in the Department of Industrial Engineering at Northwestern when the funding for my project began to dwindle. Yet even then, I had no intention of teaching at a university.

Connecting research and activism

Perhaps it was just Chicago but from my earliest undergraduate days at the University of Chicago to my studies at Northwestern years later, there was not a great distinction between the academic and the rest of the world. My undergraduate comparative government course, for example, was taught by a one time a labor member of Parliament. While he taught at the University he also served as a consultant to Mayor Daley. I learned economics from a former Marxist who had served in the Roosevelt administration and my Russian studies professor was a one time CIA operative in Russia and Hungary. Years later at Northwestern University I studied Industrial Engineering with former R & D professionals and upper echelon managers at IBM, Ford, and other companies; with faculty who had done air weapons research under contract with the military; with some who had worked in post war Japan, and still others who had worked for the U. S. government. My own advisor and committee members had settled into their main academic jobs and side work as consultants only after working in their respective industrial and government fields. Even my grad student colleagues were headed for careers in industry or government whether in this country or in their home countries abroad. I myself had no trouble starting out as out as planned, working as an action-oriented researcher in the service of economic and community change.

Before completing my degree and in the two years that followed I continued to do just that. While still in Chicago I worked in one program designed to stimulate the emerging high tech sector of the economy; in another created to help manufacturing companies stay alive; and in a third established to do the same for the printing industry. When I was offered a job in one of Governor Dukakis' projects to help mature industries in Massachusetts, I jumped at the chance to return to my home state. This brought be into the same sort of program that I had worked with in Chicago, this time to rescue the needle trades industry in southeastern Massachusetts. It was with this move that I became aware of a major change, which I will describe later in this account.

Working once again in a soft-money, funded project without health insurance or pension and no security, I decided the time had come to seek regular employment. Right around that time a teaching position opened up in the Management and Marketing Department at the local Massachusetts state university. It was in that position that my teaching career began and it was there that Walter Einstein and I became colleagues. Since it was his death that triggered this facet of my story I will begin my memoir with my encounters with Walter. Before I do, however, let me add some words about the sociology that I referred to earlier as well as the ethnographical story telling and narrative engagement methodologies that these memoirs related to.

Some literature

First, I have to say that my own experiences coupled with recommendations from people whose work I admire and whose judgment I trust lead me to both the literature I rely on and the approaches I adopt. The works I read I turn lead me to others. Because the socialization into a single profession passed me by, the literature I rely on cuts across many different fields. Because it was through the sociology literature that I came to in courses with Howard Becker, Arlene Kaplan Daniels, Arnold (Arkie) Feldman, and Dorothy Smith that first enabled me to help me make sense of my inability to find a career, it is still that literature that I rely on most heavily. Some of that work still comes to mind, somewhat arbitrarily, when I begin to reflect on and write about my own experience. Because I had worked among engineers and was now myself studying in an engineering department I was drawn to literature about engineering. When focusing on alienation among engineers as professionals, for example, I came across sociologist Paula Leventmen (1981). She found that engineers displaced by the collapse of the aerospace industry in the Greater Boston Route 128 high tech belt were too embarrassed to let anyone know of their plight and did not see the connection between themselves and others in their situation. In a seminar taught by feminist sociologist, Dorothy Smith (1985) she recounted her own situation as wife and mother, struggling to complete her doctorate. She told of her bourgeoning awareness that her depression as a social rather than individual psychological issue. From analyzing her own psychological state she moved into the realm of textual analysis of the records of mentally ill patients incarcerated in institutions (From memory of class discussions and unpublished typescripts). This work led her to

understand such mental illnesses as schizophrenia and even acts of suicide as socially defined. A recent obituary of Arlene Kaplan Daniels noted that she ultimately recognized the difficulty she experienced in entering the then all male sociology profession as a manifestation of the social institutional structure rather than a function of her own inadequacy or even paranoia (2012). Because of her experiences she ultimately played a major role in leading the way to more mobility and an expansion of rights for women. William Foote Whyte (1991) relied on participant observation to help understand the meaning of individual and group behavior while Philip Selznick depicted organizations as living entities. Industrial sociologists like Becker, Geer, Hughes, and Strauss (1961) uncovered the underlying structure than sustained those in both occupations and professions. Marxist social theorist, Harry Braverman (1974) described the process of removing control of their work from white-collar workers while Margli Larsen (1977) related the rise of professionalism itself to the need of professionals to learn to serve the bourgeoisie when power (and wealth) shifted to them from the aristocracy. David Noble (1984), historian of technology, saw the very technology that emerged as an effort to wrest control from the skilled worker and lodge it in the hands of engineers and other technical professionals who were appropriately socialized to meet the needs of the owners of capital. For Noble the need for command and control, rather than performance, helps explain the paths taken in the development of digital rather than analogue technology. David Burawoy (1979) in his year working in a machine shop came to understand how workers find meaning in their jobs in spite of the efforts to take control and with it meaning away. Robert Coles (1979) by spending time in a Toyota plant helped us

understand the unique production system that had evolved there.

The story

A perceived change. It was not until I came to Massachusetts that I began to feel that the "academization" (to coin a term of my own) of activism and change had progressed markedly.   It was here that I first encountered labor studies specialists who had never been organizers themselves and government experts who had not come from the ranks of the community activists whose work they were now creating and overseeing. In fact, the academic experts in these fields were beginning to displace those who had moved from organizing to policy positions in government.

If this change that I experienced in the late eighties was not just a change in locale but was, I now suspect, one that was occurring in the larger world I feel I must speculate about its genesis. With the sixties demand for relevance in degrees and courses, the academic world began to subsume most of the change activities and begin to create courses and degrees based on these.   The study of and research about change began to replace the process of change while theory and speculation became separated from action.   By the eighties the separation was even more pronounced. Now there were social work degrees in community organizing as well as masters and doctorates in women's studies, black studies, and labor studies. Even business schools offered degrees in not for profit management and community based economic development. There was little room left in academia, industry, government, or non-profits for those who had come up through the ranks.   The credential was the new union card. At the same time, he work itself became increasingly pedantic and funding began to go to those in universities with the proper degrees.   As I have since learned, the

credentials themselves as well as the position in a university helps drive a wedge between the "researcher" and the people in the field, hindering rather than supporting change. Once again however, that is another story!

Changing funding patterns

At the same time, change in the political climate meant that there was little funding for the sort of alternative economic programs I had been advocating. Finding myself, once again, with a marginal income, on my own for health insurance, a very small retirement fund, and an insecure future it was time for another change. Since I had the academic credentials as well as the field experience, it made sense for me to take a university teaching job.   When a position opened at a nearby University that was embedded in the mature industrial economy that I knew so well, it seemed a perfect place to be. There was even a College of Business and Industry with a Textile Department. When I was offered the job, I accepted. That is how I came to be an Assistant Professor in the Management Department of what is now the University of Massachusetts Dartmouth but was then Southeastern Massachusetts University (SMU or "Smoo" as some of us called it). That is also where I had more than my fair share of trouble with both administrators and colleagues.

My Encounters with Walter Einstein

Some specific recollections At one time, then, Walter and I were colleagues in this Department of Management – He, a senior member; I, very much a junior one. The atmosphere in the Management Department and most of the College of Business and Industry was as hostile as any I had encountered. As the only woman – and one of the few who had not been a career officer in the military – I was clearly not destined to be welcomed as one of the boys.   Most colleagues' behavior towards me was cool; Walter's was particularly obnoxious.

Always playing the "enfant terrible" he delighted in saying things that he thought would shock me and make others hide their chuckles in feigned embarrassment. He seemed to enjoy seeing everyone squirm a bit.

One incident that I can still picture quite vividly after all these years occurred when Walter and his buddy, Jim Dorris, entered the department meeting together after the rest of us were seated. As he walked by me, Walter -- dressed in casual pants and a white and green plaid flannel shirt – stopped, pulled up one of his trouser legs, and, pointing to the outer side of his shin, said, "I always wanted to have a rooster tattooed here so that I could say that my cock hangs below my knee." Jim lowered his forehead into his hand in a gesture of embarrassment while I and the others in the room looked down, pretending that we didn't hear or see a thing.

On looking back on this now I think that Jim and Walter played the "good cop/ bad cop" routine quite effectively with Jim using Walter to say and do what he, with his gentle persona, couldn't. They also reenacted the movie, "Butch Cassidy and the Sundance kid".

As director of the MBA program, Walter had a large corner office with two windows – a rarity in this cold all cement building. His pleasant space was at the end of a narrow, dimly lit corridor. My office, on the other hand, was hardly more than a large closet somewhere in the middle of this hallway.

The first time I poked my head in to Walter's room to say 'hello' to, I pointed to and asked about a large diploma, in German, with the name "Otto Einstein" displayed very prominently on his wall. "That was my father," Walter said with pride – or so I thought at the time. He was an engineer". Around that time I also heard Walter utter a phrase that I later learned he was very fond of, "I'm no Einstein, but…"

Another memory has surfaced recently with the twentieth anniversary of Anita Hill's testimony against the nomination of Clarence Thomas to the Supreme Court. The office walls along this corridor were paper-thin. I was in my office with the door shut when colleagues walked by. After all this time I can still hear Richard Ward commenting to the others in that corridor as they passed outside my office door, "If he is guilty of sexual harassment, than I am, too!" Everyone laughed. They just did not get it but they were!

Again, as the only woman and one of the few who had not been a career military officer it is a wonder that I lasted five years and that I even got tenure eventually! Another incident that I can now recall revealed Walter 's pride in his own military background. Once, when we were walking together down a corridor, a student wearing an old army jacket was walking toward him. Walter stopped him and said, "You should walk with pride when you are wearing that!" The student looked clueless and walked on. I did not realize it then but when until I read Walter's obituary I learned that he had been a Colonel in the army.

The turning point in our relationship A major turning point in my relationship with Walter came one day when I returned to my office after teaching to leave some books and pick up my coat. Ercan, a newer, younger, and friendlier colleague had stepped out into the corridor to say a few words to me. Walter poked his head out from his office down the hall. "Where are you off to?" he yelled. I was in the throes of a really bad case of asthmatic bronchitis and I still had a long class to teach that evening. I, coughing, rasped back," I'm sick and I have to teach tonight so I'm going home to have something to eat and take a quick nap," to which Walter added, "… and get laid."

Without missing a beat I yelled back, "Are you offering your services, Walter?" Laughing he yelled, "Touché!" As I was shutting my door to go, he called out, "Wait. I'll come out with you." He, in his usual plaid shirt and corduroy pants with his big blue parka open down the front walked with me. Holding the door when we got to it he turned and said, "I have to go in for exploratory surgery tomorrow." "What for?" "I have some sort of growth on my lung." "Aren't you worried about it?" "Funny thing. I've got a Jewish father and a Catholic mother and I never worry or feel guilty about anything!"

That was the first time we had anything that even remotely resembled a real conversation. Before that he had either made remarks like the two I described to get a charge out of me, or just held forth (pontificated?) on one topic or another. But from this point on everything changed. He was on the way to becoming my advocate and mentor.

Walter as Mentor

I cannot recall just when or why, but Walter eventually began to play both advocate for and mentor to me. I will leave the story of my problems with the University for a moment and continue to focus on my relationship with Walter here. As mentor, the first thing that Walter did was visit my classes. Always the showman, he amused the students and said flattering things about me. Afterwards he gave me tips. I should, for example, think of funny things to say when I first enter a class and always tell them how much they will learn from me. Anyone who knows me will tell you how out of character that was but I did try.

A major thing that Walter taught me was the importance of presenting myself in the right way to my department's peer evaluation committee. What I didn't realize until then was that my reappointment "package" was my work as far as my colleagues were concerned. Walter took it upon himself to she me how to package myself properly. I learned everything that I needed to know about this from him.

- First of all, I needed a proper white loose-leaf binder.
- Second came the right plastic covers for every page.
- Third there were the special plastic holders for my "scholarly" papers – unpublished typescripts as well as publications.
- Fourth were the color-coded index tabs and section-heading dividers.
- The final and most important piece was the narrative, which consisted of an executive summary placed at the beginning of the package plus individual summaries that introduced each of the separate sections.

In addition to my own words there was such requisite documentation as conference programs and letters of support. I also added tape recordings and even videos that either my students or I had produced.

At this point I have to thank Walter for teaching me how to present myself as a true professional. That skill carried me through the rest of my academic career. In fact, newer colleagues at Bridgewater were told to look at my portfolio when they were compiling their own! Only my last one – this time for post-tenure review – was different. At this point the provost was fed up with the books and boxes of material faculty were presenting for review. She announced to her older faculty that she did not want to work through boxes of material and that a simple summary would do. I took her at her word, wrote a great narrative account of myself, and got the "highly recommended" that I needed for my merit increase in pay!

In spite of the fact that I no longer have any use for all this, I can't bring myself to toss the last one. It is, in and of itself, my work and, if I do say so myself, it is a work of art!

My battle with the University of Massachusetts Dartmouth

The fight begins in earnest At the end of each of my four years at the university, I was reviewed for reappointment for the following year. The Department review was generally favorable; The Dean's was not. The all University faculty committee sided with the department but the Provost and Chancellor sided with the dean. Each year, then, the administrators warned that my teaching wasn't up to the high standards of the University and that my publications weren't in the right journals. Then, at the end of my fifth year, the administrators rejected my application for reappointment outright and it was clear that They would try to block my tenure there.

When the new dean – who, by the way, had not even met me – rejected my reappointment both the acting provost and chancellor followed suit. Now I knew I had to fight. (The alternative, unemployment, was not an option!) As I began to do so, I learned that a group of students had circulated a petition on my behalf and sent it to the Board of Higher Education. With this in their hands, the Board refused to rubber stamp the University Administrators' recommendation. At that point I went to the newly elected president of the Union who told me that I would not be able to file a complaint until I had exhausted all remedies at the University. He also said I would not be able to file a grievance until I had been rejected. I then asked the Board to act.

Next, I paid a visit to John Bush, the Affirmative Action Officer. He had been the Chair of the combined anthropology and sociology department. African American

and, I think, gay he had the reputation of being very strange – sharp, witty, and doctrinaire. He told me when I came in that acting Chancellor Joseph Deck had contacted him about me and told him to keep his hands off my case. "So," said he as he went to the phone and dialed, "I called a lawyer friend of mine…," Here she wants to talk to you." This lawyer urged me to contact the Massachusetts Civil Liberties Union immediately and to how to do so. John then added that he thought I had a clear discrimination case. "Not only because you are a woman but also because you are of the Jewish persuasion."

The Civil Liberties Union and Me When I talked to Sarah Wunsch at the Massachusetts Civil Liberties Union I was surprised to learn that I would have to pay for the services of a cooperating attorney to file a charge with the Massachusetts Commission Against Discrimination (MCAD). She would then handle the "show cause" phase of my complaint. If, in fact, this showed that there was cause to continue, the Civil Liberties Union would take it from there. Attorney Elizabeth Rodgers, agreed to take my case. Unfortunately her fee for this service would be $5,000. If the preliminary investigation showed that there was cause, the money would be refunded. Since that was way beyond anything I could afford at the time, I thought that that was the end of my case. Upset to the point of tears, I went to tell my son who taught in the math department and whose office was close to mine. He was not there at the time but Gary, his office mate, was. "You should go ahead with it. I'll take are of the fee." "I can't let you do that." "Of course you can. I can afford it." Then another math colleague came in offering to chip in as well. I'm not sure how it happened but everyone I knew put up some cash and I had the money I needed.

Apparently, filling out the MCAD form properly was crucial and I am sure that having a lawyer itself provided a sign of validity to my case.

At our first meeting, my lawyer warned me that it could take two years or more to complete the case and that I had better find another job. Luckily the one at Bridgewater State came my way just at the right time.

The attorney also said that my low salary and the fact that I worked for the state was what made it a case that could not be handled on a contingency basis. There was no hope of a large settlement here!

With the investigation now in progress, the Mass Federation of Teachers' Union (MFT) actively entered the fray. Besides searching for evidence of discrimination on the basis of gender she began to take note of irregularities in the reappointment processes. Just as an aside, I learned that the test of discrimination is very narrow. I was going to have to show that the unfavorable reviews were due solely to the fact that I was a woman.

I leave for Bridgewater State College Once again I will defer to a later installment to recount my experiences at another nearby academic institution, Bridgewater State College (Now Bridgewater State University). Let me just note that the department was hopelessly divided with one faction ultimately supporting me; the other trying to drive me away. Luckily the President, Provost, and Dean liked me, actively supported me, and ultimately ensured me tenure!

My case against the University

Walter Einstein Re-enters the Picture As the investigation proceeded, I learned from my lawyer that my two mentors, Nora Barnes and Walter Einstein, had provided clear evidence for my case and that students had also come forward.

Walter told me that the Acting Provost himself had called him (and presumably others in the Department) and asked him to get rid of me. That was what made him become my clear advocate! I have always thought that his own experience as a holocaust refugee had influenced him. (His father had been interned early on. When he was released he was allowed to leave with his family to join relatives in the United States.) When Walter and I talked he said, "I think you really were treated badly just because you are a woman. I can't think of any other reason."

From Walter's testimony I learned that:
- There were different standards for me and three male colleagues hired at the same time.
- As it turned out my ratings were much higher than each of theirs. Mine were in the very good to excellent range!
- Yet mine had been judged as fair to poor; Theirs, good to excellent.

Nora Barnes' revelation Nora had been head of the search committee that recommended me. She told my lawyer that the year following my entering the department the Dean hired a friend of his and paid him $15,000 a year more than me. This was an applicant who had been rejected in the first round of the previous year's search.

Reinstatement and tenure at U Mass Dartmouth With a change in administration came an opportunity for me to return to the University. As soon as the new chancellor took office and saw the notes about me on his desk, he had his attorney contact mine to find out what he had to do to settle my case. The attorney contacted me and I instructed her to say, "I want reinstatement with a leave of absence, a refund of my $5,000, and an opportunity to go up for tenure immediately. The Chancellor agreed to these terms, and actually offered to just give me tenure, but my own lifelong

independence took hold and I said, "Thanks, but no thanks. I want to do it myself!" I prepared my "package", submitted it, and faced just two glitches.

Minor opposition to my tenure There was little opposition to my tenure. There were, however, two colleagues trying to prevent my return.

1. One of these had voted in committee to recommend me but removed his favorable letter from my file and substituted another that did not recommend me for tenure.

2. The chair of my department wrote, "I used to support her (although he never had) but now I can't because of the charges she made against us. It would be very bad for morale if she returned." With this, my lawyer called me and suggested suing. "He made the mistake of putting this in writing. Retribution will be much easier to prove than discrimination!" By this time, I was having trouble at Bridgewater and no longer had the "stomach" for another fight. I rejected her suggestion.

Despite the glitches, I was awarded tenure, probably because the chancellor was afraid of that retribution charge which his attorney had warned him about. I had actually decided to return. The teaching load was lighter and the University was close to my home. When I visited the department, however, and asked the chair to let "bygones be bygones" he refused. In fact, he said that everyone was so angry that he was going to put me across campus in another office. I left with a stomachache and decided it wasn't worth going back. Years later I learned that only he and that other colleague held my actions against me but in spite of the heavier teaching load and a salary that didn't keep pace with the University's I was still better off at Bridgewater. The reasons for this will come out in my future work.

Resolution

While I am ending the memoir here, I cannot do saw conclusively just yet for there are more episodes go. I do feel, however, that I can resolve some issues for the moment. In relating various facets of my particular story to a number of more general organizational problems and social issues I hope I have begun restore a breath of life into some of these. Thus far, in these memoirs I have tried to avoid some of the common labels that I might have applied to my individual experiences. While I could, for example, say that the cooption of political, community, and political change movements by academic institutions played a role in bringing me into a university teaching career, the label itself would, I believe, hide rather than illuminate the mechanisms that enabled this to occur. Similarly while it is true that what I have experienced falls under such headings as harassment, sexism, ageism, and adult bullying, I think the particular instances are better recounted as stories than labeled as in this way. There remain more stories to collect. As I do I will be in a better position to determine how to put these to use in the service of change.

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Jakob and the Manipulator
– on engineers, actants, and engineering work

By Professor Lars Bo Henriksen
Aalborg University, Department of Development and Planning
Vestre havnepromenade 5, DK-9000 Aalborg, Denmark
E-mail: lbh@plan.aau.dk

Engineers work with technologies, they create them, they operate them, and in many ways such technologies define engineering. But how do engineers relate to the technologies that define their trade, occupation, or profession? How do they perceive, understand and envision the possibilities that their skills and competences equip them with when confronted with yet another technological project.

The philosophy of technology teaches us that the relationship between man and technology is somewhat more complex than we normally assume in our everyday concerns with various technologies (Heidegger, 1977; Latour, 1993). Technologies, in many ways, determine our pathways in the world, we are told, but fortunately we are also able to change technologies and create new ones – this is where engineers come in. Because the relationship with technologies is complex and we cannot rest our understanding of technologies on a simplistic subject-object model. This is well known in the philosophy of technology, in science and technology studies, and in most other scholarly investigations of technology in general.

Through actor-network theories (ANT), the concept of "actant" has been introduced to conceptualise non-human, as well as human, actors in technological networks. With a point of departure in Jakob's story about the manipulator I investigate here the relationship between the engineer, in this case Jakob, and his creation, in this case the manipulator (see picture on following page). In addition, I want to analyse the "actant" concept as I argue that this concept could prove to be very useful in any analysis of engineering. The concept, with its background in literary and narrative theories (Greimas, 1987, pp. 106; Kristiva, 2002), has found its way into science and technology studies (STS). Here the concept is given a specific meaning as holder of certain positions in a network and, perhaps controversially, without distinguishing between human and non-human actants. This is criticised by Pickering (1995), and in the latter parts of this paper I will follow this critique and investigate to what extent the manipulator may be termed an actant, and how this approach can inform us about the relationship between engineers and technologies. In order to do so I will compare the actant to Heidegger's concept of "tool" (Zeug), as I find that many of the ideas floating around in extant debates on actants have already been suggested in Heidegger's earlier tool analysis.

This paper is divided into two parts. First I will address Jakob's story which he told me during several meetings throughout 2011; this is supplemented with some meetings with Jakob's boss, James, who also relates his story. The second part of the paper addresses the concept of actant, where the actant is compared to Heidegger's concept "tool". I argue that the concepts actant and tool cannot stand alone, as a tool needs to be part of a network or "world".

Part 1. Jakob and the Manipulator

The manipulator was designed to lift boxes of electronic stuff into the cabinet housing the control devices. There are several reasons for introducing this manipulator. First of all, it should spare the technicians the physical effort of lifting up to 50 kilos which corresponds to the weight of the largest boxes. So, it is a sound and necessary construction installed for health and safety reasons. But it is more than that. It is also part of the larger plan to automate and modularise the production process of the control devices. In the previous process, control devices were assembled by hand, but in order to industrialise the process, automated processes are introduced and the manipulator may be viewed as representing one of the first steps in this new process; one of the first steps in implementing the larger plan on automation/modularisation. The simple reason for this is that the hand-crafted cabinets could be filled with boxes from all sides, meaning that the technicians could operate the cabinet from both the front and from the back. With the new cabinets intended for industrial production, this is no longer possible. They are now only accessible from the front of the cabinet and, therefore, the assembly process becomes more difficult for the technician. A traditional crane is not an option, as it is impossible to lower things down into the cabinet. The manipulator should solve this problem for the technicians, hence becoming a first step towards a fully automated production process.

The development of the manipulator project was initiated in early 2009 at the same time as the new cabinet design was introduced. At first glance, this looks like smart thinking as both product and process developments occur simultaneously. At a general level the manipulator seems to be a simple enough task and a straightforward enough project for a qualified production engineer - a lifting device that could be specified in
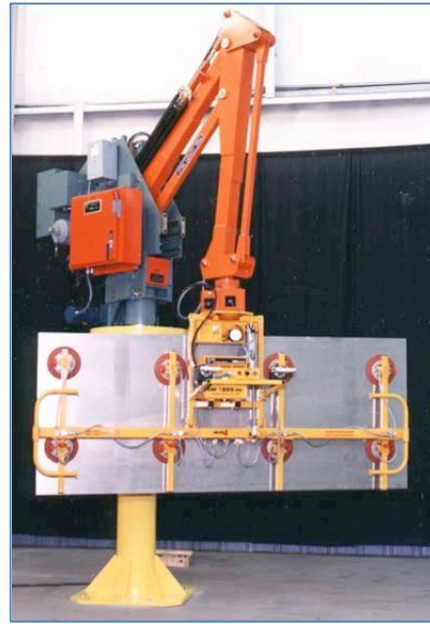
advance, together with the new boxes. It could even be bought off the shelf from a known reliable supplier.

But this was not how all this turned out. Throughout the project, the manipulator was beset with delays, changes in project management, technical problems, and communication problems between the partners involved. So, what initially seemed to be a relatively straightforward journey, turned out to be anything but.

The situation, March, 2011. The manipulator is a piece of standard equipment, but to each manipulator there is a fixture, a mounting device, a tool that must be designed to fit each individual box of electronic devices. These tools should be designed and produced individually. This was a tricky task. The original idea was to standardise the process and standardise boxes, tools and manipulator simultaneously; but, according to Jakob, this was not possible, as only approximately sixty per cent of the boxes had been standardised leaving the vexing issue of how to manage the other forty per cent.

Jakob: "When I entered the project, I decided to follow another route, where we had a flexible tool. So you had, instead of

four fixed joining points, so you could change it in a way.

Q: Yes. Jakob: So you could hit some more boxes. Ehm … But it is not a solution in the long run, if it should be automated?

Jakob: No. It is not. That is a solution for the new products we are rolling out now.

Q: Yes.

Jakob: So, eh, from my point of view, this is about doing this stepwise. Eh, so there is still, still … there is a solution for each step."

The flexible solution is not a sustainable solution in the light of standardisation and modularisation; the boxes are not fit for, or ready for, future automation. But according to Jakob, this situation will have to do for now. This is the only way the manipulator project can get any further. It would not be possible to demand a fully-fledged automated process when only sixty per cent of the boxes were capable of conforming to such automation constraints. Instead, Jakob had to come up with something else; a flexible solution that was able to handle different kinds of boxes demanding different kinds of tools.

Jakob informed the development department about these problems and told them that the boxes should be standardised so that they were ready for front mounting by the manipulator. However, because Jakob's department (Production preparation department, PPD) was a relatively new department, and there were a lot of other tasks concerning start up of the department, no one really followed up on the manipulator project and in those hectic start up days it appears that everybody in the department more-or-less forgot about the project. In essence, nobody really cared about this project (Henriksen, 2011).

The first project manager, the engineer on the project from the beginning, contacted a lot of people, trying to convince them that they should assist on the manipulator project. Different external suppliers making the mounting tool, suppliers of the manipulator itself, the security organisation, the people in the prototype workshop making the boxes, and of course the project managers in the factories that wanted to know how to make the new products. But because of the delays, they all became very frustrated when they heard about the manipulator.

Nobody cared for the manipulator. Jakob talks about the frustration: "And there the manipulator is a decisive factor, and because it has just been one big question mark … it is an unknown technology for them (the people involved in the manipulator project) and sometimes they are drawn in to it ehm … and are told that yes, but this is something that should look like this, but we do not quite know what it will cost, and we do not quite know when and how … So, we have started a process, but from there, they have heard nothing. At least that is what I hear. No one said, 'we close down the manipulator project for a period of time, because we do not have the resources' and such, so, eh, people were sort of left in a kind of nothingness."

They knew that there was a manipulator somewhere, but they did not know where and when. And then there was the problem of costs. The factories should pay for the manipulator, and they would be compensated in their budgets, but they did not know how much. Would it be forty thousand kroner or would it be six hundred thousand, they simply did not know. At the beginning of the project period there was plenty of money available for the manipulator project, but later this changed. All these insecurities caused a lot of frustration and most would rather not hear anything more about "this manipulator".

Two years into the project Jakob was placed in charge of the manipulator. His first task was to engage with all partners in the project. But there were more concrete tasks as well. The flexible tool that holds the boxes while mounted, for example, had to be ordered from a subcontractor. Jakob: "Well, eh, where I have specified it (the

tool) and verified the solution and so on. I have been very much into it, because I have been a (machine) constructor before. So, it is really my proposal for a solution, etc. Ehm, but they (the external supplier) just make it because we have no workshop.

Q: But it is a special fixture that holds the box?

Jakob: Yes, that's it. It's actually just one … a base plate with four pins, with the four pins then locking into the base plate."

Next up was to test the tool to make sure that it actually did work, that it is able to lift the boxes, and to lift them with an uneven load etc. After that it is time to find a suitable brand of manipulator, as there are several brands on the market. And then there is the control system between manipulator and tool, this has to be made and tested as well. And finally, the entire system of manipulator, tool, control system and boxes – it has to fit together and be tested and then sent out to tender, because several suppliers can bid for the tender."

Jakob notes that he actually designed the tool: "It's a bit special. There was someone who said to me before I started at The Company that in The Company you will not be assigned to any tasks. And this is really true, you take them on yourself. Ehm, because in our department, we have no one who can draw and stuff, well modulate. But I could, so, based on my background (as a machine constructor), so I have … I just said 'well I'd like to have CAD programs (Computer Aided Design) and things like that' and I got them. So you could say … had it been someone else in our department, then it would probably have been put out to a subcontractor to come up with this concept. But I carried out the conceptual part myself, you see. Of course, you talk to the others, etc. So it was a fairly mature proposal that was sent to the supplier.

Q: You then send this to a company where there was an engineer, pulling his hair, shouting 'this is impossible'?

Jakob: No, in fact he did not, because he had been one of our consultants … he knew of the project, so … then it is the prototype and the tender."

According to Jakob this is simply a classic engineering task. He had to design a series of different fixtures fitting the different boxes – thirty in all, and then test them to see if the system worked well, if the tool could hold and then release the boxes, and so on. Throughout the tests Jakob is in contact with the factories, informing them about his progress. Because of the delays it was important to constantly inform everybody and to keep reminding them of the project. At this stage Jakob was quite optimistic about the project, "I think we will be ready to launch the project this summer – I hope".

Situation, June, 2011. The first manipulator, at this stage, was installed in the prototype workshop - a big orange beast that worked quite well. This one was an off-the-shelf standard type, pneumatic driven, and rented from a sub-supplier. The tests were performed on this rented machine; however, this was not the manipulator that was to eventually end up in the factories. Firstly, because it was driven by air and pneumatics had been abolished for a long time in the factories as it is inefficient, very noisy, and sometimes dirty. Secondly, because the manipulator that is to be used in the factories is driven by electricity, and it is to be specially made for the purpose by a local equipment supplier to The Company. There were some discussions about this. Some said that they should buy manipulators from known suppliers on an off-the-shelf basis. But it turned out that the manipulators available were too big compared to the load they could bear; they were also too expensive. It was therefore decided to have them custom-made. Thereby it was possible to have a smaller, cheaper and better solution, even if this would take some more time. The new machines are slightly different from the rented one.

The orange pneumatic driven machine almost completely overcomes the force of gravity; loaded with fifty kilos it can be operated with a mere finger tip. This is not possible with the new manipulator. But there are some advantages. In particular, the point of fine positioning of the boxes in the cabinet was seen as a big advantage. At this stage there were also some questions about the operation of the new manipulator, the control system, buttons/switches, and things like that. This was to be settled in cooperation with the supplier building the new manipulator. Jakob did not see it as a problem that the manipulator used for the tests was different from the new one. It was deemed helpful to be able to rent a manipulator to perform the tests as it was cheaper, and it was possible to learn from the rented machine and get the final equipment right first time. According to Jakob it would have been impossible to make the final manipulator without the learning and lessons gained from using the rented one. The rented, air driven, manipulator taught Jakob that it was actually possible to mount boxes in the cabinet from the front. So, this knowledge was invaluable when it came to designing and building the new manipulator. If he had ordered a new manipulator at the cost of approximately half a million kroner, and then started testing, and then found out that it was useless for the purpose, then Jakob and his department would be in deep trouble. But with the aid of the rented manipulator it was believed that this would not happen.

The new manipulator was constructed in cooperation with a local machine supplier. This is a negotiation process where Jakob visited the supplier once a week and was in contact with the supplier through phone and e-mail on a daily basis. So, this was a very close cooperative venture. In the process it turned out that the supplier was already involved with other projects in The Company, but Jakob was unaware of this, which he found very strange. No one had informed him, but according to Jakob this was not a problem, just a curiosity in a big company. The cooperation with the external partner went well and at this stage Jakob was very optimistic about the project's progress. The new manipulator was well under way, and the tests of the tools on the old manipulator were satisfactory. These tests were given special attention, as the tools would become a future bottleneck if they did not work appropriately. "This just has to work first time", noted Jakob.

There were, however, some concerns. One of them related to economics and project cost. When the manipulator project was launched in 2009 there was plenty of funding available for the project, but as nothing happened in the project the first year these funds seem to have disappeared and in the summer of 2011 the funding is now based entirely on the factories' budgets. This could turn out to be a problem; for example, one of the factories needs four manipulators, but only had a budget for two. What he should do about this, at this time, Jakob did not really know. Jakob, however, was quite confident at this stage in the summer of 2011 - "I will have finished this project by the end of September".

Situation, September 2011. The project was not finished at the end of September. The first three manipulators were delivered from the supplier and they were successfully installed in the factories – two in the Danish factory and one in Spain. But there were some problems. Jakob: "Ehm, I had severe problems in-house. I was only allowed to take a few boxes for testing. Q: Well. Why? Jakob: Well, eh, eh because there has been so many changes made, etc. so there was a backorder on products, you know; for simply being able to get these boxes and these cabinets that we need to test on. Q: So, you were not allowed to take them? Jakob: No, I was not. And I spent so much time on it. An awful lot of time – just to get something. Q: Who was it, who said no? Jakob: It was

the projects. They would even use them for their EMR-production, you know, their productive output, but eh ... but I finally got one. It was not what I wanted to have, because I would rather have had the most difficult ones, just to make sure that it was good. So, eh, much of it … we could only test virtually, in the 3D CAD

Jakob was present at the factories when the manipulators were installed; first in Denmark and later in Spain. In Spain he took the entire crew from the Danish factory with him to make sure that everything was done correctly. This was in mid August and everything went fine, except for some technical problems. It turned out that the tolerances on the Spanish cabinets and boxes were smaller than expected, so the tool had to be changed and there were some minor niggles on the manipulators installed in the Danish factory. Things that could have been avoided if there had been a prototype, but now these things were being handled and everything should be OK. Then there were some safety aspects.

Jakob: "Ehm. But then, there has just been a case here a few days ago … out there (in the Danish factory) where the … eh, they drove the gearbox to pieces and there was a lot of controversy around the 'arrr and the security in it' and things like that. And they spent the whole day out there yesterday, at the manufacturer, and together with their programmers, but they just couldn't figure out what it was. But they had changed the parts that were broken and things like that. And it turns out, after all this, toward the end of the day that eh … the operator had spent some time on a warped box, and there are these four security pins for their safety and the fourth pin did not work, and he had just put a screwdriver in there. And that worked. Then all of a sudden he had bypassed all its security, so there was just a little controversy there".

After this incident, the plan was to make the final SAT-tests (Site Acceptance Tests) in the middle of September and get

the security/safety organisation involved. Normally they would have approved the manipulator in the prototype workshop, but as there was no prototype they would have to make the approval on site.

Situation, December 2011. In early December the manipulator project was almost finished and Jakob had already been assigned to other tasks. By this stage, four manipulators were working in the Danish factory and one in Spain. This all looked pretty good and the people in the factories were quite pleased with what they got. Since September, when the first manipulator was installed, there had only been some minor technical problems that could be handled without much ado. It was a problem though, that the manipulators were produced and installed without test running a prototype. Jakob: "They've made some changes, eh … some things have been mistakes, if you can call it that. 'It was not what we agreed upon. It had to be able to do this' or 'it should not be able to do that' simply for security/safety reasons. And then, there have been some things where the eh, when we had it going because we had not been allowed to make the prototype here. Q: Yes, there was no prototype, no? Jakob: Yes. Ehm, there have been some times where we said 'Oh, it would be nice if …' ... An example would be when this tool is fitted into the cupboard, it's actually quite difficult when you stand behind it, well, it has got to be completely vertical when you put the base plate into it. So we mounted a small target plate on the side of it, so you just had a kind of indicator to align it with and things like that. Q: Yes. Jakob: Such small things like that. And it is something that is usually resolved with a prototype, right?"

So, instead of changing one thing in a prototype, Jakob had to change all five manipulators already working. Then there had been some issues with personnel training, some instruction was needed, but according to Jakob this was foreseeable, there would always be some complaints at

the beginning. Jakob: "But then it (the complaints) faded out pretty quickly, actually, I think. Along with the people who are not on the shop floor, the engineers out there, we made a list (of remaining problems) which we have reduced by now. And eh, now here, now I hear nothing about it, anymore. Q: Okay. And you take that as a sign, now it's okay. Jakob: So, eh, when I am out there (in the factory) I say 'just try to look out (into the factory) and see if they actually use the manipulators.' Just to make sure. Q: So it is not standing idle in a corner and not being used. Jakob: Exactly, right? I just want to be sure. "

At the factory in Spain it went almost as smoothly, but the aforementioned problem with the tighter tolerances surfaced once again. In order to be able to use the manipulator it was necessary to relocate an electronic box on the side of the manipulator and a technician was sent down from Denmark. He fixed it on a Friday, but Monday morning the Spanish engineers complained that the box was not relocated far enough and the manipulator could still not meet the tighter tolerances. It turned out that the technician did not have the time to test run the alteration as the factory was closed down at two o'clock for the weekend; even if the factory manager had promised that he could stay the weekend. But, other than these minor incidents, the five manipulators worked in a generally satisfactory manner.

Part 2. Actors, Actants, and Tools

From our everyday conception of technology we know that technology is about artefacts. But how can we relate artefacts to an analysis of technology that will be capable of transcending the problem of conceptualisation of these artefacts? The conventional conception, which could be called a Cartesian conception of things, entities, tools, equipment, technologies or whatever it is called, is that they are a collection of

objects confronting the human subject (Dreyfuss, 1997, p. 16). In this view man and tool are separated - the world exists as a collection of things which are there just for man to use. This conception is, however, problematic, because it does not tell us what the things are. On the contrary, the thing becomes even more remote from us. Man and world are separated and they can in no way relate to one another (Latour, 1993). But because this conception of things is so common and widespread, this could be one of the reasons for the problems we face when trying to find out what tools are. If man and thing are separated how should we then be able to relate to them and find a satisfying conception for them?

The conventional conception offers us, at least, three problems that need to be dealt with in order to understand technology (Pickering, 1995, p. 5). The first problem concerns representation; that is, how do we conceptualise technologies? The conventional conception informs us that objects should be described in a scientific way where the correspondence between object and concept is our guarantee of a true description. This is highly problematic, as this would require a type of timeless epistemic knowledge, thus ignoring the temporal character of objects and, just as importantly, ignoring the objects' relation to actors and the joint world of objects and actors. This also points to the second problem of the conventional view, the timeless status of the representation. As we can observe in the history of the manipulator outlined above, the manipulator was definitely a story of changes – a process of constant changes and, consequently, we need to find a way to incorporate temporality into our understanding of technologies.

The third problem of the conventional concerns the objects themselves – are they just dead objects or could they play an active role in the process? This is the problem of agency and this is where the concept of actant enters centre stage. The

manipulator is an actant. That is, it is a non-human actor that has a kind of agency; it is therefore important and it can influence the course of the story of Jakob and the manipulator. At first glance this is self-evident. The story of Jack and the beanstalk would not be the same without the beanstalk. But the focus here is the question of agency. Is it the case that the actant has any kind of agency and, if it has, how does such agency manifest itself? It would definitely have to be different to that of humans. With inspiration from semiotics and literary studies, actor-network theory (ANT: Callon 1986; Latour, 1993; 1999, p. 174) uses the concept of actant for any actor – human and non-human – in a network and the actant will take shape and get its role in the network through its relation to the other actants in the network as there is no essence in the actants.

From this perspective, the manipulator and Jakob are both actants, and they are granted their place in the network through their relations to other actants. But it is equally obvious that there are fundamental differences between the manipulator and Jakob – this is trivial, Jakob and the manipulator cannot replace one another and the manipulator was called upon to help operators lift and position heavy stuff, which these (human) operators could not lift themselves. The use of the concept of actant, as used in actor network theory, has been criticised for levelling this difference.

Pickering (1995), who is sympathetic to actor-network theory (ANT), acknowledges this critique in wishing to maintain a distinction between human and non-human actants. In a previous debate on the matter with Collins and Yearley (1992), it was argued that the question of studying material agency would end in a dilemma that actor network theory could not escape; either we would study how scientists make accounts of material agency and we would be ordinary sociologists, or we would ourselves study material agency and we would become

scientists. Callon (1986) and Latour (1992) escaped from this problem by maintaining that it was a question of semiotics and human and non-human actors should be treated symmetrically when networks were analysed with semiotic methods. In this way, they elegantly avoid the question (of the difference between human and non-human actors), but also reduced it to an epistemological one. Pickering (1995) is not satisfied with this, and maintains that "semiotics cannot be the whole story about the actor-network understanding of nonhuman agency" (p. 13), because then we will again be confronted with the problem of representation that actor-network theory tried to avoid in the first place. Instead Pickering confronts the problem in the following way by maintaining the idea of material agency while avoiding the problems that Callon, Latour and Collins & Yaerley face. Pickering's answer is both obvious and simple; he wants to introduce time and process to the analysis of human and non-human agency. Simple, because by changing from an atemporal to a temporal analysis, it becomes possible to analyse the changing positions of both human and non-human agents. According to Pickering, the temporal analysis puts social scientists and scientists on an equal footing when it comes to the study of material agency, as neither of them know the outcome of the development process that is science. This also points to why it is an obvious move for Pickering to make. Firstly, because the words and concepts we use are time related; actors, actants, agency are all concepts that connote action, change and therefore something temporal; consequently, this cannot be studied in a timeless way (in sequences of timelessness, Henriksen et al., 2004). Secondly, because this argument has already been brought forth by Kristeva in the original debates on actants in literary studies (Hardy & Agostinelli, 2008; Kristeva, 2002), and by Latour, (1999) when he talked about half finished objects.

Actants will change status over time and temporality should therefore not be viewed as something new to the study of actants. Pickering calls this process "the mangle of practice"; that is, a process where human and non-human actors are "intertwined" in order to pursue a certain goal (like, for example, science and scientific insight).

Pickering, very rightly, points to several questions concerning temporality, representation, and the agency of material matter. He also proposes the mangle metaphor as the means to describe and understand the process of science wherein both human and non-human actors take part. It is a process where scientists make apparatus, which in turn makes data, in a continuous process of dialectical trial and, most often, error. In this process both the human (the scientist) and the non-human actant (the apparatus) are active and consequently have agency.

In many ways this process is similar to Latour and Callon's process termed "translation" (Callon, 1986). They are both concerned with material agency, the translation process (the mangle), and human and non-human interaction. The processes described by Callon and by Pickering are also, in many ways, similar to the conceptualising method (Henriksen et al., 2004) and its (rudimentary) ideas of material logic. The question now is how such a process description would be able to capture the complexity of a technological development process like the manipulator. In many ways it could, as they are ways of describing processes and they are attempts to describe the interplay between human and non-human actants. But as we are in a technological domain it is strange that none of the authors mentioned above, as far as I know, have turned to Heidegger's description of tools and equipment (the manipulator is, basically, a tool). Latour (1999, p. 176) forcefully denounced Heidegger's (1977) description of technology in *The Question Concerning Technology*. But he could have taken a short glance at the tool

analysis in *Being and Time* (Heidegger, 1927). I now turn to this in the next section of this paper, as I think that this analysis could accentuate the processes described above[1].

Heidegger's hammer - The tool analysis in Being and Time

According to Heidegger (1927, p. 69), the things that we relate to must be understood as part of the world we also are part of (Dreyfuss, 1997). That is, tools are always part of somebody's world. The scientific apparatus in the scientist's laboratory is part of the scientist's world. The manipulator is part of Jakob's world. When we engage the world we use tools for many purposes. One could say that life on earth is impossible for man, without tools (Ihde, 1990).

Things are defined ontologically by our use of them. Therefore, it can be said that things, entities, tools, equipment are what they are in relation to our use of them, their relation to one another, and in relation to the situation in which they are used. A hammer is nothing in itself (a piece of wood and a piece of iron) but it becomes a hammer when it is used for driving nails.

Of main concern in the tool analysis is our relation to the things (or Dasein's being-in-the-world by the use of tools). For this reason the concepts of ready-to-hand (Zuhandenheit, tilhånden) and present-at-hand (Vorhandenheit, forhånden) are introduced. A tool is present-at-hand when it is treated in the objectifying manner described in the conventional conception; such as when it is made an explicit object for an analysis. Like the hammer being analysed as a tool consisting of a certain amount of iron and wood, with a certain weight, with a certain

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[1] Several students of STS (science and technology studies) have raised the question about Latour's relation to Heidegger, as it seems strange that he so forcefully denounces Heidegger's philosophy, when their analyses of technologies are so similar (see e.g. Riis, 2008; Kochan, 2010).

length etc. Such an analysis could be extended further into an analysis of the molecular structure of the iron, or the provenance of the timber used for the handle, and so on. Such an analysis would have much in common with what is generally known as a scientific analysis and the knowledge derived from such analysis – epistemic knowledge. The problem with this type of knowledge, and the hammer as present-at-hand, is that it will not disclose for us what a hammer is. We get to know what a hammer is by using it as a hammer; that is, we know what it is meant for and we know this even before we can make it an object for a scientific investigation. We know the hammer as ready-to-hand before we know it as present-at-hand because "No matter how sharply we just look at the outward appearance of Things in whatever form it takes, we cannot discover anything ready-to-hand. If we look at Things just theoretically, we can get along without understanding readiness-to-hand. But when we deal with them by using them and manipulating them, this activity is not a blind one; it has its own kind of sight, by which our manipulation is guided and from which it acquires its specific thingly character. Dealings with equipment subordinate themselves to the manifold assignments in-order-to ("um-zu" in German). And the sight with which they thus accommodate themselves is circumspection" (Heidegger, 1927, p. 69).

When we face the tool ready-to-hand, we are most often not concerned with the tool, but with the work or activity we are performing. We are not first and foremost hammering - we are repairing the fence. "The peculiarity of what is proximally ready-to-hand is that, in its readiness-to-hand, it must, as it were, withdraw in order to be ready-to-hand quite authentically. That with which our everyday dealings proximally dwell is not the tools themselves. On the contrary, that with which we concern ourselves primarily is the work - that which is to be produced at

the time; and this is accordingly ready-to-hand too. The work bears with it that referential totality within which the equipment is encountered" (Heidegger, 1927, p. 70). Present-at-hand could be discovered negatively; for example, when a thing is not working the way we want it to, when it is broken, or in some way malfunctional and therefore not-ready-to-hand.

In summary, it can be said that things are what they are in relation to our use of them, and our knowledge of these things can be described as either ready-to-hand or present-at-hand. This ready-to-hand is related to praxis - the praxical use of the equipment-tool-technology, a Being-with-the-world, and this mode is prior to present-at-hand which is characterised by an objectified, theoretical, conscious contemplating on the nature of things.

This distinction between a tool as ready-to-hand and present-at-hand has several implications for the analysis of technology. It shows us that even before a tool can be made an object for an analysis, we already know what it is. We know that a hammer is a hammer before we can make it an object for a scientific analysis. This, at first glance, appears to be quite a trivial observation; yet, it has far-reaching consequences for any analysis of technology. Why? Because it shows us that tools are first and foremost part of an everyday praxis, and tools, and all other things that we use in our everyday lives are not just "objects for perceptual cognition", but rather a concern that manipulates things. It follows that the consequence for our analysis of technology is that we must deal with technology in the same manner. Technology is there, as part of our everyday lives, and not just there as objects to be analysed. Readiness-to-hand is a mode of disclosure, disclosing of truth in a hermeneutic sense. In this sense tools and technology are both part of our world and they enable us to see the world. They help us reveal the secrets of the world -

secrets that would, otherwise, remain unreachable for us.

Secondly, this shows us that there is no such thing as "an equipment". Tools, artefacts, actants, technologies belong to a totality (a pen cannot exist without paper etc.), and must be interpreted as belonging to a totality. What is ultimately revealed is the world as a whole; "The context of equipment is lit up, not as something never seen before, but as a totality constantly sighted beforehand in circumspection. With this totality, however, the world announces itself (Heidegger, 1927, p. 105).

Finally, this shows us that we are "in" the world even before we can make our analysis; that is, the knowledge that we use in our everyday lives is prior to any knowledge derived from scientific analysis. To take artefacts interpreted as bare entities with properties is already to have presupposed an ontology prior to the actual investigation of human engagement with environment (Ihde 1990, p. 118; Wind 1976). "Once disclosed, world is seen to be that in which Dasein already was, that in which Dasein has its relation of being-in" (Heidegger, 1927, p. 106-107).

At this stage, following Heidegger, we now have a more comprehensive idea of what artefacts are and how we relate to them. That said, Heidegger has been accused of romanticising the relation between technology and man, as his examples are all analyses of man's use of tools from a crafts shop, e.g. the hammer. More complex technology, such as a nuclear plant, is not amenable to investigation by drawing on the distinction between ready-to-hand and present-at-hand. Ihde (1990) attempts to overcome this shortcoming by distinguishing between different types of man-technology relations.

The first he terms man-technology-world relation; that is, the relation between man and the hammer. The hammer is used as an extension of the body. One could,

perhaps, drive a nail with the hand, but using a hammer as an extension of the hand makes driving nails easier. Therefore the relation could be described as (man-technology)-world. The technology is embodied, becomes part of the body, and this relation was the main concern in the tool analysis. Beside this basic relation, others exist. Another relation could be described as man-(technology-world), that is, the types of technologies showing us the world that would otherwise be unreachable for us. Ihde mentions a pair of glasses or spectacles as a core example, but other examples could be a thermometer, the instruments used in a machine, and so on. In some respects, parts of the world would quite simply be unintelligible for us without these technologies. Ihde calls this – perhaps somewhat misleadingly - for hermeneutic man-technology relations, because they require skills in order to assist us in reading the world. We have to know in advance how to interpret the instruments. Finally, Ihde presents a relation between man and technology that could be termed life-saving; for example, a submarine, a space shuttle or an incubator. Such technologies are able to keep man alive in a hostile environment such as the deep sea, outer space, or the world outside the mother's womb.

Ihde's description of the relation between man and technology is not really a critique of the tool analysis, it is rather best viewed as a prolonging or extension of the tool analysis. A final critique of the tool analysis concerns the absence of a relation to society. Do society and the social not play a crucial role for our relation? It could be hard to argue against this, but the social was not the primary concern of Heidegger's seminal tool analysis.

These considerations, however, are not made in order to discredit conventional scientific analyses of technology. Present-at-hand may, and can be, as important as ready-to-hand. Tools like math, Newtonian

physics, and so on are important and indispensable ways of disclosing technology and the world in general. What the tool analysis shows us is that these present-at-hand practices are not the only, or sole, legitimate way of knowing about technology.

Finally, the tool analysis of being and thing illustrates that Heidegger's original intention was to find out about being-in-the-world with tools. Applied to the analysis of technology it shows us that asking about technology also touches upon some fundamental questions concerning being; especially on the question of the relation between the subject (man, self, Dasein, or whatever name chosen) and the objects (in our case actants, tools, technologies, equipment). Thereby, the questioning of technology rises above, and in many ways transcends, the level of analysis of the object alone or on its own. All the challenges of the subject-object debates, which are ever-present in most of modern philosophy, are just as present in the questioning of technology. Therefore, when we ask about technology, we also ask about man and about the relation between man and technology. This is a considerable broadening of the questioning of technology that presents more conventional conceptions of technology (such as, technology is applied science, or objects for man to use) in quite a naïve light.

What is an actant?
My initial question concerned the concept of actant and how it might inform us about Jakob's work on the manipulator. Latour, Callon and Pickering all present some very interesting theorising about the matter, and they all confront the three questions mentioned above: representation, agency and temporality.

Addressing the issue of temporality first, it is patently obvious that description and understanding of actants, tools, technologies are temporal; it is a process. The manipulator was not merely an entity;

the manipulator is best described as a project. During the course of the project it was changed several times. Changed from pneumatic or air driven to electrical, from large to smaller, from orange to black, from rented to newly built, and so on. Its lifting capacity was important, not a specific entity. The process that produced the manipulator could definitely be described as a translation process (Callon), or it could be a "mangle" (Pickering). It was also a conceptualising process (Henriksen et al., 2004) as Jakob and his colleagues had to develop a new language for the manipulator. Heidegger told us that the tool would be part of somebody's world, and in the case of the manipulator this world also had to be created, as this world should hold the manipulator. So, the manipulator is described by describing the creation of the world that it is going to be part of; and this is a description of a process (Dreyfuss, 1997). With Dreyfuss' reading of Heidegger we could say that in order to make the manipulator happen, Jakob had to disclose a new world, namely the part of The Company that produced and used the manipulator. Based on the story of Jakob and the manipulator we may now very plausibly describe engineering as a process, which the "ing" in engineering also indicates.

The second question is that of agency. From all of the above, it is clear that the conventional concept of object is of little, if any, use to us here. The manipulator was not merely just an object. It had to be thought out, designed, constructed; and throughout all the process the manipulator was very active. When asked about the status of the manipulator, Jakob very much liked the idea of agency and a negotiation process (translation, mangle, conceptualisation, disclosure). Q: "And it was the first thing I wanted to talk with you about, it was whether it made sense, to talk about manipulators as an active player. Jakob: Well I think, certainly, that is how I always looked at it myself. Q: It eh, it has its own, what do you say, will?

Jakob: Yes. Q: To do things, and especially to prevent things from happening and also being part of a negotiation process as we talked about. Jakob: Yes. Well it ... It eh, it's 100% the way it is, that is because there were two places where I had to convince people, or three perhaps. Q: Yes. Jakob: There is down here (in the prototype workshop), ehm. The people who are down in the factory, down here, the ones I've consulted, and had them on board the process of what it should look like."

Even if Jakob was mostly concerned with the negotiation process (I had to convince …), this idea of agency was not foreign. In a workshop, held with Jakob and his colleagues, the same question was asked; several engineers liked the idea and some of them just shook their heads in disbelief. Yet none argued for the object option; the manipulator was not simply dead matter to them. The idea of passive resistance, such as when Heidegger talked about the broken tool, also makes sense. Every time the manipulator broke down, or did not work as intended, it unequivocally demonstrated its agency. It initiated a number of actions that were necessary in order to get on with, or progress, the project. And when it broke down it became obvious that the tool can change status from ready-to-hand to present-at-hand and its agency is no longer available (see also Pickering, 1999, p. 9).

It follows that we have granted, or recognised, tools' agency, but what should they be called? Latour terms all participants as actants. At the workshop, the engineers strongly argued against this. They were perfectly in tune with Pickering's interpretation and would not accept any interchangeability between human and non-human actors. With Idhe's distinction between types of technology this should be quite clear. Instead the workshop group settled for a compromise, where humans were called actors and non-humans were called actants. This, from my perspective and background, is very

plausible; firstly, because it is in line with the conceptualising method (Henriksen et al., 2004), and secondly, because we can distinguish between humans and non-humans while still being able to grant agency to the latter. In every actant there is a material logic: moreover, following Heidegger, we can grant actants status as "zeug", tool, and they are both ready-to-hand and present-at-hand for us.

This brings us to the third question, the question about representation. From all of the discussion up to this point, it is patently clear that we cannot settle for a simple description of an object, with correspondence between object and description. The timelessness of such epistemic knowledge forbids that. More is needed. This is not to say, though, that such descriptions are un-necessary. On the contrary, they are essential to the engineer's work and Jakob made several such descriptions during his work on the manipulator project. He made lots of drawings, calculations etc. and the quality of these efforts were all evaluated for their correspondence to actants on the factory shop floor. But even if they are central and definitely indispensable, they cannot relate to us the whole story of the manipulator, as they then would only be present-at-hand for us. Instead, we need a narrative that describes the change processes and the entire world that the actant is part of. Such a narrative could be established in several ways. Collins and Yearling (1992) argued that the study of sciences made by sociologists would be a study of scientists and not of science, as scientists themselves could only make that. In some sense they are correct, as I was not present at the drawing board, in the workshop, or on the factory floor. I only came as a visitor and I only know of, or about, the manipulator through Jakob's story. But this only positions me similarly to Jakob's colleagues and his boss, James.

In a conversation with James, Jakob's boss, I asked him about the manipulator: Q: "So, it's funny that you mention all the

people who are around the manipulator, but not actually talking about manipulators. It's just there. James: Yes, it's just there, yes. But it's true. Q: And then sometime in between … then it will not play with you? James: Yes. Q: For example in the factory down in Spain? James: Yes. Q: But otherwise, so, so we do not hear much about it. James: No, you know, for me, for me, it's probably because I have difficulty talking about it, because it's such a piece of equipment that I cannot really … I do not really know about it. Q: No, no, no. James: But the context it must be part of, it is enough that I … that is what is my role, it is the interface, it is these meeting-points, the stakeholders have to be satisfied. So for me it's very much about … yes it sounds like, but it is stakeholder management, and it is about avoiding any controversy, hassle, trouble. Q: Yes. James: Because I will not be involved in it, because I do not know, so I do not know anything about the equipment, so the better I can support Jakob in making sure that he communicates with the right people and get … so it will not get out of hand".

James and I were in the same situation, we were left to hear from Jakob about the state of affairs on the manipulator project. So, in this sense Collins and Yearling (1992) were correct. On the other hand, both James and I have a background in production management (James as a PhD in production management, and I as an educator of engineers for many years), we understand the language of that world, and therefore also understand the language of the world that holds the manipulator. We also both tried to discuss matters with Jakob, as when James tried to assist in political matters concerning the manipulator, and when I tried to introduce new concepts such as actant and negotiation process. In this way we both tried to assist when Jakob was disclosing a new world (Dreyfuss, 1997). It follows that we do not need to become like Jakob to get to know about the manipulator

(Collins & Yearling); and we do not need to become actants either (Latour). When we were assisting in disclosing the new world (Dreyfuss), and when we tried to assist in conceptualising (Henriksen et al., 2004), the little we could do was sufficient to get to know about the manipulator. Therefore, the question of representation is, if not solved, then dealt with in a manner that will pragmatically do enough, or satisfice, for now. The problem of representation is ever-present and will eventually surface in any project concerning engineers, technologies and the worlds they try to create. Both Jakob and James were very well aware of this. The manipulator project had been a learning process for both of them and they wanted to make use of that learning in future projects.

Jakob: "Ehm ... Well, then we held a follow-up meeting, some 'Lessons Learned'-like meeting. Because this is actually one of the first, it's actually the first project that has run through via PPD. Eh, 'what are the procedures now, for this?', right? Because there's a lot of things that did not run smoothly. First and foremost, there has been a wealth of project managers from all projects. Q: Yes. Jakob: And it is probably never an advantage. Ehm, and ehm, then we talked about whether we should use a procedure like we have a process for producing prototypes and test equipment. Q: Yes. Jakob: And this is something that operates as a small staff project for the major project, you know, the main project (that is, automation on the factory floor), right? And it was probably the way to do it with these pieces of standard … when we develop standard equipment. And try using some of the same business practices there. Q: Yes. Jakob: Or, project procedures. Q: Have you learned anything from it? Jakob: Yes, certainly. Definitely. So, but, but, eh, it's been a lot about 'how are responsibilities shared?' How is … who should pay what? And who pays the man-hours? And eh, who is really in charge of

what we decide? Who is it that has the last word on this?. Because it's not everything we can agree upon. Q: No, no. Jakob: So, so, eh, there we make just such a little "lesson-learned" on it, and then, eh, we have a task that was … in our huge task-book about it, to look at the procedure for ordering standard equipment. Q: Are you wiser for the next project? Jakob: Yes definitely. Absolutely. Well, because now I can do it second time around, right? Q: Yes. Jakob: But, eh, but it has to be so, that we can all do it, right? Because I've had my experiences on how to do it, and eh, I could not have done it, even with what I know now, because I was not there from the start of the project. So, ehm …"

Again, it seems strange that Jakob is so concerned with the process. When asked what he learned he talked about the process, the negotiations, the conflicts etc. He did not talk about drawing, design, calculations, and manufacturing. But as a disclosure of a new world, as a conceptualising process, there were definitely lessons to be learned and even the question of representation seems to be a question of describing and also learning from such a process.

Conclusions

Jakob managed to make the manipulator project into a success story. And this success story can inform us about the relationship between an engineer and his or her creation, between actor and actant. Q: Just one final point. Jakob: Yes. Q: The manipulator, have you ever dreamed of it at night? Jakob: No. Q: Well .. OK . Jakob: In general, I never dream about my work at night, fortunately. Q: Well OK, it has not been so bad. Jakob: No, no, but

ehm ... It has been a problem child, yes, right? Q: But when I talked to James, he was more than reasonably happy with what had happened, he said. So you really should be commended for ... Jakob: Well, it has ...

From Jakob's story, it is obvious that a conventional idea of subjects (Jakob) confronting objects (the manipulator) is of little relevance here. The story of the manipulator is better understood as a process, as a process to deal with the manipulator and deal with Jakob's relation to his creation. From this we can conclude that the manipulator is an object, an actant, an artefact, a piece of equipment, a tool. It was an object for engineering design when Jakob planned, calculated, and created the original drawings. And it was an object when the gears were driven to shreds and Jakob and his colleagues concentrated on fixing it; in this respect the manipulator was present-at-hand for them. It was also an artefact and a piece of equipment. And it was an actant when we use the language of STS and of the conceptualising method. But it was much more than that. It was also a process and it was part of a world. Tools and actants are part of a world where the actant is "intertwined" (Pickering), translated (Callon), and active (All of them) and they are also constitutive of these worlds; it follows that they are all necessary in order to understand the process that made the manipulator. For the engineer and for engineering this is very important. Constructing a device like the manipulator is not just about designing, calculating and drawing. It is just as much about disclosing a new world, conceptualising, translating in the mangle.

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The Ontological Phenomenon of the Unseen and the Unheard that Predicts the Propensity of Futuring™ within Creative and Intellectual Deviance, Intrapreneurship and Entrepreneurship

By Debra P. Hockenberry
Visiting Professor at University of Mary Washington, VA
pearlbh@aol.com or dhockenb@umw.edu

By using Boje's quantum ontological systems theory, the necessary co-posited components that predict the propensity of futuring™ is identified. This presentation provides heuristic aspects of the unseen and unheard views of time, space and matter that are necessary for a rigorous investigation into creative and intellectual deviance within enterprise.

Keywords: intrapreneurship, entrepreneurship, social-economic theory, mindfulness, quantum storytelling, futuring™, creative deviance, intellectual deviance, ontological systems theory, timespacemattering

Research on creative and intellectual deviance of intrapreneurs and entrepreneurs lacks the ontological analysis of the unseen and unheard interpretations of time, space and matter necessary for a rigorous investigation of individuals acting within this manner. Instead, much more has been written on the internal and external influences that drive an individual to express and offer their skills and talents to enterprising endeavors. Many ironic opposing traits and forces seem to simultaneously be working together: the collective and the very unique, the clear vision of the unseen, the intangible force, the unspeakable context, rules that were followed but not set, politics without an agenda. These interesting juxtapositions, deemed to be applicable and relevant to the essence of their being, remain pieces of the unanswered question, "What does it mean to be a creative or intellectual deviant acting as an intrapreneur or an entrepreneur? Without clarification in this area, a fundamental appreciation for creative and intellectual deviance and successful enterprise remains as obscure as the individual's success.

Deviance, in this paper, pertains to acting outside the organizational norm, but not necessarily defiant or socially deviant. Creative deviance and intellectual deviance has been defined within several fields of study. Definitions can be found in the areas of personality, the medical field, business and organizations. Other economic perceptions are also provided for the definition of a creative and intellectual genius or deviant. Organizational genius relates to individuals in a highly focused state of consciousness taking new perspectives and reassembling interrelated parts of a system in novel and unusual ways that lead to viable solutions (Csikszentmihalyi, 1996). The creative genius in the organization has been defined as a person who regularly seeks out complexity across a wide range of interests while remaining independent, autonomous, and non-conforming in personal and professional endeavors (Simonton, 1999).

Entrepreneuring is said to bring 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).

The entrepreneurial process can unfold in different time situations. It can occur in start-ups or within existing firms or ongoing economic activities. Strategic entrepreneurship that develops in various temporal moments and at various levels in the organization can be termed intrapreneurship. Intrapreneurship is defined as corporate entrepreneurship or corporate venturing. It is the development of a new venture or opportunity within an existing organization that creates economic value and enhances the overall business performance (Zhao, p 26).

The aspect of the entrepreneur and intrapreneur that has not been magnified to reveal the personal level lies within the propensity toward futuring™ (Boje, 2011) or venturing. Within this state of being, the ability to see the unseen, or define the undefinable is prevalent. There are a few common themes that immediately come to the forefront – recognition of the parts to the whole; making sense of the co-posited existence of time and space; maneuvering the elemental power energy toward acceptable change.

We can ask the question, if in fact creative and intellectual deviants find the status quo as a motivating factor to become more enterprising, the question begs to be asked if these individuals can become successful intrapreneurs. Defining intrapreneurship or entrepreneurship becomes more of a process than a stagnant definition. The ontology of the intrapreneur or entrepreneur includes the embodiment of being a risk-taker, job opportunist, sense-maker, having mistrust of the collective, the story and history of their own definition of personal opportunity and well-being, the sense of being in time and space, and connecting to informal cultural-cognitive aspects and indefinable characteristics of creative deviance. These characteristics require a collective and existential phenomenon that must be observed through movement, enfolding, and assemblage, requiring a more qualitative revelation of inquiry. It is more than personality and psychology (Littunen, 2000, Caird, 1988; Casson, 1982), the organizational dynamics of enterpreneurship within organizations (Goffin and Pfeiffer, 1999; Martin, 1994) or cultural issues (Herbig et al, 1994). These physical, technical and social realities are part of the ontic framework, within which the ontological state interprets, and to which it responds or reacts.

Goffman reminds us that it "is not the individual and his psychology, but rather the syntactical relations among the acts of different persons mutually present to one another" that is important. (Goffman,1967, p. 2). Scenario thinking, peripheral vision and intuitive logic are some of the creative methodologies intrapreneurs and entrepreneurs have incorporated into their practices. These methods of gaining knowledge still include an assumption that future knowledge is a tangibly attainable entity. By evaluating individuals through weight of use with these methods, we are put back into the ontic, steering away from the undescribed relationships that occur through these methodologies. "A qualitative case study approach is found to be much more meaningful and appropriate as it is capable of providing the unique opportunity to ask the various actors about what disposes

them to enact the practices they do, uncover when and how they do them, as well as their aims." (Sarpong, p 13-14).

Boje (2011) articulates that futures are co-generated, non-linear Deleuzian rhizome-assemblages that are not controlled by cycles. Sense-making contains a co-posited view of past, present and future. The entire field of potential unfolds through people and material actants. (Boje, p 24). The reassemblage of the metanoia experience and its relationship to antenarratives highlights the "bet" on the future. "It is the deeper, more profound ontological change of Being-ness in the life-world." (Boje, p. 25)

Ontological moods occur in dialogical clusters, not sequential clusters. This is where the antennarative of intrapreneurial and entrepreneurial experience reads or views the landscape. (Boje, 2011.) Futuring™ dwells in the inherent state of ambiguity and uncertainty. Antenarratives and metanoia experiences both originate from a sense of ambiguity or uncertainty. The retrospective look at a metanoia experience loops back to the individual's transpersonal ontological state, which creates the antenarrative. The ability to recognize that discovery occurs through a moving process in which anticipation of the future is necessary suggests a specific leadership quality not accessible to everyone. (Grant, in Boje, ed., 2011, p. 114.)

Within the cluster that includes uncanniness, the spirit moves the intrapreneur and entrepreneur to interpret their ontic surroundings that perpetuates change. (Boje, 2011). "What is held in the fore-having and understood in a "fore-seeing" view becomes comprehensible through the interpretation" (Heidegger, 1996: 141-151).

Tsoukas (2005, p. 8) points out: "We need further work to refine our conceptual distinctions and build ever more synthetic theoretical framework by drawing on hitherto separate disciplines and theories." Ontological support and knowledge creation are closely linked. In order to manage non-structured knowledge within practice, both intuition and reason are necessary. From a constructivist view, Tsoukas (1996, p 17) argues that "the unarticulated background is an indispensable part of articulated knowledge." The possibility of a clear separation between tacit and explicit knowledge simply does not exist. (Akehurst, et al, p 189).

As we review qualitative and socio-economic methods of extracting the ontological view of intrapreneurship and entrepreneurship, the themes of space, time, being, and the undefinable continue to reveal themselves. Venturing itself is idea based, not always secured by a tangible outcome. It is directional and moving, assembling through various waves of experience and opportunity. One obvious difference between the entrepreneurial and intrapreneurial experience is that entrepreneurs select themselves where intrapreneurs are connecting with their organization. What does it mean to the individual to identify with the label of intrapreneur or entrepreneur? Does this identification affect the outcome of their success and how do we get to distinguish these aspects once we notice a trend?

To understand the organization or individual at a given moment, we need to stop time, separate and analyze. If we want to know how to transform and experience the accumulation and creation of knowledge, we should make an in-depth examination of how physical, technical and social reality is interwoven with human action. The former is essential and allows us to know the state of the organizational and individual; the latter is critical and allows us to understand how change and transformation occurs. (Akehurst, et al, p. 186.)

With all of these elements interacting, what process can discern the invisible thread

that tie them all together? Have the variables in the equation been identified to the micro-level, or do we continue to work within an ontic framework to define a much more involved correlation? Fang Zhao explored the synergy between entrepreneurshp and innovation, arguing that the non-linear dynamics of rapid change rely on the complementary relationship of enetrepreneurshp and innovation. (Zhao,2005.) The multi-temporal view of a firm expands the causal relationship in the management field, such as time-space relationship, the relationship between strategy and entrepreneursurship, and the relationship between the static and the evolutionary and dynamic perspectives. (Mociaro Li Destri, p. 776).

According to Savall (2011), silence finds its place among the actor polygon dynamics within socio-economic theory. "The rule of the external intervener is to express it and construe its significance on behalf of the actors." (Savall, in Boje, ed., 2011, p. 375). The Socio-Economic Approach to management was created to monitor the time needed to transform an enterprise into a new competitive environment because expectations and actual reality always differ. (Savall, p.16)

The first support for the ontological dimension lies within the cognitive analysis of knowledge in organizations by referring to individuals within the organization, its groups and the organization as a whole (Nonaka and Takeuchi, 1995, p 57; Crossan et al, 1999, p 523)(1). The second refers to the various contributions of the organization and the economy. (Akehurst, et al, p 184). Interpreting becomes the externalization stage of knowledge that occurs between the ontological group and organizational levels. (Akehurst, et al, p 188)

In order to better understand the deep underlying essence of organizational behavior, there needs to be more attention toward the mundane and activities that are generally taken for granted by the individual. Heidegger re-emphasized the state of being-in-the-world, including the mindless everyday practical coping skills, habits, customs and unreflective familiarity were much more significant than mental representation. (Chia and Mackay, p. 230). This crossroad between the state of being and activity provides a key toward the undefined part of the ontological state of the individual with action. Scenario thinking then becomes significant as an everyday occurrence and organizational practice at the micro-level, revealing specific trends of actions in organizational activities. (Sarpong, p 13-14).

Quantum storytelling (Boje, 2011) represents the in-between ontology and epistemology. Boje suggests that the future-shaping-potentiality of entrepreneurs know the models of becoming-spiral and becoming-assemblage, but when met with the organizational models' linear and cyclic antenarratives of Big Business, the assemblage of know-how gets lost. In order to make a quantum change in the future-shaping-wave of business by transforming dysfunctional linear-cyclic antenarratives, the co-posited processes of timespacemattering in becoming and change will be the new science, that will direct the Being-Becoming to business ventures. (Boje,2011, p. 9).

Being-Becoming is accomplished materially because individual storytellers are of the world and not separate from the world. "This is not storytelling with lots of material props to support the telling, but storytelling itself as world-making itself intelligible in the storytelling. It is just that nature does its storytelling differently than we humans, but is storytelling no less than that, and since as Barad (2003: 828) puts it ―we are port of nature from a post-humanist onto-epistemology we are also of the storytelling nature in doing, and in an

intra-activity, not outside storytelling or observing the world. (Boje, 8)

Conclusion

The various limits on creativity of employees within a workplace can push the entrepreneurial individual toward small business. Where a talented entrepreneur can thrive quite well, and perhaps devise new organizational structure to spur the economy forward, the creative and intellectual deviant who is not necessarily entrepreneurial by nature may not. By limiting the amount of creative and intellectual deviance within the organizational workforce, it is expected that companies' innovation will be reduced in accordance with the limitations implemented by the company's restraints on the unseen and unheard components that predict propensity toward futuring™.

Without understanding the micro-elements of the ontological differences of the propensity toward futuring™ between intrepreneurs and entrepreneurs and creative and intellectual deviants through a personal evolutionary and existential context, the equation for successful innovative enterprise is not complete. When incorporating more emphasis on the relationships of uncanniness, mindfulness, space and time, propositions concerning innovation and the ability to integrate these very personal links of contribution to the aggregate whole can then begin to be validated.

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The College Education Project
The story of how a passionate storyteller and organizational change

By Christina Madsen, Ph.D. Student
Aalborg University, Department of Development and Planning
Fibigerstræde 11, DK-9220 Aalborg East: +4526671880
E-mail: chrim@plan.aau.dk

Abstract

In Aalborg, Denmark, teaching at the Universities and Colleges evolves around Problem Based Learning (PBL) and therefore in their works students often make use of case studies drawn from real problems from the world outside the University and often they work as problem-solvers in one-semester internships at the end of their Masters-degree. A systemized partnership between student and the Public sector should then in reality be a perfect match?

In this paper I will analyse the different perceptions and realities that challenges the concept of an "on the paper" great project. I will tell the story about one particular project and look into why it might be killed and on the other hand, how it might be possible to developed the experience into brand new initiatives. But first and foremost I will chase the answer to the question of what language, new stories and narratives that has to be constructed to create a project that contains both the reality of the Public Sector and the students.

Introduction

"The boundaries between he known and the one that knows disappears. Knowledge always depends on the one posses it. It is the one that posses the knowledge who gives the world its meaning and character so it become a reality where the difference between the reality and the world is the matter of what the world means to us. That is what works for us."(Henriksen 2004, my translation)

My father was by far the best storyteller in my childhood home. His stories were the ones that my brothers and myself would prefer to hear - even though my mother was a talented reciter. Compared to my father she was, without doubt, more exact and word-for-word correct. He was rather clumsy in his communication-technic and often he wouldn't stick to the manuscript, - mainly because he suffers from a mild degree of dyslexia. In return he compensated for these flaws in such sensational manner, which always seemed to startle his audience. Almost never were the stories identical. Using his whole body he was gesticulating wildly exaggerated describing the settings and the action and every character was brought to life with its very own voice.

My father was a good storyteller because he knew his audience and how to excite us children but more importantly - because he was passionate about telling the story and he loved being the storyteller. For that brief moment, the story became our reality and we absolutely loved it!

Sometimes a good storyteller is of higher importance than a good story. Every day brilliant ideas and projects stagnate and are being closed down because nobody knows how to communicate in the right manner. Likewise, every day bad ideas are carried out because excellent promoters represent them.

This article is a real life story about how the lack of a good storyteller makes the launch of a good idea and a fantastic project in its infancy suffer tremendously, expressed as a lack of conceptions that

could promote the essence of the vision. It is the story about the rising challenges during the change of organizational structures and how every now and then the distance between stories constructed internally within the management and the practicalities of the reality of the "fairytale" are getting out of proportions.

Project presentation. The "College of Education"-project was a vision that celebrated full support both from The Youth School in Aalborg and from different high-level political instances as well. The project originated from a municipal1 need for the creation of a vision for the city of Aalborg as a provider of qualified future-ready high-level educations as well as the College of Education wanting to develop new opportunities for its students for better qualifications - all things situated in a severe straitened financial time. In particular, the passion and ambition of one man got the wheels turning.2 The "College of Education"-project was initiated in 2011 which marked the beginning of a development taking place within the boundaries a new complex organizational structure and the challenges that arises when merging different cultural backgrounds and institutions, stretching from political agendas, teachers from the School of Production and a group of young students.

Historical background. During a trip, the board member and head of Aalborg Youth School Ole Schøler (OH) and Aalborg Youth School chairman Hans Henrik (HH) was in New York to examine how the American education system is having success organizing the spare time of young people as a substantial resource for the local communities. Among other things, they visit youth camps, social projects and voluntary activities driven by young

people. The two are inspired by the way young people so passionately takes part in voluntary activities after High School-hours. Clearly, those activities seems beneficial for the life of young people and for the city's educational environment as well.

Voluntary work is looked upon as an organized part of the preparations that eventually leads to admission to College. While being a straight "A"-student seems to be something required for applying for a college application, involvement in social and voluntary work can be decisive for the admission. This way of organizing things inevitable express itself in a systematic co-operation between various educational institutions and the local government, collaborating by using the students as a resource when dealing with different local challenges.

Among other things, the two board members visits a primary school[3] where many new graduated High School students are involved in a project called "Give a Year". The project is a structured course where the students dedicate a year of voluntary work for the school. During the course the students carry out different tasks such as co-teaching, social and/or professional mentoring, making sure pupils that frequently are skipping school are present and in general maintaining a good relationship between the families and the school. The main purpose of the project is to create a better environment with more headroom for both the pupils and teachers by supporting the well-being of the pupils and the positive atmosphere at the school aided by the addition of hands to do the job.

Another benefit from this project is the fact that the students involved are acting as visible role models for the pupils and contributes in creating a positive and sustainable relationship between the school and the parents, especially those with children with need for extra attention

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1 In particular the Youth Department of Aalborg

("UngAalborg") which is a part of Department of Education and Cultural Affairs in Aalborg.

and instruction. Besides the experience and thus the addition for the CV the students involved also get the first year of university paid. Obvious, this must be considered as an important motivating factor ensuring a strong continuous dedication throughout the whole year.

OS and HH finds the "Give a Year" very fascinating and during the flight back to Denmark they discuss different issues regarding educational politics, visions and current challenges in Aalborg; is it possible to think of a vision for a strong collaboration between the higher educational institutions and the local government taking advantage of all the resources and competences found within the students of the city? How could such an idea be realized and maintained?

Returning to Denmark the two board members write down their experiences and observations from the trip to New York and soon after a vision for a stronger strategic co-operation between the local government and different education institutions are presented to the board of Aalborg Youth School. To ensure enough resources to support a more detailed investigation of the vision and its potential, three hypothesis are established as a foundation for the presentation:

Getting students involved in working with pupils at the primary and secondary schools will flow into a room for identification. Having the students around as a kind of informal role model will be of great inspiration and provide guidance for younger people to enter educational programs.

The Youth School should provide options for the young people that they are not currently being offered e.g. by the primary and secondary school or High School or similar educational institutions. The students themselves should take part of the development of this.

In a financial difficult time, it is important to be open for changes and look into how new models for organizational structures could be relevant. As a part of the local government institutions could students provide the a resource for The Youth School so development and overall improvement could be maintained even during financial cut-backs?

The board decides to budget a further investigation for a period of 3 years, mapping out the potentials of the vision. As a part of this investigation several pilot projects are initiated as the foundation for further analysis and evaluation as well as a continuous development of new projects based on the increasing amount of knowledge and experience from previous and current projects.

Methodical approach - my role as an action scientist. In November 2010 I get involved. At the time I had just graduated my master degree with a master thesis dealing with project communication and organizational changes. My academic profile is thus a perfect match for the new visions and objectives established in the Department of Education and Cultural Affairs in Aalborg. I am offered the job as the coordinator for the different pilot projects as well as observing the progress as a action scientist. Specifically, I become responsible for developing the concepts for the pilot projects while creating a network between The Department of Education and Cultural Affairs and the higher educational institutions in Aalborg. The process is documented via interviews, pictures, and field observations. Enrolled as a Ph.d. student at Aalborg University, I continuously balance my job developing organizational structures with systematic focus group interviews and collection of narratives from the institutions involved. By this I seek to conceptualize the key to a successful pilot project involving the students in the city. This article deals with one of the pilot projects, The College of Education Project.

Case description

Visions and objectives for The College of Education Project - collaboration and conceptualizing the good intentions. The College of Education Project was the first pilot project. It was conceived with great care and all the right intentions was present for this project to work out. Still, the launch was complicated and very challenging. In the following I will try to illustrate the course of events and substantiate the reasons why things went wrong.

The Youth Education Center (YEC) in Aalborg (UngAalborg Uddannelsescenter[4]) is part of the Youth School which offers educational programs for young people between 14 - 25 years of age. The education centre is focused on training that encourage theoretically learning via practical work. Thus the pupils are exposed to both ordinary school teaching as well as tasks carried out in a workshop-like environment.

The target audience for the YEC programs is young people that for some reason have difficulties adjusting to the ordinary way of learning in a typical school. Thus, to provide the best learning conditions possible with plenty of room for everybody, the training takes place in small teams of 10 pupils each.

Many of the pupils enrolled in a YEC program are already familiar with educational and health programs designed for young people with social or personal problems, e.g. Pedagogic Psychological Counseling programs[5]. Thus, the YEC programs are able to help young people by highly individual arranged training programs. While in the normal primary and secondary schools the pupils has to adjust themselves to a pretty rigid school system, the vision for the YEC programs is reversed in an effort to constantly adjust

the programs to meet the specific needs found within each individual pupil. Needless to say, this - of course - is a very challenging task.

YEC as an institution was a result of the process of merging two different departments found within the Youth School, each department previously containing its own staff, work culture, and internal organization. As such, the YEC was created in the year 2010 and therefore only been in operating for a couple of years before the The College for Education project was initiated.

YEC is where the idea for The College for Education pilot project originated. YEC was experiencing different problems in regards to the use of substitute teachers. Using different substitute teachers was trouble for the pupils enrolled in the YEC programs, since the pupils are in need of the same teachers not changing too much to provide a more uniform and stable learning environment. At the same time - by coincidence - head of the Youth School, OS, have just returned from the trip to New York, feeling very inspired by the way the american school system organize students to perform volunteer work. OS quickly seizes the opportunity to solve the problems at YEC based on his experience from New York. Thus the Youth School eventual enters a partnership with one the major educational institutions in Aalborg, The College of Education. The following paragraphs forms a general view for the basics of this partnership.

The pilot project. Students at the College for Education are selected for entering the pilot project. The project is supposed to take place within the timespan from August 2011 to July 2012. The selected students are at this point at their 3rd year of studying, thus just about to work out a final plan for their graduation profile. The pilot project is presented to them as a forced arrangement which require their obligatory participation and thus not as an open option for their graduation profile.

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4 More information can be found at www.ungauc.dk

5 A counseling program for young people with problems in regards to school subjects, social and personal behavior or mentally handicapped diagnosis.

The foundation for the pilot project is to fulfill the needs found at both YEC and the College for Education, the two parties being equal important. As mentioned earlier, YEC lacks a stable selection of substitute teachers who are willing to get involved in the YEC programs so that the pupils does not feel alienated by them. Likewise, the College of Education is interested in exposing their students to difficult real-life working conditions, hereby improving the overall qualifications obtained by the students. Through the pilot project both the students at the College of Education as well as the teachers already working at the YEC programs would be able to share their experiences and knowledge which would be beneficial for all. Specifically, some of the objectives pursued by YEC in regards to the pilot project is listed below.

Higher number of staff members that knows the pupils and programs at YEC.
Sharing of experience and knowledge.
Access to highly skilled students for easier recruitment.
Economic savings as a result of using students as substitute teachers instead of actual hired teachers.
Students as familiar faces at the YEC. Working as assistant teachers and in other similar roles.
Students as familiar faces at the YEC. Working as assistant teachers and in other similar roles.

The figure below illustrates the expectations and objectives agreed upon:

Students as familiar faces at the YEC. Working as assistant teachers and in other similar roles.

Students contribute with the latest theory and knowledge The YEC, creating basis for organizational

24 Students

UngAalborg Uddannelsescenter (YEC)

Students develop their carrier profile and prospects of getting a job in the future.

Students bring knowledge back to the classroom.

The vision is for the students to take care of training courses by themselves. At the same time the students are expected to get involved in and connected to the everyday lives of the pupils at YEC. Hopefully this could result in the students finding themselves carrying out a function as role models for the pupils - something which could form a foundation for future projects.

Both the YEC and College of Education has agreed that working at the YEC programs should not interfere with other tasks required by the students to carry out as a part of their educational training. Issues related to the partnership between the two institutions is also agreed upon to be subject to continuously evaluation as well as the state of the actual pilot project. To ensure a smooth collaboration between all people involved in the project as well as to balance different expectations before the launch, a written contract describing the various goals and agreements are discussed. Unfortunately, as it turns out, such a contract would never be worked out nor signed by any parties.

Involvement and solidarity. Based on the experience from America it is the vision that terms like solidarity and shared contributions should play an important role in the pilot project. Having a sense of being a team should provide the students the proper motivation for working at the YEC programs. Building on top of the vision for creating a sense of team spirit, the students is supposed to receive a sort of figurative payment for their effort at YEC in the form of improvements in their educational training, e.g. guest lectures, innovative workshops, educational trips, conferences - educational improvements that can be shared between all the students.

Organizing the project. The overall plan for the students involved in the project is stated below.

First of all the students should attend a course of introduction, familiarizing themselves with the YEC programs, teachers, pupils, and the practicalities in the way tasks are carried out.
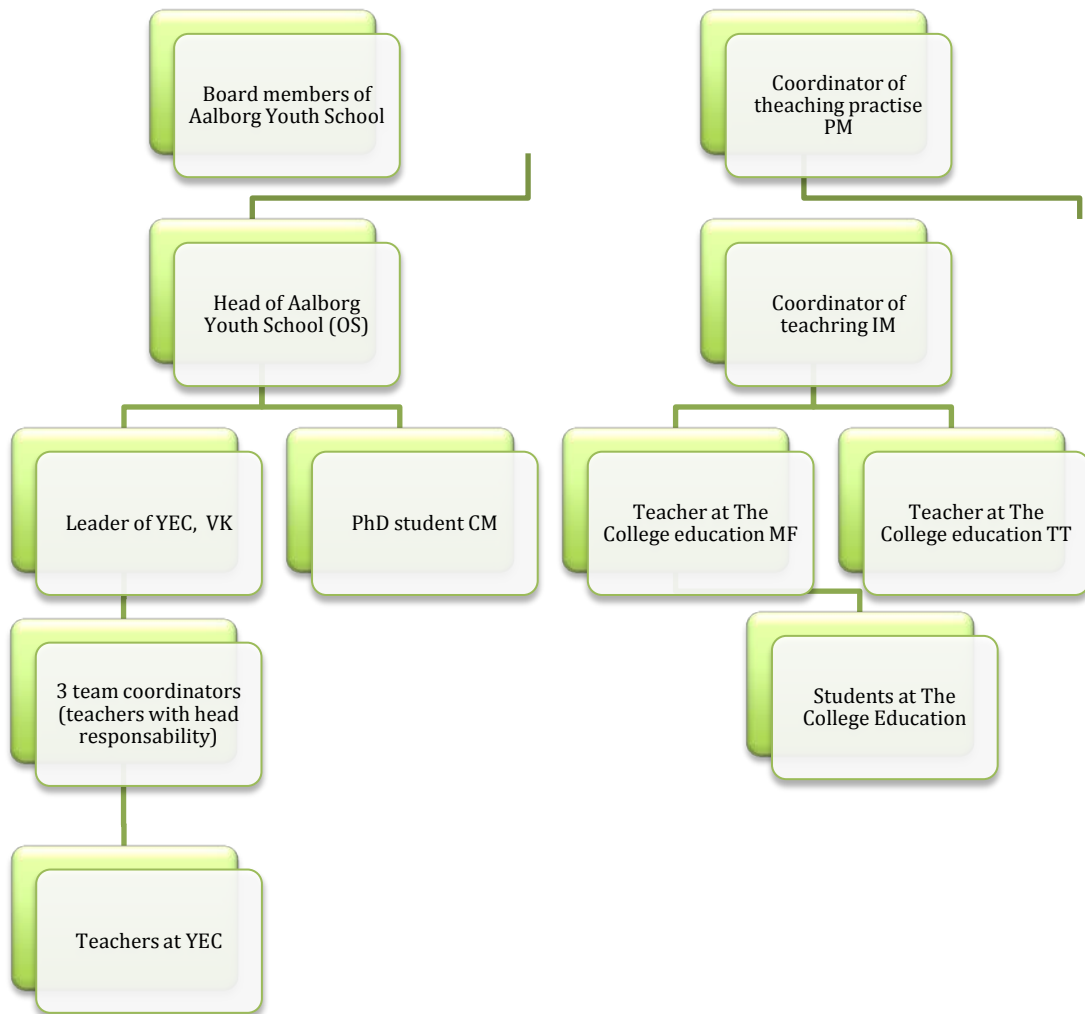
Secondly, actual teaching sessions where the students performs instructional tasks. This is where the students can try out their specific competences.

Thirdly, the setup of a duty roster. This is to ensure that there will always be one or more students present at the YEC programs at all times. As mentioned earlier, this should be coordinated with the lectures given at the College of Education as well.

Current state of the project. Since January 2011 I have been involved in the pilot project as an observer and interviewing examiner as well as a member of the project's administration group. At the time of writing, the project has 3 month to go and a lot of things has turned out quite differently than original intended. In particular, the very idealistic and innovative vision shared between the Youth School board member and the management team seem very distanced to the reality of what is going on. Especially the issue regarding lack of proper communication between the parties involved seems to a common problem.

Even though imbued with all the right intentions, the planning process of the pilot project was characterized by not including inputs and opinions from the teachers and students as the actual participants in the project. Important decisions in regards to direction and planning has thus been made by the management team only. As a consequence of this, a common sense of dedication and ownership for the project has never been established throughout the organization.

To illustrate how the communication of the vision took place, I have setup a chart as seen below. The chart is a representation of the way in which "the good story" containing the vision of the project finds its way throughout the hierarchy.

Board members of Aalborg Youth School

Coordinator of theaching practise PM

Head of Aalborg Youth School (OS)

Coordinator of teachring IM

Leader of YEC, VK

PhD student CM

Teacher at The College education MF

Teacher at The College education TT

3 team coordinators (teachers with head responsability)

Students at The College Education

Teachers at YEC

A brief description of course of events (and thus the communication of the good story) follows:

In January 2011 the project administration group held the first meetings discussing how to realize the vision. A few months later - in April 2011 - a first draft for the partnership between YEC and The College of Education is completed.

During May 2011 a few selected teachers at the YEC designated as Team Coordinators is somewhat included in the planning process as well as the people responsible for coordinating lectures the The College for Education. At a meeting where planning the outline for the coming year of education, the rest of the teachers at YEC is informed about the project. Being one of the most important meetings during the whole year, at this point all the teachers are very focused about ensuring themselves a solid timetable. As mentioned above, the YEC as an institution was a result of merging two different departments just a few years earlier. In effect, this means that the organization is still in it infancy and thus no teachers by default are assigned to the timetable. Therefore, the announcement of the pilot project suffers from teachers at YEC being preoccupied with other concerns.

During late August 2011, the information about the project is given to the 24 students from the College of Education selected as participants. As mentioned earlier, the students do not have the option of turning down the project even though the extend of involvement can be negotiated.

In September 2011, the project is supposed to start but apparently for some reason the things seems to get stuck. As a consequence only a few students actually find themselves at the YEC programs.

The vision for the pilot assumes that all the students from the College of Education (the majority being in their 20s) posses a profound passion for the project as well as the skills needed to participate. The students are expected to handle the everyday life at YEC and be able to plan and execute training course by themselves or as co-teachers. What becomes evidently in the period from September 2011 until March 2012 is that this assumption in many regards is out touch with reality. Within the 24 students enrolled, only 18 share actual profound intentions of participating in the project and only 10 students start at YEC. In March 2012, only 8 students are still finding themselves involved in the project.

Those 8 students are very active and dedicated to the project and takes part of the project development process as well. The students seems to have established a good relationship with the teachers and the rest of the team at YEC. During visits and interviews at the College of Education, I meet a group of passionate students that meets the challenge with an open mind and the strength to handle the conditions at YEC. They are adjusting themselves to the working environment and recognize themselves as strong resources for YEC. Despite confusion about the project and challenges coordinating the work at YEC and lectures at the college, the students have no intention of leaving the project yet. The 8 students points out that the main reason for this is due to a hearty welcome and good collaboration with the teachers.

To create a common "world" and language

The effort in construction a new development strategy the Department for Education and Cultural Affairs has coined a description for the collaboration to use

for the parties involved. The description is saturated with complex conceptions, which seems to cause trouble for both the teachers and the students to make sense in, in relation to their everyday life and background.

Project based collaboration and *volunteer work* stands out as requirements for the project to be successful, but this has always been difficult and challenging conceptions to organize when it comes to the practicalities of real-life (Fogh Jensen, 2009, Lundgaard Andersen 2009).

To the Youth School board members the inspiring story of OS' and HH's experience from New York functions as source for developing the project vision. The vision thus becomes a story, that are brought to life and makes sense for the people at high level positions within the organization. Both men are very passionate and excited about the potential for new projects and possibilities for development found in the American way to organize volunteer work. Unfortunately, this passion and excited energy are not propagated throughout the different organizational layers. In fact, more than often communication about the pilot project is just causing confusion and is subject to very individual interpretation. An example of this is found with the teachers at YEC some having expressed their concerns about the project in fear of actually losing their jobs to the students.

Mikkel (student): *"They don't know why we are supposed to work together. Some of them think, that we in the future are going to take their jobs."*

Storytelling as a term was widely used within the project's administration group during the planning process, and it seems that as a tool it had great potential and quality. On the contrary, between the management team and the people that are involved the in the everyday life of the project, the communication seem to have suffered from incoherency. As it turned out, several teachers at YEC was not even aware of the existence of the project until

the actual meeting with the students. The following is an excerpt from an interview with two students involved in the project. The interview took place the 2nd of February 2012 (my translation).

Anja (student): "The day that she entered the room she [the teacher at YEC responsible for the contact with the student] said: 'Tell me, I have to, are you interns? What exactly are you doing here?'. She hadn't been told. And then Marlene and myself tried to explain to her what this project was about - something we really didn't know much about ourselves... Especially what we're supposed to do in regards to YEC. Well in anyway ... just so she wasn't left with the feeling that I was taken over her job or anything or that I was only supposed to be observing what she was doing ... so that we could challenge the roles of each other and in that way forming the role for me that I wanted ... I think, perhaps our collaboration works because we actually got to talk about."

Christina (interviewer): "So you guys sat down and talked about it and agreed about what your was supposed to do?"

Anja: "Well, we talked about briefly on our way to the classroom. We have never sat down and talked about it or had a meeting or something like that at any time. But usually we talk in the hallway for 5 or 10 minutes after hours."

Christina: "Is it a right assumption that bad communication about the project is the overall problem?"

Anja: "Well in anyway she didn't knew what was supposed to happen. She only knew that we would be at the school."

Christina: "Does this count for all the teachers?"

Mette (student): "Well, I mean, it was pretty obvious that they didn't knew why we were there in the first place.

My contact teacher didn't know either."

The pilot project is defined by a huge amount the freedom in regards to the way that the students and teacher organize their collaboration. In addition, neither has any idea of the political agendas behind the project nor the long-term perspectives. Needles to point out, neither students nor teachers can see how this project could be of any benefit to them. As a natural consequence, the collaboration is in many cases receive very low priority from both parties. It is reasonable to assume that this serves as the main motive for ten students to leave the project during the first couple of months. The last eight remaining students call for drastic changes should the project be reestablished.

"*There is a very long way from the world of the students to the world of the teachers at YEC*" says Rune Dollerup Larsen (RDL), a team coordinator at YEC. Surely, there is even further between the world of an idealistic project administration group to the world found in the classroom at the College of Education.

The project description lacks a set of common recognized terms that can be shared by all involved parties. The world of the students is pretty much unknown to the project administration group as well as the teachers at YEC. At the same time the world of YEC as a newly founded institution seem enormous and confusing for a bunch of regular college students. A perfect example of the differentiate conception of the world is found in the way the project administration group choses to introduce the collaboration between the students and YEC (excerpt from the Project Framing Agreement, April 2011):

"It is not possible to decline participation, but there is an option for negotiating the degree of involvement."

As a basic conception, students do not answer to a superior who is able to dictate fundamental changes to their educational training - thus, overnight forcing the

students to accept a radical new element introduced to their education training manifested as volunteer work for an institution they know nothing about certainly is risky business. The students are enrolled at the college in regards to a legal curriculum and the students are very much aware of their educational rights. Due to this fact, 6 students turned down the project from the start without notice - a project, which originally was intended for the whole college class to take part of as a shared experience.

Construction of a "world"

"A world for Heidegger has 3 characteristics. It is a totality of interrelated pieces of equipment, each used to carry out a specific task such as hammering in a nail. These tasks, is undertaken as to achieve certain purposes, such as building a house. Finally, the activity enables those performing it to have identities, such as being a carpenter". (Spinosa, 1997)

In the context the pilot project, Spinosa's using the Heidegger's definition of "world" is interesting, as we are dealing with a world that fits to this definition. What we are dealing with is a world as a closed space, where a group of people, are looking into development, designing and establishing. According to Spinosa, to understand which elements that are needs to be present to form a world, we can make use of Heidigger's three conceptualizations of equipment, purpose and identities. In short, it is the action that defines the identity, not the other way around. Analogically, a carpenter is using the hammer and nail to build a house and by performing this very activity defined as a carpenter.

The College of Education project is complicated by the fact that identities such as "teacher" and "student" must be redefined in order to make the project successful. The purpose of the project is clear and evidently in the description of the project itself - a vision for developing and improving the quality of the service provided by YEC. This is to be obtained by involving students from the College of Education. The equipment is defined as the platform for collaboration established by the project. Thus, the thing left is it the identities which are the real challenge for the project. As a college student, how do you define yourself when getting involved in the project? As an intern? Substitute teacher? A potential threat to the regular teachers at YEC, e.g. being able to perform work exceeding the boundaries set by a union? Likewise, how do you define yourself as a teacher when a forced responsibility for a college student is laid upon your shoulders, having the student present in the classroom every other day for a whole year? Do you define yourself as a internship mentor? As a sparring partner? As a employee put on a sidetrack, eventually loose your job?

Conclusion

My father was a fantastic storyteller. The same thing can be said about OS and HH. Unfortunately, the good story and passionate dedication found within those two never got the chance to reach all people involved in the project. Creation of meaning was lost, the framework for the project seemed blurred, undefined or at least untold, and no very many had a sense of ownership for the project.

In an effort to solve some of the problems discovered in the project, the composition of the project's administration team has now been changed so that all involved parties' holds representation. By doing this, the hope is to shorten the distance between Youth School board members, teachers and students. Now, a place for sharing the experiences from the project between dedicated people is established. Hopefully, this change provides the foundation for creating a much-needed common understanding for the project, which then is subject propagation throughout the organization. Narratives and the good story is powerful tools when used properly in organizational

changing times and as such should not be reserved for management use only.

Closing remarks

The project dealt with in this article were in need of a common understand which could be the foundation for establishing a new shared "world" in which both teachers and students find familiar. Proposed by one the Team Coordinators, a solution to this is to designate the students as interns - an identity common to all involved in the project. Furthermore, a development of the curriculum at the college it is suggested, so

that a course of proper internship can be implemented. As a formal part the educational training, the College of Education and YEC would undertake a much stronger and synchronized collaboration, removing a lot the mistrust and misunderstandings that the pilot project had experienced. In addition, an idea of hiring so-called college project-ambassadors with responsibility of proper introduction of the project to new students as well as mentoring the students during the first couple of month of involvement is discussed.

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Economic Crises as a Grand Narrative

By Esa Mangeloja, Teppo Sintonen & Tommi Auvinen
Jyväskylä University School of Business and Economics (JSBE)
Finland

Keywords: Narrative, economics, story, grand narrative, economic crisis.

INTRODUCTION

In our previous SCMOI 2011-paper (Auvinen, Mangeloja & Sintonen 2011) we presented some examples of how narrative paradigm is sneaking into economics. In this paper we continue the process by focusing on another grand narrative: economic crisis in European economy. Particularly European Monetary Union (EMU) is facing serious economic troubles.

European news agencies treat the economic crisis and its components such as capitalism, market forces and stock markets, in terms of drama. There exist actors which remind human characters. In fact, there appear human beings, representatives of national economies and politics, but the individual citizens are kept in the shadow. Furthermore, the news give an impression, that the politicians have the will and the means to solve problems when united and gaining support from citizens. Thus, the grand narrative which is promoted in media by the politicians and economic forces, contain the idea that European Union (EU) will solve the crisis by increasing integration and economic unification.

According to Aristotle, tragedy is a genre of poetry (and story), in which good protagonist encounters miserable incidents without one's own fault/blame. In this case, the protagonist is a non-human actor, namely EU, which was originally intended to serve the good of the people and nations. The foundation of EMU was part of this grand narrative. Now the crisis has showed that certain nations are bad, villains in the narrative. European economy is in unstable condition and seriously ill, and the cause for the disease, i.e. economic crisis, is those excessively indebted national governments.

In media the major question behind the drama is how can the protagonist be healed? One way to seek for answers is to look at also multiple smaller stories behind the grand narrative. It seems to us that he grand narrative is in conflict with other, fragmented, conflicting and ambiguous stories. They can be considered as ante-narratives, which may give us hints about becoming events. Thus, stories may open way for prospective sense making.

In this paper we sketch European economics and its crisis as grand narrative. Our purpose is to continue developing narrative approach, which combines the methods in economics and in human studies. We aspire to contribute on prevailing discussion on economic crisis with multi-disciplinary approach, combining inquiry in economics, organization studies and human studies in general.

In this current European crisis, there are all the basic narrative elements of a good story present. Greek is the villain, ECB is the hero. Economists and especially politicians act as a secular priesthood, delivering saving messages to the common people. We take a recent article from the "Economist" magazine (2011, Nov16) as our primary source material and analyse its content from the narrative point of view. We look the article close-up to to distinguish the

actors in the crisis and to analyze their agency in the incident.

THEORETICAL AND CONCEPTUAL FRAMEWORK

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 marginalise 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 emryos 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

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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 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.

RESEARCH TASK AND METHODOLOGY

Our research task is to reveal the actors in the current European financial crisis by dissecting the economical discourse with narrative framework. We do not consider the financial crisis downright as a grand narrative, but as a network of narratives and stories appearing in very general level. In this paper we focus on the stories related and intertwined to that network (see Boje 2001). It is not, however, a matter of microstoria (Boje 2001), because it consists of small stories of everyday life and small groups, and our example text does not originate from ordinary life. Nevertheless, our example represents some kind of middle ground between grand narratives and microstoria.

We have selected as our primary text one representative economic article from authoritative economic magazine, "Economist". The text was selected using purposeful sampling (Coyne, 1997; Flick 2007) with the intention of selecting information-rich case from which to learn about issues central to the purpose of the study. In this study our interest revolved over European financial crisis and European Union markets and politics. We chose the following article as our primary source on the analysis: Carr, Edward (2011). How to run the euro? The World in 2012. Economist, Nov 16, vol. 401, no. 8759, 2011. (Internet: www.economist.com/node/21537914)

We have analyzed the article applying Greimas' (1979) actant analysis. The model focuses on the agency and relations between the actors appearing in the stories – or the particular sequence - with the aim of trying

to make visible the normative and ethical elements which could motivate these actors. It identifies six actants which function in the stories is to initiate and further the action. Although the actant model originally belonged to structuralist tradition, we use it somewhat different manner. Our premise and purpose is not to show that all stories have universal structure of actants, but use the model as heuristic means to interpret the data. It is suitable for this purpose, because the economic financial crisis seems to be very multidimensional phenomena with multifaceted agents.

EMPIRICAL ANALYSIS: TWO ACTANT MODELS

The text begins with an illustration of "two tribes". These tribes struggle with each other and they are named as "politicians" and "markets". This divides the agents in the text to two main parties on which we focus in the modelling. Both politicians and markets will be positioned as a subject actant and both of them will be analyzed in separate models. The first paragraph from the text is following:

> "*Broadly speaking, two tribes have skirmished with each other during the euro crisis: the markets and the politicians. In 2012 the battle will become a lot more complicated, as the politicians splinter into factions. It sounds dangerous—and it is—but thrashing out political arguments is an*

essential part of bringing the crisis to an end."

Model 1 focuses on the political processes and politicians as the main subject of the narrative. From the point of view of the politicians, the object is the Euro-system. The stability of the Euro system must be maintained in any ways possible. The aim of the process ("receiver" in actant model) is stated in the text as "the United States of Europe". Thus, there exists a tendency to deepen the cooperation between the European states. On the other hand, this is quite quarrelsome issue in European politics, because certain circles of politicians, especially those who are advancing nationalist agenda, have came out against the European federation. But, this interpretation of receiver actant becomes evident when we look at the sender actant. It outlines the case as economic crisis, which requires integration to become solved.

Disunited politics and markets are the main villains. There exists a considerable amount of politicians to whom any kind of integration is an enemy. They are arguing that integration destroys the autonomy of a nation states, and they have gained reasonable support in their countries. Various helpers are mentioned in the text, e.g. Lisbon Treaty, New Constitution (both created by the heroes of the story, politicians), fail-out funds and regulators. These are issues which clearly contribute to the integration process.

Sender	Object	Receiver
Economy crisis, Greece	Safeguarding common Currency: Euro	European federation

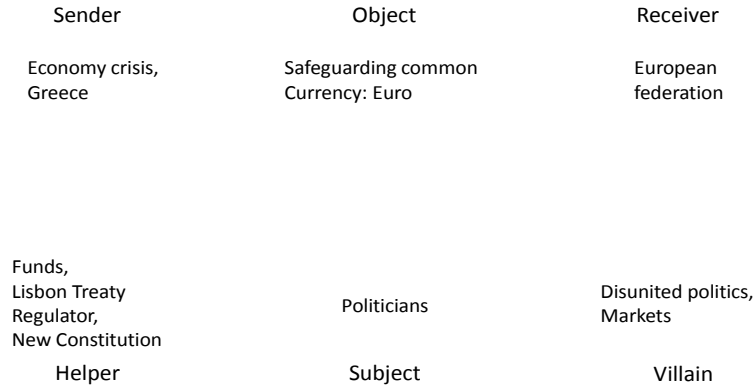| Helper	Subject	Villain
Funds, Lisbon Treaty Regulator, New Constitution	Politicians	Disunited politics, Markets

Figure 1. Actant model 1.

Model 2 focuses on the economical processes, having markets as its subject. Markets use Euro-system as a tool to gain economic well-being and stability. The main ambition is to maintain strong economic growth in Euro area. Aim of the markets is to safeguard the common currency and the smooth operation of the banking system. The sender actant is again the crisis, but in a narrower manner. The crisis matters only financial sector which is aiming at secure its operations. According to markets, this purpose would lead to continuing economic growth and material well-being which is seen as the main target of Euro-system.

From the point of view of markets, politicians, especially those nationalist ones, are villains, because they do not understand the logic of the markets and are tied to their voters. The helpers are similar than in the previous model, but they represent more market actors and their needs as politicians.
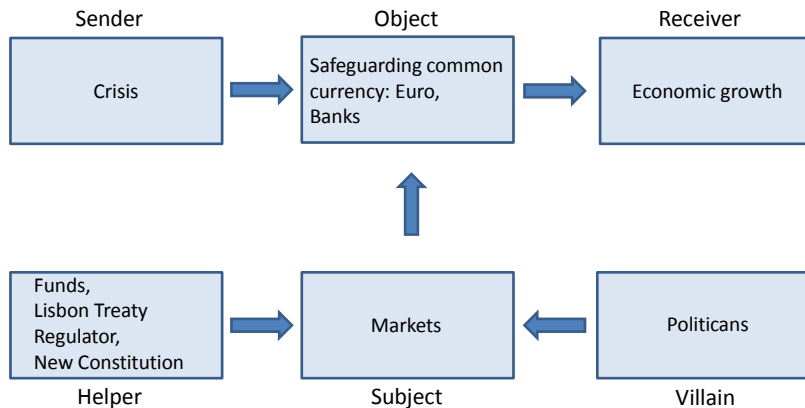

Figure 2. Actant model 2.

DISCUSSION

After these two analyzes, there emerges a third possible interpretation. In model three the case has been situated to larger grand narrative context, which illustrates it in a wider historical and philosophical perspective. In the model the European ideology itself attains the main focus as of the narrative. The crisis, as a sender actant, represents a risk factor which may ruin the Pan European ideology. Furthermore, because markets will advance of unitary Europe, the latter has positioned as receiver actant. In the primary text, there is an important paragraph:

> "*A pan-European banking regulator and a bail-out fund could ensure that large European banks were not at the mercy of their vulnerable sovereign borrowers. To stop the markets from picking off weaklings, you might organise centralised borrowing*"

In this paragraph, the European banks are seen as "weaklings", which is an efficient textual illustration. Weaklings are vulnerable and weak objects which should be protected by all means. Markets are seen

as subject who is "picking" and bullying innocent European banks. The aim behind the whole narrative is an European Utopia, pan-European geographical area of nations living in peace and harmony. After two terrible European catastrophes, namely two World Wars in European soil, politicians, like Jean Monnet (1888-1979), have been constructing a new kind of Europe, United States of the Europe. This pan-European utopia has political stability and peace as its main ambition. This utopia is made possible by applying Keynesian economics and human diplomacy inside the Europe. Keynesian economics may have failed inside the small national economies, but maybe it will work in the wider context, inside a wide common trade area.

So the national states and small national economies are villains to be removed. Euro area markets is the subject of the narrative, using European banks as object. Banks are very useful in executing the pan-European peace plan, but they are also vulnerable and biased. Therefore, banks must be put under the strict control of the elite of financial sector. Keynesian economics offer the tools needed for that project.
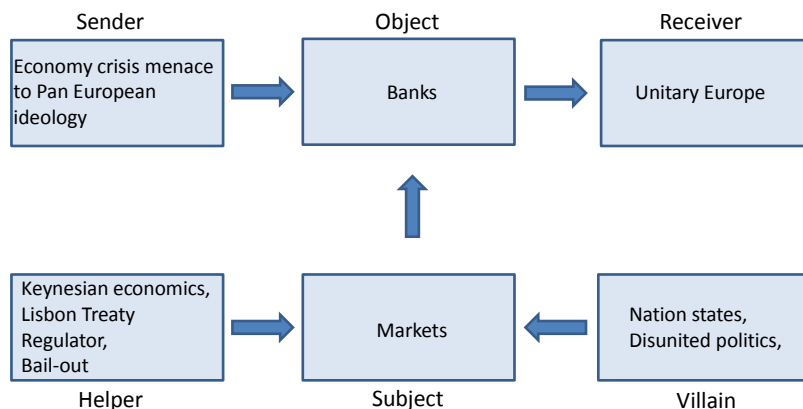
Figure 3. Actant model 3.

Therefore, we have demonstrated that even a short magazine article and economic text can contain various narrative elements. Applying actant analysis, several alternative models can be constructed, expanding our knowledge of the narrative processes of themes connected to economics and also other social sciences. This kind of analysis is well justified also in the future scientific scrutiny.

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The Eurozone as a Koan: The Impossibility of Sensemaking
DRAFT

By Robin Matthews
Kingston University Business School, London
Academy of National Economy and Administration, Moscow
robindcmatthews@gmail.com
robindcmatthews.com

ABSTRACT

Koans arise from interdependence. The entire world is a koan. Koans are paradoxes. The current state of the Eurozone is full of paradoxes. At one level, Koans can only be resolved by seeing them from the perspective of an alternative orgrammar that recognizes interdependence. This is true of current EZ issues. Currently the state of the EZ is viewed conventionally as a set of independent issues, applying to each country separately. Making sense of koans or of the current EZ implies finding a new orgrammar. One intention of koans is to encourage creative imagination. Ultimately koans point to such high degrees of interdependence that only unity exists. Sense making is impossible: observations that are also koans.

INTRODUCTION

How do we make sense of the Eurozone [EZ] problem? Within the current structure of the EZ, schemes for making sense of it and policy design, that is within the current orgrammar, we cannot. The EZ is full of contradiction and paradox arising from the conventional orgrammar and the failure of the current business model. Conventional orgrammar[1] treats each country's problems in the EZ as separate, due to their individual mismanagement, when, on the contrary, the EZ is a connected system and the current problem was inherent in its original setup. The business model that has been dominant globally for 30 years and more, has failed. The EZ problem is part of this general failure.

This introduction relates basic themes in the paper; the EZ, a practical issue, with the koan, a mystical issue, that are both rooted in interdependence. Paradox and contradiction are the essence of a koan and characteristics of the process of sense making. Koans occur in many traditions and in literature and the arts. Koans are present in many traditions. Three quite well known koans in the Zen tradition are: (a) *What was your original face, before your parents gave birth to you? (b) What does one hand clapping sound like? (c) What is the ultimate truth? The Cyprus tree is in the courtyard.*

When contradiction and paradox arise within one orgrammar, we should look for an alternative orgrammar. Sooner or later, contradiction and paradox will emerge in the alternative. Inevitably they emerged in the business model that had produced unimaginable increases in wealth and income globally, over the last 30 years. As part of the process, the world became much more interdependent. Growth was founded on nations and firms seeking individual competitive advantage. The EZ and the single currency were intended to provide a framework for seeking national

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[1] Organizational grammar, or orgrammar includes, conventional rules, ways of thinking, and making sense of things and has formal/informal, conscious/unconscious, internal/external, personal/social, tacit/explicit dimensions. See Matthews, (2012)

competitive advantage more effectively. Interdependence and the strength of interactions increased within the EZ and between the EZ and the rest of the world. Instability and a Great Recession (GR) emerged because actions, taken by nations that that benefitted them individually, damaged them collectively.

A more general theme of the paper is sense making and its relation to interdependence. As interdependence increases so contradiction and paradox emerge, thus confounding efforts to make sense of a situation. Sense making is essential: but it is always an incomplete process. In the limit, compete interdependence implies no differentiation between phenomena whatsoever and the impossibility of sense making.

The Eurozone

A feature of this era is an unprecedented degree of interdependence within and between nations and regions, and within and between phenomena, social, economic, political, ecological, demographic and so on. Conventional orgrammar treats these phenomena as independent, and each country's problems as if they were separate and isolated. Inevitably paradoxes and contradictions appear, because an orgrammar, based on the illusion that things are separate, is being mapped onto a situation in which things are connected.

Current approaches that claim to make sense of EZ issues and provide solutions do neither. The fundamental strategy is *muddling through*: providing a succession of temporary fixes, postponing breakup rather than avoiding it. Interdependence and feedback effects produce contradictions: things that bring wealth and growth also bring collapse of systems and measures to mitigate collapse heighten the likelihood of collapse.

The current strategy of the surplus countries or powerhouses of the EZ (effectively the original 6 that made up the original Common Market) is: (a) to treat a collective problem arising from interdependence, as a series of separate problems, residing entirely in weaker economies with high current account deficits and government debt; (b) to place the onus of readjustment, by imposing wage cuts, tax increases, spending reductions, unemployment and restructuring, on weaker economies. Meanwhile, the powerhouses whose surpluses are due to the deficits of the debtor nations, provide inadequate funds to bail them out.

Growth in the EZ and elsewhere, in the years up to 2007, was made possible by debt and current account deficit within the EZ and particularly, in the USA. Collapse of debt markets led to a worldwide crisis in the banking sector. Subsequent bailouts followed by *front loaded* measures to reduce debt spread contagion to financial sectors throughout the world, then to household, corporate and eventually to government sectors.

Interdependence suggests that *one thing leads to another.* Strong prospects are that Greece will quit the EZ, probably followed by Spain and possibly Italy. Countries on the periphery of the EZ are mostly ignored since they account for a small proportion of the gross national product [GNP] of the EZ: but problems there are dire.

The EZ problem must be seen in the context of the current Great Recession [GR] that began in 2007 and looks likely to persist until 2017/2018. Problems are worldwide. Emerging markets (EM's) too are involved. USA can no longer act as world consumer of last resort, upon which spectacular Chinese and other EM growth over the last 25 years has depended. *Dirty floats,* especially an undervalued reminbi against the dollar, achieved by the purchase of USA debt by Chinese and other EM's sovereign wealth funds [SWF's], facilitated export led growth.

The GR originated in the banking sectors of the USA and UK and spread to bank

and non bank sectors worldwide. In the preceding years, inequality of income and wealth increased, both within (most) nations and between them. No doubt social and political problems are connected to economic and business ones; the Arab Spring, riots in Chile, the UK and China; middle class unrest in the west.

Koans[2] and interdependence

Koans are associated with spiritual disciplines, especially with Zen Buddhism, but we also find koan type statements in Sufism, in literature, in science, philosophy, logic mathematics, and in art, for example, the Dadaists and Surrealists. We also find koan type statements and stories in myths, fairly tales, and dreams. Koan type statements have a similar purpose and origin. Their purpose to encourage people to adopt a different orgrammar; not only different way of making sense of things but a different strategy for dealing with them.

Some propositions

The relation between current EZ issues and koans hinges on: (a) their similarity, in that both reflect contradictions; (b) their origin in interdependence between phenomena previously thought to be separate. Resolution depends on seeing things through a different orgrammar. Perceiving phenomena such as the EZ as koans and maintaining their paradoxical, contradictory and koan structure makes what is a difficult shift, from one orgrammar to another possible. Thus koans can be a route to creative imagination.

The propositions above focus on a cognitive aspect of koans and their relation to orgrammars. Koan type statements and mysticism generally are intended to close off habitual thought patterns. They point to undifferentiated unity: the *real* reality, within which there are no distinctions. They are rooted in the complete interdependence of all things, events and

realities and ultimately the absence of any orgrammar whatsoever. Since orgrammars are ways of sense making, koans ultimately indicate the impossibility of sense making.

Russell's propositions[3]

Mysticism and imagination are often associated with superstition and fantasy. The attitude is ingrained in the conventional orgrammar, even of academics who are critical of many aspects of the methodology of social sciences. So it is fitting to present the views of Bertrand Russell, a philosopher whose attitude to mysticism was sympathetic but sceptical.

Bertrand Russell in 1913, although disagreeing, suggested distinguishing features of mysticism. Since they relate to mysticism, Russell's observations apply to koans too. They are that: (i) mysticism represents belief in insight rather than discursive analytic thought; (ii) mysticism holds that phenomena are unified not separate; (iii) mysticism denies the reality of time. My propositions about koans are stronger than Russell's about mysticism. But he was respectful of mysticism and his commendation of it as an attitude to life and his proposition that science may be fostered by a mystical approach is in sympathy with my stronger propositions.

Plan of the paper

Section 2 discusses the nature of koans. Section 3 reviews the current situation of the EZ in the context of a koan. The final section returns to the general issue of sense making.

COMMENTARY ON KOANS

A koan originally, in the T'ang dynasty (619 to 907), described a legal case example that could be used as a precedent in deciding upon subsequent cases. Later, in the Sung dynasty (969 to 1126), it came to describe a form of meditation designed to break down habits of sense making by presenting contradictions that could only

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[2] See Izutsu, (1982, 1983), Suzuki (1985, 1957) for discussion of koans.

[3] See Russell (1913).

be resolved by stepping out of conventional and habitual thought patterns and entering an alternative orgrammar. Accepting that contradiction and paradox is an essential part of any one orgrammar, provides a methodology for conceiving of an alternative orgrammar. This is an intellectual interpretation of koans.

In another sense koans were not designed to be meaningful intellectually. They deny the possibility of sense making. Sense making involves discovering patterns and regularities in phenomena; differentiating one thing from another by saying, for example, '*this is so*' and '*that is not so*' or '*this is the pattern*' and '*that is not*'. Koans are intended to point to the unity of all phenomena: and one way of viewing unity of all phenomena is to say that interdependence is so complete that all distinctions disappear.

Koans and koan type statements are found in many places as indicated below and they have the following things in common:

1.1 At the first level, a koan consists of paradoxical and contradictory statements that become meaningful if we are prepared to abandon habitual thought patterns.

1.2 Also first level koans are intended to provide a methodology for creative thinking, by forcing a person to hold seemingly contradictory or paradoxical ideas in his or her mind simultaneously.

2. At a second level, koans are not meaningful cognitively, nor are they intended to be. The intention is exactly the opposite. They are meant to be a complete break with thought.

Necessarily everything that can be said about koans is limited to the first level.

Figure 1 illustrates the creativity aspect of 1.2 above One source of creativity is the ability to hold paradoxical entities in the mind simultaneously. In figure 1, see a and d and a* and d* are distinct components of the koans cited above.
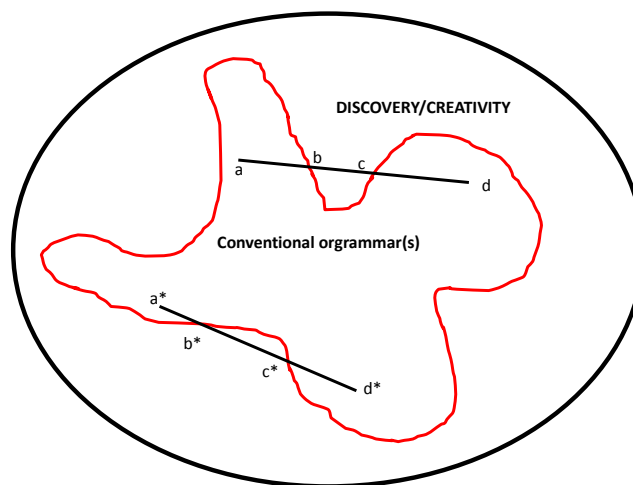

Figure 1

Some examples of koans

The best way of explaining koans is to provide examples. A few well known koans are as follows[4].

- What was your original face, before your parents gave birth to you? (Buddhist traditional)
- What does one hand clapping sound like? (Buddhist traditional)
- What is the ultimate truth? The Cyprus tree is in the courtyard. (Buddhist traditional)
- Truth is indivisible, hence it cannot recognize itself; anyone who wants to recognize it has to be a lie. (Kafka)
- People are asleep: they wake up only when they die. (Islamic traditional)
- The world is a dream within a dream within a dream.(Sufi traditional)
- No man is so secure that he does not dare to climb. (William Empson)
- If the barber only shaves people who do not shave themselves, who shaves the barber? (Barber paradox)
- This statement is false. (Liar paradox)
- Does the set of all sets that do not contain themselves include itself? (Russell's paradox)
- [T]he separation between past present and future is an illusion, but a convincing one.(Einstein)
- To think of the EZ problem as a koan is itself a koan.

Type 1 koans have a philosophical content. Type 2 koans represent complete interdependence. We can think of interdependence in space, in space and between realities. Interdependence in space implies that all things are connected. Interdependence in time implies that all events, in the past the present and the future are connected. Interdependence

between *realities* or spheres of Being implies that that are all interconnected[5].

Interdependence in the limit that is interdependence of the highest degree, leads to a situation in which everything is indistinguishable. There are no distinctions in space, between things, nor in time, between events past present and future, nor are there distinctions between realities or planes of Being. We have unity that is impossible to comprehend, because it is natural to say that *something is something* rather than something else. But in the absence of distinction this is impossible to do.

KOANS INTERDEPENDENCE AND THE EZ

We borrow from ecology in an attempt to formalize the relation between interdependence and koans in relation to the EZ. Consider complex ecological systems. If there are N species, selected at random, in an ecosystem, the system becomes unstable as the number of species and strength of interactions between them increases[6]. Contradiction and paradox are interactions or feedback effects between entities such as statements, events, concepts, that are not resolvable within a given orgrammar. This is a form of instability, arising from interdependence that applies directly to the EZ, a complex system in which the number and size of interactions increased since it was formed.

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[4] I leave it the reader to decide whether they are first of second level koans.

[5] This may have been what Jung had in mind when he wrote of synchronicity and Swedenborg when he wrote of correspondences.

[6] If m is the (average) number of links and a the (average) strengths of the links (plus or minus) and N>>1(there are more than one species) is the number of species, a system becomes unstable once $ma^2 > 1$. See May (1974), Batiston et al.(2009) and Haldane and May (2011)

Two developments over the last 30 years have brought a new era of increasing interdependence as a result of (a) globalisation and (b) informationalism.

The current phase of globalisation currently is distinctive, because population growth and urbanisation has been exponential and worldwide and a dominant business model, capitalism has permeated almost the entire globe. Earlier versions of globalisation involved fewer people, fewer nations, older technologies and more diverse economic and social systems. From new media and technology, a new information age has emerged that is revolutionary, unpredictable and reinforces interdependence.

Many aspects of interdependence have surprising effects. Interdependence in space means that a system as a whole is qualitatively and quantitatively different from its components individually. Interdependence in time gives rise to feedback effects (diffusion, contagion, percolation or domino effects). An ultimate aspect of interdependence is that things can become so interdependent that they become undifferentiated: everything is unified; there is no other.

On the way to completeness and non differentiability, interdependence reaches a critical degree and instability arises. For example, as the number of species and the strength of interactions and interdependence (plus or minus) in an ecosystem increases, a critical point is reached and the system becomes unstable. Similarly as banks become increasingly interdependent (through mergers or interbank lending), systemic risk, that is risk of the entire system collapsing increases.

The GR began 2007 in the financial sectors of the USA and the UK spread to financial sectors everywhere, because of the interdependence between banks and the too big to fail (TBTF) problem. It also spread to the non financial sectors of the world. Then around 2009/10, the private sector crisis, spread to government sectors in the Eurozone. The first to feel this were the PIIGS economies (Portugal, Ireland, Iceland, Greece and Spain). It also spread to the peripheral economies of the Eurozone, the Baltic States and other states of the former USSR. Smaller states and PIIGS states (with the exception of Spain) make up too small a proportion of the Eurozone to present a threat, but Spain's share of Eurozone GDP of around 12% and Italy's share of around 20% is so large that their default would threaten the entire European project.

Much work has been done on diffusion within systems, but what we are concerned with in our context is diffusion, not only within systems but between them; between social economic, financial, technological, ecological systems for example. People accentuate diffusion and feedback. Social systems are active agent based systems in which people anticipate, plan and react. Hence they are even more difficult to control than systems in which agents are passive.

Since the natural state of an interdependent system is flux, but they operate according to a set of rules which attempt (a) to introduce stability and (b) to make sense of things. Rules or orgrammar works at many levels and has many (overlapping) dimensions; formal/informal, social/personal, internal/external to the organization concerned, conscious/unconscious tacit/explicit.

There are many alternative orgrammars. Every system or subsystem has an orgrammar or set of orgrammars. Resolution of a koan depends on adopting an alternative orgrammar to the conventional or commonly accepted one. Issues that appear to be contradictory are only contradictory within a particular orgrammar. Such is the situation facing businesses and governments today. The business models that are representations of the current orgrammar and appeared to work in the 20 or 30 years up to the GR eventually failed largely because they

became out of tune with growing interdependence.

Problems of the EZ are a subset of the more general GR problem.Attemps to to explain the GR reflect the nature of the conventional orgrammar, to map an independent interpretation on an interdependent reality. As summarized in figure zz, four competing interpretations are offered; (i) the low interest rate policy of the USA Federal Reserve; (ii) a global savings glut; (iii) financial innovation; (iv) moral hazard.
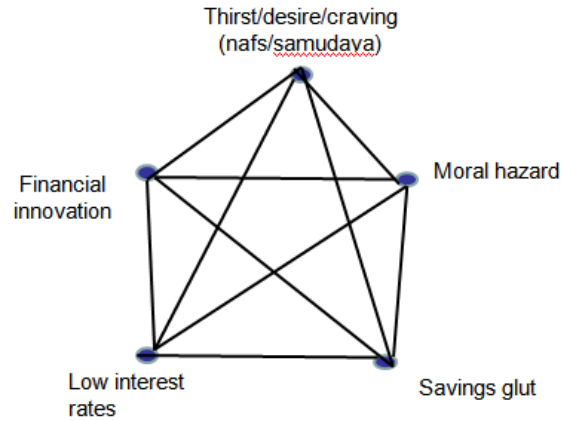

Figure 2

When the *high tech bubble* burst in the late 1990's base rates feel from over 6% in 2000 to 1% in 2003. This it is argued set the stage for the housing bubble and culminated in the collapse of Bear Stearns in 2008 and the onset of the GR. The global savings glut is said to have originated in the EM's especially China, who originally ran current account surpluses as insurance against the kind of financial crisis in Asia in 1997/8, but transmuted into the export of SWF's to depress the reminbi. Another suggested culprit is the *originate and distribute* model of bank rewards that increased the systemic risk of the entire global financial system. This last suggested contributor was reinforced by moral hazard; that is the widespread knowledge that governments would bail out distressed companies rather than allow individual bank failures infecting the entire global financial system.

Rather than being alternative causes of the GR these are interdependent causes.

THE STATE OF THE EZ

It is useful to summarize aspects of the discussion so far. Koans are partly made from contradiction and paradox that arise within a particular orgrammar, that is, conventional rules, ways of thinking, and making sense of things. In so far as they have intellectual content, they are resolved by adopting a new orgrammar. Eventually new contradictions and paradoxes will appear within the new orgrammar. The shift from one orgrammar to another is difficult. The technique of koans is deliberately to hold contradictory ideas at the same time as a way of achieving the shift.

Koans arise from interdependence. If systems contain only entities that are quite separate, and don't interact, there can be no contradiction, or paradox. The paradoxical and contradictory aspect of koans creates instability, at a critical point as the degree of interdependence increases. The koan in the EZ problem arises because conventional sense making and policy design is that it maps an orgrammar based on independence, onto an interdependent

reality; for example, the conventional business model founded on individual competitive advantage.

Contradictions within the EZ

Inherent contradictions exist between a common exchange rate and

 i. unequal competitiveness and

 ii. decentralised economic policies:

First, economies in the Eurozone have different competitiveness, but in single currency they cannot use exchange rate flexibility or devaluation to correct it. German productivity and competitiveness is much higher than elsewhere. Thus Germany has a current account surplus only because relatively uncompetitive nations in the EZ (and elsewhere) have current account deficits. Since national balance sheets balance, a current account deficit is matched by an inflow of capital, which partly explains the extent of government and private debts in the weaker economies. Attention has been focused on Greek non competitiveness, but there are bigger problems on the horizon; Italy and Spain, for example, are big economies that account for 20% and 12% respectively of the Eurozone GDP.

 Second, the Eurozone was set up without an overall fiscal or monetary authority, to control the government finances of member states (government expenditure, taxation and borrowing). The European Central Bank (the ECB) did not carry out the normal functions of a Central Bank (a) to act as a lender of last resort to member banks or (b) to issue Eurobonds on behalf of the Eurozone. The lack of Eurobonds means that when individual governments need to raise funds, they must do so, on the reputation of their own country, its competitiveness and its likelihood of default. Hence borrowing costs diverge wildly within the Eurozone (yield spreads). So the costs of refinancing debt are high.

Under the conventional orgrammar, such contradictions would be resolved. A single exchange rate would impose increased competitiveness on uncompetitive nations, because to compete, they would have to restructure and increase their competitiveness. Instead of capital inflows (SWF's) providing funds to finance restructuring projects, they were used for demand creation, via public sector jobs and wage increases. The task of matching German competitiveness was so impossible, within a sensible time frame given the political constraints and unemployment risks. Also funds were borrowed by the weaker economies at rates that were attractive borrowed at rates high enough to attract lenders willingly from the strong economies. Thus underlying the highly interdependent and reciprocal nature of the EZ problem and worsening disparities in competitiveness. Deficits and debt in the uncompetitive nations was simply the reflection of current account surpluses and outflows of capital from nations in the EZ whose higher competitiveness could only sustained because their surpluses and outflows created the effective demand that made their higher competitiveness possible in the first place.

 Solutions are currently being sought within the conventional orgrammar and business model that has failed. Solutions take two forms;

 a. The onus of adjustment has been placed on the debtor nations within the EZ, although their problem is simply the image of the problem of the creditor nations.

 b. The European Central Bank (ECB) and other financial initiatives, the European Financial Stability Fund (EFSF) and the European Stability Fund (ESF) and the International Monetary Fund (IMF) provide insufficient funds to cover the net present value of Eurozone debt.

These contradictions that stem from imposing an orgrammar based on independence upon a reality that is interdependent. They will result in default in one form or other, the most probable being Greek withdrawal from the EZ, perhaps, followed by other nations in the EZ since the EZ is an active agent based system.

Front loaded measures that give priority to deficit reduction rather than creation of demand, worsen the EZ problem; an observation that leads to consideration of broader interdependence, between the EZ and the rest of the world.

Global interdependence

Until 2007 the USA was not only the worlds' biggest economy but the world's biggest consumer. The situation of Germany in the EZ is mirrored by the relation of China to the USA. Recent high growth rates in China and other Emerging markets (EM's) were made possible by USA deficits, covered by inflows of SWF's, especially from China. These SWF's, (as *dirty floats*) kept the dollar high relative to the reminbi, making goods cheap and making export led growth possible for China and other Emerging Nations (EM's).

Decline of the USA as the world's consumer of the last resort brings further contradictions. If the USA imports less, where will world demand come from? The savings ratio in China is approximately 60%. The one child family policy plus the lack of a welfare state in China means that this is unlikely to change. In 2010 China devoted 50% of its GNP to investment, further increasing world potential supply at a time when there is already deficient global demand (excess supply).

Global supply outruns demand

Deficient demand is periodically endemic in capitalism, resulting in instability. Conventional economic thinking since the 1970's has focused mainly on supply, forgetting that supply and effective demand are interdependent, (not in the sense of Say's law, that *supply creates its own demand* but) in that growth of output (supply) is only sustainable if effective demand grows accordingly.

Spectacular global growth in this era has come from (a) technical change and (b) increases in world population and urbanization. According to the conventional orgrammar, both should initiate self correcting mechanisms with respect to demand and employment.

The initial effect of technological change is to create unemployment especially among the unskilled, but eventually increases in income create greater demand and more jobs. Similarly International trade between EM's which are relatively labour abundant and developed markets (DM's) capital intensive which are relatively capital intensive should close the gap between wages in the two types of economy. Wages of unskilled worker in the EM's should rise relative to wages in the DM's. But overall demand increases, and according to the conventional orgrammar, the proportion of skilled in comparison to unskilled workers in the DM's should increase.

But increases in the numbers of workers in the global labour force have been of a different order than in previous eras: increases of billions rather than millions. Also the degree of interdependence (number of linkages and the strength of linkages) between the DM's and the EM's has increased as a result of the new era of globalization and the information revolution.

Technological change has been particularly labour saving and the possibility of outsourcing has increased. Both skilled and unskilled jobs in manufacturing and services have been affected. Many jobs that were considered skilled have become unskilled as the power of computer algorithms, in offices, research, and throughout value chains and

supply chains. Services have become tradable as a result of the communications revolution. The communications revolution has also been global, extending to EM's as well as DM's. So a stimulus exists to transfer jobs to transfer jobs requiring new skills, as well as jobs rendered unskilled, away from DM's to EM's has increased.

Thus conditions bringing about economic instability have increased; larger numbers of people, products and services; more interdependence greater strength of interdependence as a result of globalization and the information revolution. In the DM's, the power of corporates has increased and that of labour unions has diminished. There are more sources of instability; unemployment, job losses and widening differentials of income and wealth. Widening differentials also have an impact on the endemic problem of capitalism; the enduring tendency for potential supply periodically to outrun demand.

One of the unexpected effects of the conventional business model has been that income inequality, as measured by Gini coefficients, has increased between nations and within them. In much of Europe, certainly the UK, in the USA, Gini coefficients have increased. The Occupy Wall Street chant *'99% goes to 1%'* is approximately correct.

A very small proportion of the population own most of the wealth and grab most of the income. This small proportion of super rich, spend hugely but, most important, they spend a smaller proportion of their income than the less rich. Hence the redistribution of income to the rich reduces consumption.

3. CONCLUDING REMARKS

This paper is part of a general scheme to reduce over specialization and to bring closer some of the artificial divisions that have arisen between theory and practice, academic and consulting work, science and the arts, mysticism and materiality. A major division arose, for good reasons, in the sixteenth century, between science and mysticism. The paper is mainly concerned with the latter relationship. As noted earlier, Bertrand Russell distinguished between science and mysticism a hundred years ago: this paper follows his characterization of mysticism.

The focus of the paper is on a particular aspect of mysticism, the koan. Koans are a technique associated with Zen Buddhism but Koan type techniques are to be found extensively as teaching methods in many schools of mysticism. Sufi stories, Nasruddin stories for example. In ways the Hadith in Islam can be considered as koans, as can the phrases that are repeated in Sufi dhikr. The Shahada of Islam, *'There is no God but God'*, might be considered as the archetypal koan. We find koan type statements in mystical sections of the scriptures of most religions and in certain types of meditation exercises.

Outside religious or mystical texts, myths and fairy tales have elements of the koan. Often fairy tales concern a riddle, or a dragon, or some problem that threatens confusion, contradiction and instability into a kingdom. The solution is found by a simpleton, an idiot, a child, a despised youngest son or an animal. The point is that the issue, whatever it is cannot be solved within the existing orgrammar. It requires a non conventional solution. Similarly many issues in management require solutions that lie outside the normal science or orgrammar of the conventional business model that has dominated thinking for more than thirty years. We have chosen the EZ problem to typify current management problems, because it typifies the need for an alternative orgrammar. As noted earlier, some of the puzzles and paradoxes that heralded advances in science, within the conventional orgrammar, had the status of koans. We might repeat the phrase that *to think of the EZ problem as a koan is itself a koan*.

We have distinguished two aspects of koans, both related to interdependence. The first type have are intellectual in that a resolution exists; but the resolution can only be grasped by adopting an alternative orgrammar. Further this aspect of koans offers a method or technique for the difficult task of shifting from one orgrammar to an alternative orgrammar. The ability to change out of the habitual orgrammar we have associated with creative thinking or creative imagination.

The last observation is relevant to the distinction that is habitually made between practice and theory. This distinction is artificial. As the last observation suggests, the reality of practical issues can only be approached through via some orgrammar or other. A further consideration is that management in general and the EZ problem in particular, requires creativity. And koans offer a route to creativity. Thus koans, and we might argue, mystical disciplines generally, offer a consulting methodology: a practical route to creative thinking in management and, as Russell suggested, a complement to the scientific approach. There are further implications too. It is suggested that a *Technological Singularity* approaches, which on one extreme interpretation, may lead *'to the end of the human era'* as the mathematician Verner Vinge puts it, because the capacity of AI may expand beyond the capacity of humans to understand it. A milder interpretation of *Technological Singularity* is to say that the capacity of computers to generate problem algorithms may expand sufficiently to cast doubt upon the conventional assumption that the consciousness of human beings is limited to intellectual functions. I don't agree, but it may be so. However we should at least raise the question about whether the assumption is too limited. What was a good reason for separating mysticism and science in the sixteenth century may no longer be so good. This brings us to the second aspect of koans.

The second aspect of koans is that they represent a break with thought altogether. We have chosen to try to approach this ineffable aspect of koans through the lens of interdependence. Interdependence has dimensions in space, time and between realities. Consider the koan, *complete interdependence*. Complete interdependence in space implies that all things are completely connected, complete interdependence in time implies that all events, past the present and future are completely connected and complete interdependence between *realities* or spheres of Being implies that they are all interconnected[7].

Interdependence in the limit or in the highest degree, leads to a situation in which everything is indistinguishable; the unity that Russell referred to as a goal of mystical practices. In this case, there are no distinctions whatsoever, in space, time, nor reality. We are trying to conceive of a unity that is impossible to comprehend, because it is natural to say that *something is something* rather than something else. But in the absence of distinction this is impossible to do.

Complete interdependence in our scheme is the absence of any organizing principle or orgrammar whatsoever. The absence of an organizing principle *means* that we must dispense with the idea of meaning or sense making all together. Distinction between possibility and impossibility disappears altogether, as does the distinction between potential and actual. Causality disappears because beginning and end, now and then past and present are one. Choice disappears altogether, since everything coexists and does not exist; no difference. Ultimately sense making is impossible. Yet there is an obligation to make sense of things.

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[7] This may have been what Jung had in mind when he wrote of synchronicity and Swedenborg when he wrote of correspondences.

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Arriving

By Zrinka Mendas[1]
Cambridge, United Kingdom
z.mendas@gmail.com

Abstract

Our sole premise is to build a better representation of Other, the excluded Beasts, silent voices from Derrida's co-habited world and Heidegger's Dasein. This paper describes the process of Arriving at a story, an antenarrative (Boje, 2001) or a foretelling (Heidegger, 1992). The study into health service strategy in the United Kingdom examines the emotional context of healthcare, such as CARE and compassion. CARE is complex; it has many dimensions that are difficult to map into a numerical system. The emphasis on targets and a top-down approach is in danger of being counterproductive; people are scared of giving weight to the kinds of emotional aspects necessary in health services. We needed to find a way of eliciting people's emotions in order to capture perceptions in the best possible way from our Other, the health care workers that actually deliver CARE. The process, Arriving, emerges as an evolutionary; it starts with the deconstruction of the Grand Narrative and then evolves into the Adapted Grand Narrative, and hence to a story. We introduce the idea of the process as an incomplete metamorphosis – that is, a qualitative transformation (Vygotsky, 1978) of the text in which new patterns emerge as a result of the change in entropy, involving a shift from the state of many possibilities of organising the text to a few, in Arriving at our story of CARE.

Introduction

This paper discusses *Arriving* as a process of organising a text into a meaningful story. The word that describes our interest comes from the Greek verb ἀφικνέομαι, which means to arrive at, to come to, to reach. An equivalent is found in the late Latin verb *arripare,* derived from *ad* (made of) plus *ripa* (shore). In German, the verb is *ankommen,* which means to come to a certain place. Each and every definition adds a richer substance to our meaning of *Arriving,* which implies not only arriving but also at the idea of the shore, our destination, our story. Our motive for using the present participle *Arriving* is twofold. First, it implies movement, and suggests a recount of possible activities or experiences. Second, it connects three states – the past, the present and the future. In the past, it represents a historical point of our departure, a Grand Narrative in Lyotard's (1979, 1984) sense. In the present, we are on the way to arriving at our story. At some point in the future we shall arrive at our destination, but right now we are not yet there. The states imply travelling, a journey through time and space, presented in Figure 1 (p.9), and follow Heidegger's (1992) foretelling; predicting or hinting at events yet to come.

The process has emerged from a study into the ambiguities and complexities of obtaining Value for Money in the National Health Service in the United Kingdom. The Value for Money approach has been one of the most significant strategies in the National Health Service over the last decade. Driven from the highest levels of government, it has been designed to address: (a) demographically driven needs for extending healthcare; (b) increasing availability of effective but expensive treatments; (c) conflicting demands for ever higher standards of CARE and yet

lower tax burdens; (d) electoral politics; (e) genuine desire for a compassionate society. When the strategy first came to the fore in the 1980s and 1990s, the main issue concerning Value for Money was that of efficiency. Later, we argue that the drive for Value for Money has also become one of effectiveness in achieving goals. In turn, the question of effectiveness becomes an issue of trying to foster a spirit of empathy and compassion, qualities so necessary to CARE. CARE has many dimensions. It is argued that important aspects of CARE can be shown by stories more effectively than they can be defined in dictionary terms. Consider the following story.

A crisis: An old woman in her late nineties was taken ill and hospitalised. She was unconscious when the rest of the family arrived. A young consultant explained that things were not clear. Drugs might be tried, or exploratory surgery. Doing nothing or using drugs or an operation to explore the condition would all be risky. He decided to operate. The participant narrates the story as follows. "When we saw my mother afterwards, we could see she was dying. She died during the night. We thought: Drugs might have worked, but drugs were risky too. No one is perfect. But exploration surgery! What did he expect to find in someone nearly one hundred years old? We needed to understand. Just talk about it." A senior consultant arrived; the family (niece, brother and herself, her niece very distressed) were ushered ("more like herded", she said) into a corner of the ward. Curtains drawn, but no real privacy. They wanted to talk it through, not complain or blame; perhaps we blamed ourselves. The consultant snaps: "Let's deal with this once and for all; I will deal with this now. What's your problem?" He went through things smartly; first this; then that; then that's all. And

off he went. "I think one of us said, 'She would have liked a letter from the Queen on her hundredth (birthday).' My grandmother said she was looking forward to it."

In the story, a need emerges from the doctor to show that he cares. CARE has an emotional content. The essence of CARE involves "feeling as if one was the other". It is difficult to capture the meaning of CARE, in the sense we are using it in the study, with a dictionary definition alone. One of the contentions of the study is that CARE can be shown, but perhaps not precisely defined, as Derrida (1983) argued. A storytelling approach is adopted to *show* aspects of Value for Money in the National Health Service (for example, compassion and CARE) that would otherwise be impossible to define.

Grand Narrative of Value for Money: Fisher's Net Present Value as an archetype of Value
To explore the idea of CARE, an approach (insert Table 1) based on the deconstruction of a Grand Narrative, in the sense used by Lyotard (1979, 1984) and Boje (2001), was adopted. We present Fisher's (1930) model of Value, the Net Present Value as an archetype (Jung, 1968; Matthews, 2002), and Grand Narrative in Lyotard's sense (1979, 1984). It has many representations, Value for Money is one of these representations, and Value for Money in the National Health Service is a more specific representation; that this paper examines. Figure 2 (insert Figure 2) provides an equation. Fisher's (1930) standard Net Present Value equation is simplistic, but nevertheless it provides us with a framework, a set of categories for our adapted Grand Narrative – *benefit*, cost, cost of capital, and risk – to examine issues surrounding Value for Money in a wide variety of circumstances, including the National Health Service. It is extensively used in the business sector and in the public sector, and is broad enough to

embrace other motivations, such as emotional and bounded rationality, variety of pay-offs reflecting stakeholder interests, trade-offs and the capital rationing situation in the National Health Service. Fisher (1930) emphasised that psychic aspects as well as monetary aspects were present in Net Present Value calculations. He did not, however, go beyond a brief general description of what these psychic benefits were. We provide a richer picture in the context of the National Health Service.

Value for Money as a Grand Narrative of Strategy

While Fisher's Net Present Value serves as an archetype, Value for Money in the National Health Service is a special representation of this archetype in health services. We make a few remarks of Value for Money as a strategic decision making process, in the sense used by Matthews (2007). The narrative goes as follows: top management decides on the best course of action, and conceives strategy accordingly. Once the strategy has been decided upon, desired actions are implemented in the form of choices by middle level management, and also by the lower level of management and staff who are responsible for the actual delivery of the strategy, interpreting, implementing, and adapting it to local circumstances. In terms of government strategy which gives a central importance to Value for Money, strategies typically (and the Net Present Value approach specifically) fails to take account of the strategic process, especially regarding implementation steps. Using the example of the National Health Service, strategy passes through a hierarchy of decision makers. At the top levels of the hierarchy, senior decision makers set out the desired outcomes, many of which are specified in very general terms and are therefore subject to a degree of ambiguity

of interpretation. The next step involves a percolation to lower levels of the hierarchy and more junior decision makers, whose individual perceptions of the desired outcomes will determine how the strategy is implemented. This study examines these issues in the sense that it puts forward the following argument. If the people who are responsible for implementing the Value for Money strategy have a different view of what constitutes Value for Money than those who design that strategy, then the expectations of the designers of the strategy will not be met. This is the special narrative of Value for Money discussed in this study. The necessary step in developing this discussion is to find out, using the categories provided by the Net Present Value model, how the people implementing the Value for Money strategy perceive these categories. Thus, to be clear, we can think of the Net Present Value approach as providing a set of archetypal equations and as a Grand Narrative of strategy, and the pursuit of Value for Money in the National Health Service is one of its representations. Once we establish the Net Present Value as the archetype and the Grand Narrative of Value for Money, the research may begin to deconstruct that Grand Narrative in order to illuminate other issues and considerations. Then the process begins to evolve.

Process

The study argues that the quest for Value for Money has crowded out CARE. CARE involves sympathy, empathy and compassion. Disparity exists between the Value for Money strategy as perceived by the strategy designers in one part of the National Health Service hierarchy (or network) and those implementing strategy in another. Somehow we must reconcile these differences. These aspects are too disparate to be captured by a top-down

strategy. CARE has so many different manifestations in practice that a) it can only be shown through narratives, and b) this requires a more decentralised bottom up approach that has been adapted by the Value for Money strategy. The paper discusses the process of *Arriving* at these findings. The process has followed an evolutionary path:

Stage I   *Deconstruction of Grand Narrative of Value for Money*
Stage II   *Multi-narrative*
Stage III   *Panel Data*
Stage IV   *Socratic Method*

We outline below some of the conceptual issues in relation to these stages.

Stage I: Deconstruction of Grand Narrative of Value for Money

The study began by examining what we might call a Grand Narrative of Value for Money in the National Health Service, and then deconstructing that Grand Narrative in order to shed light on other issues and considerations. We examined the preliminary responses of three groups within the National Health Service with regard to the Grand Narrative of Value for Money. The groups were as follows: top-level decision makers concerned generally with designing strategy; decision makers at the Strategic Health Authority level, concerned generally with funding training projects; and *face worker*s concerned generally with implementing strategy. The interviews were centred on a deconstruction of the Grand Narrative of Value for Money: first, based on a model constructed out of the literature which led the researcher to ask questions about a set of the model's categories; and second, as a result of deconstruction by the interviewees themselves. The next step was to provide some conclusions. The participants were reluctant to confirm certain observations regarding the Grand Narrative of Value for Money / Net

Present Value categories. The problem also arose as to how we should treat outlying responses that did not fit our initial hypothesis. In trying to fit responses into the mould of the Grand Narrative of Value for Money / Net Present Value, much was being lost. We decided not to treat these responses as outliers, but instead to incorporate them with an analysis of the complex issues that our initial respondents and the respondents from the first group of stakeholders were recounting, in the form of multi narratives. The question then arose as to whether these multi narratives formed a pattern that could be interpreted in such a way as to give guidance to decision makers in the National Health Service, who were trying to achieve Value for Money. Hence, the next stage –multi narratives.

Stage II: Multi narratives

The second stage ran concurrently to the first, with the same respondents. First, it became clear that although value was a concern of the interviews, it was not the only concern, or even the primary concern. And where it was a concern, it was associated with a sense of loss of excluded *Other* in the Grand Narrative of Value for Money journey. The interviewees' responses were much richer than the Grand Narrative of Value for Money allowed for. Second, or the most part the interviewees did not perceive their work in terms of categories within the Grand Narrative of Value for Money. Work in the National Health Service has and should have an emotional content concerned with empathy, compassion and so on. This emotional content can be best understood (or inferred indirectly) through personal stories. Thus, the richness was first embodied by considering multi narratives, reporting on people's narratives and letting the stories speak for themselves as far as possible. In conclusion, we discovered that not all the findings could be squeezed into the Grand Narrative of Value for Money. This prompted us to include multi

narratives; loose bits, such as interdependence issues associated with multiple projects, the presence of many stakeholders and decision makers, and the pay–offs and trade–offs involved. These are inevitable and not necessarily a bad thing. They serve as a bridge between the Grand Narrative and storytelling. One section of these multi narratives were derived from the preliminary set of interviews, while others were tackled in a further set of interviews, as part of the panel data. The multi narratives unsurprisingly demonstrated that, first, the respondents felt that views of CARE; compassion, sympathy and empathy were being crowded out by measurable tangible outcomes (i.e. targets). Second, the government approach to National Health Service management was too top-down. One of the effects of the quest for Value for Money was actually to suppress empathy. Consider the tone of our initial story: "I will deal with this now" summoned the family to the waiting area, and defensively asserted that the operation and the events leading up to it followed procedure and that no one was to blame for the patient's death (something that had never been suggested). This and other stories started to emerge, although mostly in a crude and incomplete form. We needed to analyse them further, hence the next stage – panel interviews.

Stage III: Panel Data Interviews
In this stage we examined the stories further, and developed panel data through in-depth interviews, including a carefully chosen panel of members and experts, with the interviews taking the form of a discussion. We designed two rounds of panel data interviews. In the first round of panel data interviews, the members of the panel were: a commissioner; a National Health Service Trust director, a researcher, and an academic expert. The conversations took the form of stories, but they also took the form of reflective dialogues, as much between the panel members themselves as between the panel members. The aim was to reconfirm the preliminary findings and to investigate these findings in the context of broader considerations facing a top-down approach to the Value for Money strategy. We checked the preliminary results from the Grand Narrative and multi narratives against the opinion of the experts. The fundamental problems were touched upon and identified: for example, the disconnectedness between top and *face worker* level, the measurement issues, and the difficulties of decision making in networks of relationships. The findings related to the Adapted Grand Narrative (our hypothesis) were re-confirmed. A preliminary discussion about the complexities and ambiguities of obtaining Value for Money was touched upon, and some issues started to emerge. We introduced the dimensions of CARE: empathy, compassion and sympathy, and then to link the importance of CARE to strategy – that is, balancing the hard and soft sides of the elements of the strategy. In this sense, this stage provided the basis for investigating these issues further in the second panel data interviews. We afterwards felt that this was an exploratory panel interview that needed further development. Then we introduced panel 2, again consisting of four members: a former nurse, now a management consultant; a former National Health Trust Chief Executive Officer; a researcher, and an academic expert. We extended the Adapted Grand Narrative (our hypothesis) in order to discuss the complexities and ambiguities of obtaining Value for Money and explore the critique of the current top-down target-driven approach to strategy in the National Health Service from the experts' viewpoints. The experts were encouraged not only to give their own

responses to the preliminary findings, but also to add their own perceptions and their own stories about Value for Money. The discussion was then extended to bring aboard a more complex set of problems (from the multi narratives): the complexity of obtaining Value of Money, questioning the effectiveness of a top-down approach to strategy at the point of CARE (*face workers*) and providing a set of recommendations for future improvements. Then we reached further conclusions. Panel interviews also enabled us to further develop a broader set of considerations that we could not capture during the interview preliminary stage. Moving on from the Grand Narrative of Value for Money, through multi narratives to storytelling enabled a deeper examination of broader strategic issues – the principal-agent problem in the National Health Service and the success of the current Value for Money strategy. However, even after applying a broader deconstruction framework, we felt that something was missing. A further phase of deconstruction was needed: How does there searcher fit into the group of stakeholders? What is her role? What are her perceptions? We

introduce the Socratic Method to deal with this issue.

Stage IV Socratic Method
In this fourth and final stage of reflection, two interviews took place in the form of self-reflective dialogues between the academic expert and the researcher, bearing in mind confidentiality and in the true spirit of Socratic Dialogue. The first dialogue is reported in this paper (insert Table 2), reflecting on the method used in this study. The second is reported in the study (Mendas. 2010), the researcher's story is told and reflected upon in relation to the stories, interpretations and method adopted in the study. This gives the interviewer / researcher story importance in addition to the importance of the Grand Narrative or multi narratives. In this sense, the Socratic Method completes our deconstruction process.

Discussion
The process of *Arriving*, indicated by the arrow in Figure 1, is a process of discovering the *Other* that was always present but was excluded in the earlier narratives.

Figure 1   Deconstruction process
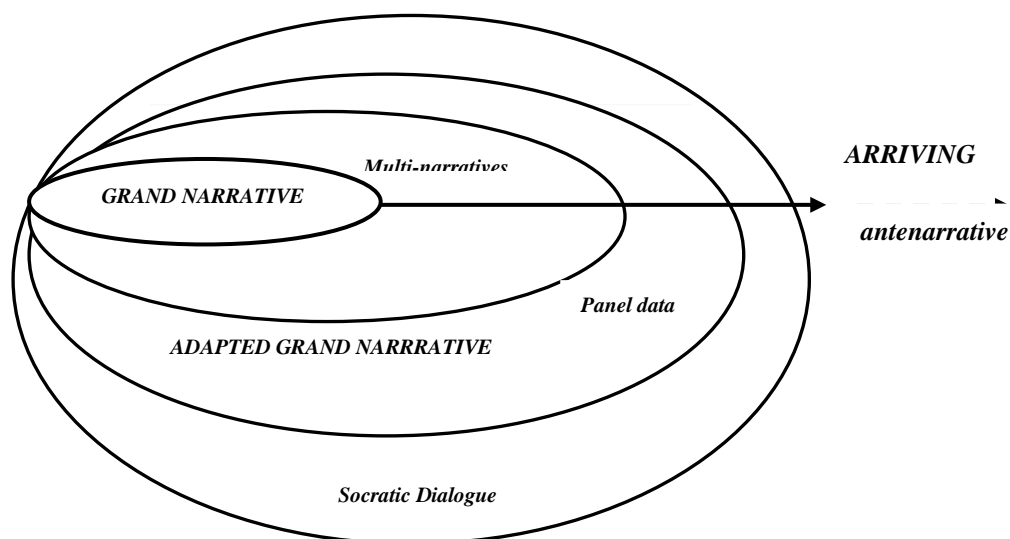
Deconstruction is a key approach in *Arriving*, and it is used in Derrida's (1983) sense, to mean translating the untranslatable – to *show* [2] , to include what was previously excluded. We could also say that the poor are unheard, or that people are deaf to ideas, things or aspects of life that they do not want to hear. Nevertheless, their voices represent the *Other;* the silent, suppressed, ignored or excluded voices of the Beasts (Derrida, 2010) who are, at the same time, outside the law but within society. Somehow we need to make their voices heard.

We apply deconstruction to storytelling in Boje's sense (2001, p.1) "to find a new perspective, one that resituates the story beyond its dualisms [3], excluded voices, or singular viewpoint". We argue that resituation offers us a choice; to include what has insofar been excluded, the voices of *Other.* Resituation happens in

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[2] The very meaning and mission of deconstruction is to show that things – texts, institutions, traditions, societies, beliefs and practices of whatever size and sorts you need – do not have definable meanings and determinable missions, that they exceed the boundaries they currently occupy (Caputo, 1997, p.31).

[3] The idea is to reauthor the story so that the hierarchy is resituated and a new balance of views is attained. Restory to remove the dualities and margins. In a resituated story there are no more centers. Restory to script new actions ... [I]f we deconstruct, without resituation then we are rightfully open to challenge by the critics of deconstruction, who say it is just destruction (tearing apart). At, the same, time I think even without resituation, it must be pointed out, that deconstruction is going on in the text, and in our lives, both text and our lives are unraveling. Deconstruction, as an analysis, traces the lines and fissures, and transformations. Still, to resituate, is to include some new line of flight, which eventually, gets deconstructed. (Boje, 2001, p.1)

our text too, as a gradual reorganization of the text; from the Grand Narrative to multi narratives to a story.Wittgenstein argued that "what can be shown cannot be said" (Wittgenstein, 1972, 4.1212), so we pursue the idea of stories that are unheard in some way but still relevant. These voices point out the flaws in society, or the flaws in government policies. In a practical sense, we try to make it possible to show CARE more effectively in Derrida's or Wittgenstein's sense. Storytelling offers a way to showing CARE in the form of an *antenarrati*ve in Boje's (2001) sense, which emerges at the end of the process in Figure 1. Pure representation and pure *antenarrative*, in Boje's sense, are both impossible, but this can be dealt with by presenting the part that can be *shown* with storytelling and the subsequent deconstruction of these stories. The *antenarrative* of CARE is too complex to be captured in purely financial terms; it involves sympathy, empathy and compassion toward patients, and it has so many different manifestations in practice that a) it can only be shown through stories, and b) this requires a more decentralised, bottom-up approach than has been adopted by the Value for Money strategy. We argue that it is precisely this *feel for the situation*, or culture of CARE, which provides a kind of balance that needs to be encouraged in the National Health Service, alongside the inevitable targets associated with Value for Money. Stories at the micro level, recounted by people caring for patients, managers of the service and carers, might be a step forward in successfully achieving such a difficult and delicate balance.

Our approach is a thorough deconstruction, but before we even used the word, how was it a deconstruction? And why did we deconstruct in the first place? First we had to reconstruct the verbal messages we were receiving, and to

make sense of them. This was not just a question of analysing the words; it involved taking a view of the interview process as a system in which the spoken word was only a part, with the rest of the system comprising body language, gesture, mood, and atmosphere. In this sense we tried to see the reality of interviewees. Consider this statement: "I go into a theatre or conference and take a silent movie of it. Then I write up the story of the silent movie. I get others to write it up. It is unspoken. It is emotional." We introduce the idea that this is how the researcher sees things, as a kind of silent, three dimensional reality, containing aspects of mood, atmosphere and emotion as well as language. We need to ask the following questions: What kind of world do we live in? What might this mean from a methodological point of view? This paper pursues these ideas. We examine an idea of CARE that has philosophical roots in phenomenology. Hegel influenced Heidegger's thinking about representation[4]. Drawing on work from Kierkegaard (1843), Heidegger (1927) introduced mortal possibilities as a part of the *temporality in Dasein*, which, according to Heidegger, means care. Care in this sense is a responsibility for one's own existence – hence the term *human Dasein* (Derrida, 2010). It could also be argued that the meaning of CARE and compassion is a part of a *human Dasein*; the point of view of common human conscience (Derrida, 2010, p.198).

In defining his own understanding of deconstruction, Derrida emphasises Heidegger's contribution that *meaning determines reference*, so deconstruction is used as *Destruktion* – as a dismantling, de-building of the philosophy, that is, a transformation of its language and meaning by re-tracing its history. Haraway (1992) asserts an alternative force in

rethinking reality as diffraction, that is, a mapping of interference, not of replication, reflection or reproduction. According to Haraway (1992), diffractions can be a positive force both literally and metaphorically, a rethinking of the very basis of the reality they are supposed to represent. Arguably, in his intention to deal with the difficulty of translating Heidegger's *Dasein*, Derrida (2010) arrives at his interpretation of the world as "our common world " (Derrida, 2010, p.267) in which people co-exist [5], carrying [6]. He speaks of our moral responsibility in creating this world, carrying the world with us (Derrida, 2010, p.268), of being on the path.[7] He refers to the complexities of living in today's world, such as wars and the relationship not only

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[4] (Vorstellung) is an idea in one's mind … an Idee is a "concept" (Begriff) together with its corresponding "reality" (Hegel, 1830, p.280).

[5] …The word "world" we were saying, that has a least as a minimal sense the designation of *that within which*, that in which the beast and the sovereign co-habit, the very thing that –transitively this time – they co-habit. *On habite dans le monde,* but as much, as we say in French, *on habite le monde*, one inhabits the world, as inhabitants. And one co-habits the world…inhabits the same world (Derrida, 2010, p.265).

[6] …what I must do, with you and carrying you, is make it that there be precisely a world, just a world, if not a just world, or to do things so as to make as if there were just a world, and to make the world come to the world to make as if- for you, to give it to you, to bear it toward you, destined for you, to address it to you …(Derrida, 2010, p.268).

[7] …"of being on the path, a path that we are ourselves, in our essential experience of what we call the world, i.e. the whole of the entire, and a path that we are ourselves from the start, for we do not discover some path one fine day, we are already the path under way (unterwegs, underway) towards and in the whole that is the world. The "*unter*" of "*unterwegs,*"that's the very thing that determines the world for us, the world as this totality in which, in the belonging to which we are already underway, on the way, sent, pushed, put into *motion,* engaged, drawn , sent on the *Bewerung of the Weg,* travelling (Derrida, 2010, p.99).

of Being with the world, but also between Beings in the world. Derrida notes that Heidegger speaks of this arrival of the Being (*von Übercommnis und Aunkuft*) as a surprising coming (Derrida, 2010, p.253). Derrida contributes to Heidegger's constructs a notion of the world as a *path.*[8] This is a definition of the world we think of when we speak of representing *Other* – excluded, silent voices, the beasts – as an alternative interpretation of Heidegger's *Dasein*. In a sense, we return to the ontological foundation of the Being. It is this kind of world, present in storytelling, that stories can show – reflections on the world as seen by *Other*. In a practical context, CARE represents a dimension of humanity in Being, our moral responsibility to be compassionate toward each other, to co-exist and to contribute to this co-existence. CARE signifies what has been so far excluded, what should have been included in the current Value for Money strategy, and what a sovereign (government) must pursue if we are to create a better world and contribute to a world forming (Derrida, 2010).

Consider again the stages in the process shown in Table 1. Each stage represents a further step into the deconstruction and a further translation of the text that represents *Other* excluded voices who want to be in our story. Participants in the study wanted us to hear their stories; they wanted us to listen to them, and this has in many ways dictated and shaped the textual flow so the responsibility for making sense out of the text was left to us. How far can we deconstruct? We must consider boundaries

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[8] Heidegger speaks of this space as an abyss (Heidegger, 1969), while Derrida uses the word Khôra and refers to Khôra as to a great abyss or void which is filled by sensible things, and points at its location, in the middle of the text (Caputo, 1997, p.84).

that are imposed on the process, in the form of the space[9] and time, which we refer to as the spatiotemporal circumstance (Ortega y Gasset, 1914); that is, to make what is "out there", the circumstance or world, do whatever we must in the view of our circumstances. It could be argued that the circumstance, in this sense, enables the evolution of the text in *Arriving* at the organised structure, a story. In practical sense, we argue that the meaning of CARE is complex; it has many dimensions that are difficult to map into a numerical system. The emphasis on targets and a top-down approach is in danger of being counterproductive; people are scared of giving weight to the kinds of emotional aspects necessary in health services, and this needs to be rectified. We needed to find a way of eliciting people's emotions in order to capture perceptions in the best possible way, so that the captured data reflects the reality which is the understanding of the situation from the perspective of the people involved in the study, our *Other*, the health care *face workers*. Those perceptions differ, and it is unlikely that everyone will agree that a policy or strategy has been successfully implemented. Perceptions are subject to emotions and moods, and are influenced not only by the experience of policy in a single area but also by experiences in a different area. Thus, our approach is a thorough deconstruction and a constant questioning of both methods and data.

Conclusion

As noted earlier, our concern was to include *Other,* the Beasts from Derrida's world, the voices that are excluded, unable or unwilling to speak for themselves for various reasons. The process of *Arriving* emerges as an evolutionary; text first

emerges in the form of the Grand narrative, then as multi narratives, and then reorganises itself through the dialogues into a story. Analysis of these stages indicates that the process itself appears to be a form of foretelling, gradually paving the way for *Arrival* into the future. Since the text underwent an active transformation, we propose the idea of the text having a dynamic metamorphic property, which allows crude text that cannot be completely translated to be shifted, moulded and adapted so to better represent *Other*. We refer to this process as an incomplete metamorphosis, a qualitative transformation of the text in Vygotsky's (1978) sense. It is this very incompleteness in which we are interested, as opposed to the idea that everything should be completely translatable – that is, the notion that the text always fits into the mould of the Grand Narrative. New patterns (i.e. multi narratives, stories) emerge as a result of changes in entropy – that is, by seeking equilibrium, a balance among all the structures of the text. This change is evoked by environmental constraints such as a spatiotemporal circumstance (in Ortega y Gasset's sense), and initiates a shift from the state of high entropy, characterised by unlimited possibilities for organising the text, to a state of low entropy with a few convenient possibilities for organising the text, and eventually *Arriving* at our story of CARE.

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Table 1. Grand Narratives, Archetypes and Deconstruction (Mendas, 2010)

GRAND NARRATIVES AND ARCHETYPES	
FRANCOIS LYOTARD (1979, 1984) GRAND NARRATIVE (OGN)	Grand Narratives are defined as: - implying a philosophy of history of progress through scientific method….used to legitimate knowledge (1979, p.24) - an "Enlightenment narrative" defined as "a possible unanimity between rational minds" (1979, p.23) - "the hero of knowledge [who] works toward a good ethical-political end – universal peace" (1979, p.24); a progress towards Socialism (the Marxist Grand Narrative) - globalisation; progress and growth through competitive markets, the pursuit of efficiency, with human beings treated as resources (1984, p.37); the Grand Narrative of capitalism
GRAND NARRATIVE OF VALUE FOR MONEY (GNVFM)	Investment decisions and efficiency measured in terms of Net Present Value and the categories of Net Present Value: rational choice; expected benefits and costs; the cost of capital; risk and attitudes to risk. Value for Money is a representation of Net Present Value in the National Health Service
ADAPTATION OF GRAND NARRATIVE OF VALUE FOR MONEY IN THIS STUDY (AGN)	If perception of the Net Present Value/Value for Money categories vary between implementers and designers of strategy, then outcomes may differ from the original intent
DECONSTRUCTION	
DECONSTRUCTION OF ADAPTED GRAND NARRATIVE OF VALUE FOR MONEY (1)	Examination of the categories of the Adapted Grand Narrative in the context of an investment in training project. Extension of the study into National Health Service networks in addition to hierarchies.
DECONSTRUCTION OF ADAPTED GRAND NARRATIVE OF VALUE FOR MONEY (2)	Examination of patterns excluded by the Adapted Grand Narrative: 1. Networks 2. Pure qualities 2. Dimensions of CARE omitted in Original Grand Narrative (and Grand Narrative of Value for Money, for example; compassion, empathy, sympathy.
MULTI NARRATIVES	Incorporating new dimensions into the study in addition to the Adapted Grand Narrative; little narratives, local narratives. The terminology used for such narratives in the thesis is multi narratives; they are less coherent, more diverse and more chaotic than Grand Narratives. Illustrative stories effect the transition from Adapted Grand Narrative to Multi Narratives.
DECONSTRUCTION OF THE PROCESS AND SOCRATIC DIALOGUES	
PANEL DATA 1	Re-examining and reflecting upon preliminary observations; building upon multi narratives.
PANEL DATA 2	Amplifying, reflecting and showing dimensions of CARE
PANEL DATA 3 and 4	The role of the researcher in the research process, completing the dialogue. At each stage, we gradually include what has been excluded in previous stages.

Figure 2   Equation: Fisher's (1930) standard Net Present Value equation

Left hand side   Right hand side

$$V = \sum_{t=0}^{T} \left\{ \frac{E[B(t) - C(t)]}{(1 + r)^t} \right\}$$

We remind the reader that this is the beginning of the deconstruction process. We deconstructed the fundamental equation into two parts: left and right-hand side. The left-hand side of the equation consists of V as the objective function, representing the project objective and the utility function of the people involved in decision making. In a general sense, V represents value to stakeholders as well as their attitude to risk and uncertainty, and reflects economic rationality as their intrinsic motivation. The right-hand side of the equation consist of operational variables – the categories that are the determinants of Net Present Value: E [B (t) - C (t)] represents expected net cash flow for each year; (1 + r) represents discount rate (with risk embedded into it), and t = 0, 1....T. T is the time horizon of the project. Short-term projects will have a short-term horizon (low T), longer term projects will have a longer time horizon (high T).

Table 2 Socratic dialogue: Discussing the process (Mendas, 2010)

Socratic dialogue: Discussing the process

The dialogue reproduced below summarises the way that the process evolved. It illustrates the use of the Socratic Method at various stages in the research process. The reader can also refer to Table 1.The discussion is presented in an edited and stylised form that nevertheless preserves the essence of the original conversations4 in the spirit of Socrates, as a discussion between academic expert (A) and researcher (R).

A: Summarising in advance the purpose of this meeting, we reflect on some fundamental methodological issues and to get your response. You say that your methodology evolved during the process of writing and researching your thesis. What do you mean by this?

R: I began the research by adapting the Grand Narrative of Value for Money strategy as follows: the initiative for the strategy is basically top down, beginning with the government, the Department of Health and filtering down to the Strategic Health Authority, the National Health Trusts to the service providers and the individuals actually providing services to patients, or as we now prefer to call them, clients. The initial proposition was that if people lower down in the hierarchy have different perceptions of the various categories that make up Value for Money in relation to the people who initiate the strategy, then there is no guarantee that the intended strategy will actually be carried out. The Value for Money strategy is essentially top down, so we have the possible emergence of the principal-agent problem in the National Health Service. So, it is important to identify perceptions at the grassroots level of providing services. My initial research, at the instigation of the commissioner of the project, related to a training project, but I soon realised that we need to expand it to the National Health Service because of this top down strategy. This is the first stage of evolution.

A: Isn't this a variation on the theme of the principal-agent problem?

R: Yes.

A: You say you were interested in perceptions of the categories associated with Value for Money. Why perceptions?

R: I adopted a phenomenological approach. What is interesting is not the categories as such, but the way people perceive the categories. Perceptions will govern what they actually do.

A: You were analysing unstructured data. Why did you decide not to use qualitative software packages such as Qualrus to structure your data?

R: There were a number of reasons. Moods are important in determining perceptions. I wanted to capture these, and I do not think that those packages would have enabled me to do this. Qualrus is useful for building new constructs for a model. I was not doing that. I was deconstructing a well-known theoretical model. Also, in the way I hear, I am very sensitive to non-verbal signals; facial expressions, atmosphere and gestures, and I wanted to include them. I have tried to do so, especially in the stories, and by using reported speech.

A: Part of your research was sponsored. What problems emerged there?

R: In conjunction with my sponsor, I carried out interviews with people connected to the training project. The interviews were structured according to the various categories associated with Value for Money; perceptions of costs, benefits, time preference, discount rates and so on. I got some interesting answers but I realised before long that although respondents understood the categories and I received interesting responses generally in support of the hypothesis, they seemed to think that this structured way of thinking was artificial. The responses I received, to use Boje's (2001) expressions, were less coherent, more fragmented, more chaotic, than I expected. They were discursive, consisting of little stories related to their experiences at work. Also, I became conscious that there were many different voices speaking. In Boje's terms, the responses were polyphonic, relating to the same subject matter, but I could only get a consistent picture by screening out differences and treating digressions (deviations) and often refusal to

see things strictly in terms of the categories, as noise.

A: So you felt that you could only keep strictly to the Grand Narrative of Value for Money or the Adapted Grand Narrative you had constructed that attempted to identify gaps and divergences in perceptions about what Value for Money entailed at the cost of losing some of the richness emerging from the interviews. Did this not mean that your original hypothesis was invalidated? A false start? A misconception?

R: No. Clearly, variations of the principal-agent problem exist in the National Health Service, but they are quite complex since there are so many levels of decision making and so many different networks. Clearly, perceptions of strategy at various levels of the hierarchy differed, and this was interesting and significant. But, rather than treat deviations from the initial theme as noise, I decided to look more closely at the rich variety of responses, especially their emotional content

A: Noise? Please explain this further.

R: Noise is irrelevance to the main message. I was thinking of richness. We lose richness because we try to squeeze the data back into the model. It is the traditional way of doing research, where you would have to feed data back into the model, and we as researchers are too ready to eliminate outliers rather than asking whether the outliers are significant and whether they represent, as in this case, not just deviations from strategy, but ways of enriching strategy. Here we have stories, and these stories are always evolving because people add their own little stories. Their descriptions are chaotic but understandable. They try to explain what happens in the decision making process. Squeezing this rich experience into short quotes cannot capture this richness, so I decided to take a multi narrative approach.

A: You could say that all these aspects, especially those relating to the principal-agent problem, exist in the business sector. What is new then?

R: The National Health Service is specifically about caring for others and society's social responsibility. There are many stakeholders. So problems take a different form in the National Health Service. And I think that the motivations of people who go into public service, especially the health service, are different. The panel data seems to support this.

A: What is to be gained, do you think, by this approach? Richness or confusion?

R: There is richness about how people make decisions. Assuming rationality assumes an order that is not there – the emotional context: moods, fears, pressure, concerns, and anxiety about targets and about their jobs. A phenomenological approach considers these. The upper level expressed their concern that they do not know how people at lower levels make decisions, whether they make the right ones or whether they do follow their instructions. The Green Book makes no reference to this. Although it is clearly concerned with obtaining Value for Money, it is not concerned with the emotional aspects of decision making. It treats everyone as if they were super rational. It is not concerned with how people implementing decisions think or feel, or how these things may affect decision making

A: A bit like treating people as resources: human capital as in Lyotard's Grand Narrative...

R: Yes, I think so.

A: So you think that top-level managers need to know more about what is happening at the lower level. Does the multi narrative approach facilitate this?

R: Probably, decision making and target setting in the National Health Service are too top-down. I began to see this as something I should examine.

A: But, isn't this inevitable in an organisation as large as the National Health Service, which is such an important part of the government's agenda?

R: To some extent yes; a top-down approach is inevitable but, as I said earlier, perceptions of

those implementing decisions about Value for Money are critical to outcomes. A further point is that a top-down view is too simplistic. It became clear, for example, that the original project was part of a network of projects and a network of decision makers. So, I needed to extend the interview base and the investigation beyond the original training project to the whole National Health Service.

A: But, does this not mean that by extending the interview base to a network of interconnections, you get an even more fragmented and chaotic picture than you described above?

R: To some extent, yes, and this is the reality. Nevertheless, certain patterns emerged from the multi narratives that were absent if I tried to squeeze everything into the Grand Narrative.

A: What kind of patterns?

R: Patterns associated with working in networks; problems of measurement; patterns associated with the emotional content; compassion, empathy and sympathy; dimensions that are essential to an efficient health service and risk being lost if the focus is entirely on measurable targets.

A: But such things are difficult to capture. They are difficult to map into the research project. How did you deal with such problems? Just what are they? You said … (earlier) that it was difficult to define aspects of CARE, for example...

R: To a certain extent, I dealt with them by allowing the stories to speak for themselves. I drew on interviews with individuals, but I also tested out my interpretations of the stories with the panels of experts. I tried to make the process of interpretation as transparent as possible, but even in discussion panels, I found the same process emerging: personal stories, individual concerns.

A: But the stories you report and the way you report them are still filtered by you. Exactly what are you trying to do? Where is the objectivity? How does this add to academic knowledge and aid decision makers?

R: In the first place, I make the processes that I carried out and how I carried them out transparent. So the procedure could be repeated, at least in principle, because you can never repeat anything exactly. Second, please remember that I am examining perceptions. I take a phenomenological approach. Perceptions are the reality according to this philosophical standpoint. Third, I include my own narrative. I tell my own story, so that the reader can have a view of my own position and viewpoint in the research process. I see myself as both as a researcher with a certain objectivity, making the research process as transparent as I can, and presenting my own story as both researcher and client of the service ... I am interested in the practical implications of the study for the National Health Service (part of it was commissioned and this gave me introductions to people, decision makers and a network of contacts). From an academic perspective, the process of trying to obtain Value for Money in the National Health Service entails novel aspects and dimensions of the principal-agent problem …In a period when corporate governance and corporate ethics and responsibilities are becoming a general concern, these aspects and dimensions may be of critical importance to both business and public sectors

The Story of Via Nord

By Bente Nørgaard, Ph.D. Fellow
Aalborg University, Department of Development and Planning
Vester Havnepromenade 5, DK-9000 Aalborg

Abstract

In this paper I will tell the story of the Via Nord project. A project with the goal of developing Tailor-Made Continuing Education courses (TM-CE courses) for small and medium sized enterprises (SME's) in the Northern part of Denmark. I will look into the collaborative process of designing the courses and try to answer the question; why did only a few courses succeed? I will identify different perceptions and realities, that influenced the collaboration processes, and most importantly I will pursue the answer to the question; what language and narratives have to be constructed by the actors to succeed in developing TM-CE courses?

History and Background

In 1996 the OECD published its 'Lifelong Learning for All' approach, with the slogan 'from cradle to grave'. The same was also adopted by the European Year of Lifelong Learning, which had a major political impact at European level by putting lifelong learning centre-stage. The plan of action 'Leonardo da Vinci' and 'Socrates' were adopted along with the continuation of the European Social Fond (ESF) - these actions should contribute to and ensure high quality of education. The European Unions contribution to the global debate on lifelong learning was characterised by a broad concept embracing the same 'cradle to grave' approach as the OECD. They wrote in the Decision no. 95/2493/EF *'The purpose is to encourage personal development and initiative, their integration in the workplace and in society, their participation in democratic decision making and their requirements to adapt to economic, technological and social change'*. In May 2009 the European Council adopted the strategic framework for European Cooperation in Education and Training (ET 2020) in which one of the four long-term strategic objectives is *'making lifelong learning (and mobility) a reality'* which translated into the EU-level benchmark indicators that are set to foresee *'an average of at least 15 % of adults (age group 25-64) participating in lifelong learning'* by 2020.

In this paper I will narrow down the broad concept of lifelong learning into the part of work related to continuing education and to only courses which are individually designed to match company strategy and preferably meet employees' preference for competence development. These courses I will refer to as TM-CE courses.

Most would agree that continuing education is a good thing. But continuing education is also expensive and time consuming and therefore it is very important to most businesses to find continuing education courses, which fulfil their needs exactly. I have worked with continuing education at Aalborg University (The CPD Unit) for more than 10 years and within that period of time TM-CE courses have seen the light of day. In early 2000 to 2008 we were met by businesses lacking time for traditional continuing education courses and therefore wanted courses designed to match only their needs in order to save time. Now in an era of a tougher economy for most businesses it has become important for businesses to find continuing education courses that can give a company's employees the exact skills they need in a

cost effective way. The old saying *'When business is busy, there's plenty of money but no time - and when there is time, there is no money'* has certainly come true. Regardless of the reason – money or no money; time or no time – TM-CE courses are in demand. The CPD-Unit made an attempt to meet the demand by developing a concept for TM-CE courses inspired by the Aalborg PBL-Model (Barge: 2010).

This concept was Facilitated Work Based Learning (FWBL). It evolved during the years 2001 to 2007 as a spin off from different pilot projects[1] on continuing education. During our collaboration with the businesses we became aware of the similarity between the Aalborg PBL Model and the way businesses develop products through problem oriented and project organised processes. The idea emerged, to involve academic staff from Aalborg University (AAU) to act as initiators and facilitators in company in-house projects like they do in students' projects at university. The idea was to encourage knowledge transfer and development by facilitation learning processes related to employees' everyday work and - not to help them complete their project but to develop competences among them. The concept we drafted was FWBL and we tried to describe the concept as a 5 phase process covering the whole course from the initial contact with the business to the evaluation of the learning objectives. An outline of FWBL will be described in the following paragraph.

Facilitated Work Based Learning

FWBL was described in 5 progressive phases. However the content of each phase was not clear-cut for all FWBL courses, as the distinctive mark of FWBL are their individualities. The FWBL courses are designed not only to match the competence needs of the company but also to meet the preferences of the individual employee. The FWBL can be characterised as a partnership between three partners - the company, the learners and the university. This partnership is very important for the success of the FWBL course. All partners are equally responsible, which means that commitment from all is essential.

The FWBL process in 5 progressive phases:

Contact phase
The contact between company and university is often new for both parts, or at least the situation might involve new people. To ensure a fruitful collaboration it is very important to make sure everyone is involved and in agreement. Therefore, the time used on harmonising wishes, expectations and requests is often very well spent.

Defining the learning objectives
The process of defining the learning objectives is essential to the success of the FWBL course. The academic staff will in discussions with the strategic leaders establish a very precise description of the learning objectives. This description will partly be based on what is needed and in alignment with the company strategy and partly on the preferences of the employees. Based on the learning objectives the academic staff will carry out interviews with each individual employee to establish his or her competence level in relation to the learning objectives.

The learning contract
The learning contract is prepared in agreement with the outcome of the previous phase. The learning contract is negotiated and signed by all three partners to create a feeling of ownership and to commit all on an equal basis. The learning contract will as a minimum consist of:

- A description of them or the project to which the learning course is connected
- A definition of learning objectives

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[1] Leonardo da Vinci; Pro-Actt (2000-2002) & CEE as WBL (2003-2005)

- An agreement on the methods
- An agreement on the time frame
- A definition of the success criteria for the learning process
- A description of the process and the evaluation

Implementation of FWBL

When the learning contract is signed the FWBL course is ready to begin. The contents, scope, professional area and time frame of the FWBL course will depend on - what was agreed on by the three partners. In an attempt to integrate the learning in the organisation, the training will take place in the company. The facilitator (academic staff) from the university will give face-to-face training to the employee and will continuously make sure the learning is in progress and in accordance with the learning contract. It is very important that the facilitator (academic staff) is not a consultant with the intention of helping the employees to solve their problem. Rather, the facilitator will focus on theories and methodologies to help the employee solve their problem and find new solutions to their everyday work.

Evaluation

Evaluation will have two targets. Firstly, to ensure quality of the FWBL course – the process and secondly, to make sure that the learning objectives are accomplished. The FWBL process will be subject to an evaluation through the whole programme. The purpose of this evaluation is primarily to ensure the quality of the programme and if possible and/or necessary to modify the programme and the contract. The evaluation of the learning objectives will be in agreement with the description in the leaning contract. If the employee is going to earn credits (ECTS) by the learning process, a formal assessment must take place. Otherwise the evaluation must give evidence to indicate that the learning objectives have been reached. The employees can as part of the evaluation give an oral presentation for his/her colleagues of this learning outcome to establish some knowledge sharing within the company.

To further develop the concept for FWBL we (the CPD Unit) needed more experience. And along with the good intentions from both the EU and the local municipality consisting of funding opportunities, not to forget the demand from business - we did not hesitate to apply for a developing project in 2007. We prepared an application for the project 'Viden i Anvendelse i Region Nordjylland' (acronym Via Nord). The overall goal of the project was to develop TM-CE courses within 3 years in 80 SME's located in the outer-edge areas of the Northern Jutland. The idea was to introduce the FWBL concept where company, employees and university staff collaboratively identified and negotiated learning outcomes, that matches the competence strategy of the company and at the same time preferably meets the preferences of the employees.

Looking back, it was a very ambitious goal - some may even say unrealistic! Nevertheless the Via Nord project was launched but it soon became obvious that it would be a very difficult task to get SME's involved in the collaboration processes not to mention the academic staff at the university.

Method

The research frame in this paper is inspired by action research (Lewin: 1946) where facilitating action and reflection on action are the focus. Action research is a participatory process and I have been involved (project manager) in the Via Nord project from the application idea to the end of the project, therefore my data are numerous and exhaustive. As (Czarniawska: 2007) points out '*action research requires a detailed and in depth study of the cases by introducing different techniques for doing fieldwork*'. The different techniques I have used to collect my data are primarily interviews and

discussions - always with my focus on changes through developing TM-CE courses but I have also data collected through observations, e-mail correspondence between the actors of the cases and data of a more descriptive character. Finally I have statistical data calculated on the cases in process. The criteria for validity and reliability in this research process is that, the results of the research are valid and reliable if they are recognisable and authentic to the people involved in the research, even if not to others (Zuber-Skerrit and Fletcher: 2007).

The story of Via Nord

In this paper the story of Via Nord will be defined to only cover the part of the story where the contact is established with the SME's. To be more precise, the process forms the first contact until the learning contract is signed and the TM-CE course can begin. It may sound strange that I want to cut out this part of the story but in the process of designing TM-CE this is the most crucial phase. In relation to the description of the FWBL this story will cover the first 3 continuous phases; contact phase, defining the learning objects phase and preparing the learning contract.

The Via Nord was structured around 3 groups of partners the SME's, the Business Service and AAU each representing different roles in the project.

The SME's were identified as the end-user and also the beneficiary of the Via Nord, since the political incentive to support the project was to raise competence levels in the SME's. To join, SME's should comply with the definition of an SME set out by the European Commission, which roughly is; an organisation with less than 250 employee with an annual turnover not exceeding €50million or/and a yearly balance sheet that does not exceed €43million. The SME's should preferably be located in the outer edge area of Northern Jutland since the grant requires 80 % participation from

the rare populated areas in the outer edge areas.

Business Service (BS) is a local unit whose task is to support trade in any possible way. Their tasks are defined in collaboration with the municipality and the local politician. BS was important to the project because they had thorough knowledge of the local SME's and Via Nord would be yet another option for BS to support the SME's. With thorough knowledge of the local SME's we expected the BS to be able to rank the SME's according to their suitability and interest in joining Via Nord and we also expected the BS to be known among the SME's which could help to establish the connection to the University.

AAU as the applicant was the project manager and main driving force of the Via Nord. The academic staff involved were all AAU employees undertaking facilitation (teaching) and research carried out in connection to the project. The heavy administration connected to the EU funded project (salary documentation, time-schedule documentation, various certificate, reporting etc.) was also undertaken by AAU. In other words AAU kept the pot boiling!

The description above of the 3 partner groups may mislead one to think that they are homogeneous groups with the same goals and interests but that is unfortunately not the case. Within each partner group there are numerous differences of interest, which make the Via Nord a very complex project.

We were very happy in May 2009 to have been granted the Via Nord project and we were well prepared because the application procedure had lasted 2 years. We thought it would be rather easy to get SME's interested in participating since they themselves could design the course and further more it was free of charge – they would only pay by documenting their salary expenses while involved in the project. Since AAU is cross faculty and covers Humanities, Engineering and

Science, Medicine, Social Science we also predicted very few limitation in the course content. However we did foresee some challenges in the involvement from the academic staff since most of them were already employed full-time and would have difficulties coordinating between existing and new activities. But never the less we were optimistic and happy to get started.

One and a half years later in October 2010 when we prepared the midway status report of Via Nord the optimism had left. By then we had been through an involuntary move from faculty level to administration level at AAU. Staff numbers had been cut from 5 to 2, which among other things, meant we did not have

any secretary support. But the worst part was - we only had 7 SME's involved in Via Nord.

The structure of the story is a stepwise description reflecting the statistical material gathered through the project. The SME's were registered and calculated into activities levels as they naturally occurred in the process. The numbers (81,41,19,7) indicate the amount of SME's involved in the different activities. As it appears from the illustration below, half way through the Via Nord project we had 7 SME's involved in TM-CE courses and the road to this 7 ran through a contact area of several hundred. What happened – how did several hundred turn into 7?

220+ letters, articles , information meeting for SME's, seminars and conferences, match-points e.g.

81 Initial contact

41 Getting to know each other - meeting

19 Defining learning objectives – meeting

7 The Learning contract
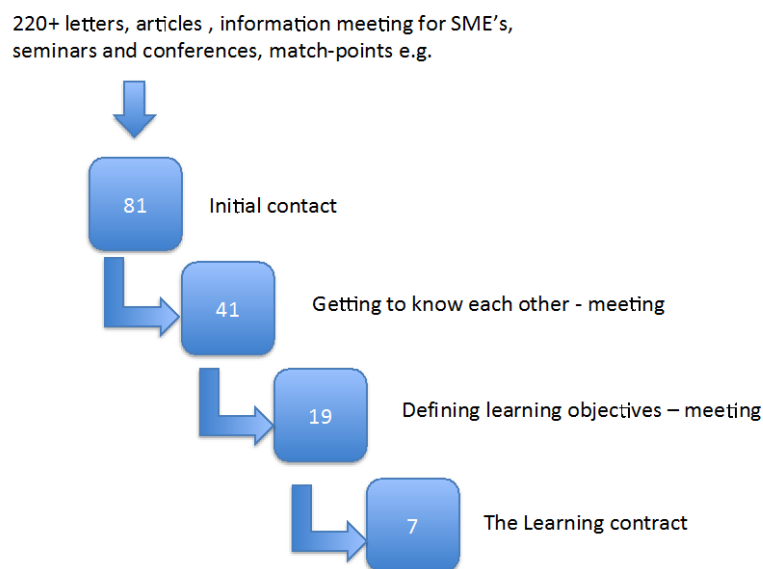
The illustration above reflects the statistical material of Via Nord where the SME's were registered and calculated in progressive activities levels. The first calculation shows 81 SME's, which we were in contact with mostly by phone to set up meetings. We had at least one meeting with the following 41 SME's. Also, 19 SME's had at least one meeting with the academic staff (teachers) from the AAU. In the end, the final 7 were the ones who had a learning contract prepared.

In each of the four activity levels I will identify different perceptions and realities of the collaboration process and describe each partner groups' (SME's, AAU and BS) involvement in the process.

Pre-information
Before getting into the different activity levels I will start by explaining the pre-information activities, which were activities not registered and calculated per SME since they mostly involved

marketing or sales promotion. Both we at the Via Nord and the BS did pre-information activities. We send 220+ individual addressed information and invitations letters, made several articles, organised information meetings with BS and the Head of Institute at AAU; arranged information meetings for SME's locally, participated in local seminars and conferences, cooperated with Matchmaking at AAU and visited local Match-points and much more. The purpose of these activities was to get the SME's interested in achieving more knowledge of the Via Nord - and we did manage to get 81 SME's interested in more information.

Initial contact

The Business Service was according to the application responsible for the initial contact with the SME's however their involvement was very variable from municipality to municipality. Only one was committed and could see the possibilities for the SME's. Another one picked two SME's test cases to see how well we preformed (which unfortunately we did not in these cases). A few prepared rough lists of SME's, whom we were welcome to contact and the rest did not show any interested in Via Nord '*we will not make extra effort to promote the Via Nord*' replied one of the BS by e-mail in May 2010. To justify the lack of interest it has to be said that the BS had several other projects to promote too another AAU project, the Matchmaking, which had already been active for a few years. And unfortunately one municipality had bad experiences in collaboration with the Matchmaking project. When I asked about their involvement in the Matchmaking he said '*fis i en hornlygte - it is only hot air'*. Collaboration with BS was tough. We had not expected this lack of interest and without any encouragement we could do nothing. Never the less, BS committed to the Via Nord did arrange some meetings and when they did, they participated as chairman of the meeting. We then had to

change the strategy and we started to call SME's to invite them to the Via Nord. We were in contact with SME's that we thought might be interested and who met the criteria for participation. The purpose of the telephone conversation was primarily to set up a meeting. It can be a very difficult task to make busy managers listen to a proposition and unfortunately several managers declined the offer before they had even heard what Via Nord was about and how their company could benefit from it. Perhaps this was because of the financial crises! As one manager of a small company said '*Yesterday we had 8 employees, today we have 5 – I don't know what continuing education we need?'* Something else we often heard was '*We will look into the offer and come back to you'* but most of them never did.

Getting to know each other - meeting

The idea of the meeting was for the university to display an interest in the SME's located in the region and to create the groundwork for future fruitful collaboration. And also of course to provide information of the possibilities of the Via Nord project and the FWBL process. Looking back and with the benefit of hindsight, I think my presentation in the beginning was too academic. I emphasised the FWBL and its different phases and provided information about PBL with a definition of the problem and the student centred approach - enough to make them (the SME's) very silent. This was enough to make me understand that I had to change my presentation. I began focusing more on the SME's interest in the project and tried to make them talk about their companies. My presentation of Via Nord was cut down to compare very briefly what we were going to do together with them in the TM-CE course which was very similar to PBL at Aalborg University and then there was a short introduction to the administration of the project. I found the appropriate balance of information within the first 4 months of the Via Nord but still

the SME's were very different and I of course had to adjust and be very flexible in my presentation at every meeting.

Fortunately there was also SME's who were very interested and could see the possibilities but a general occurrence was that the SME's had great difficulty in identifying their needs. Some of them may have a company strategy and even a production strategy but they did not have a strategy for competence development and they had not even considered what they might need. A meeting with a company turned out to be a bit awkward when the manager in a cheerful tone of voice asked '*So, what courses do you have to offer*?' and I replied '*None, I am waiting for you to tell me what courses you need*!' He looked at me with surprise and said nothing. I then elaborated on the concept of TM-CE courses and how PBL is used at AAU. They really had difficulty identifying their needs and this new concept of TM-CE courses was both difficult and time consuming. Now they had to define the content of the course and the learning objectives. That was very difficult compared to choosing a traditional continuing education course from a course catalogue.

For those who managed to come up with some competence needs, the next step was to identify academic staff who would take the assignment. This was the part of the project where we had foreseen difficulties and unfortunately we were right. Involving academic staff in continuing education is beyond their assignment and does not have any benefits for them whatsoever. It is not recognised in Aalborg University's incentive schemes and therefore it is understood that the academic staff reject the offer. They very politely answer '*Unfortunately I don't have the time to enter these types of activities*' or another answer would be - '*I would get involved in a course within the university with ETCS but I will not deliver consultancy for a discounted price*'. The academic staff are entitled to decline these types of activities since most of them already had a full schedule and overtime is not recognised in the academic system. However AAU has a tradition for collaboration with the surrounding community and therefore a few of the staff saw it as a duty to support external activities and they were the ones I needed to locate at the university.

Defining learning objectives – meeting
Only 19 of the SME's went on to a meeting with academic staff even though we more or less succeeded in locating academic staff for all the SME's who were ready for the activity. At these meetings the SME's and academic staff had the opportunity of discussing the needs in a more professional and specialist way and to start identifying the learning objectives of the course. This process was not completed at one meeting; often we needed two or more meetings to reach the common understanding and sometimes we never reached that point. What also happened at least once was that the SME and academic staff entered an EU funded project both of them as partners. What mostly happened was the academic staff introduced a group of students from the university to collaborate with the SME's to help them solve their problem. And of course some of them just never come to pass because the SME's suddenly did not have the time or simply never returned e-mails or calls.

The Learning contract
But still there were 7 SME's that went on to have a learning contract prepared. Here I will specifically look into a course and try to argue why in particular this course succeeded.

The SME is Kroghs A/S, a family owned company specialising in producing high quality products to the concrete and asphalt industry. Kroghs A/S has continuously developed their product portfolio and therefore they are a full-time

supplier of raw materials in all qualities. The need to constantly develop their products was also the reason for Krogh's A/S to get in contact with the Via Nord. For several years they had tried to acquire knowledge on polymer and how to produce a concrete based dry mortar with a different characteristic than their existing products. They contacted Via Nord with a clear and identified need! They actually had already contacted AAU and they had looked around Europe to find the skills they needed to develop this new product, but so far without much luck. They were therefore perhaps a bit hesitant but I persuaded them to give it another chance to let me locate academic staff with the right profile. It was difficult but I succeeded and within 2 months we arranged a meeting. At the first part of the meeting with the academic staff there was some disagreement but then they got into a more detailed chemistry discussion and there they established a working relationship. They ended up by taking turns drawing molecules for each other on the same piece of paper. At the end of the meeting the academic staff said *'That is easy – I can help you with that!'* From that day forward the Krohgs A/S showed great interest in the course. They were active in preparing the Leaning Contract and identifying the content and level and they were also eager to get started. You really could tell this was something the company highly prioritised.

TM-CE courses in different worlds

The Via Nord story takes place in different places; to be more precise in 81 different SME's which all contribute their part to the story. To be able to identify and analyse these different places I will refer to Spinosa (1997:17) who *'called any organised set of practices for dealing with oneself, other people, and things that produces a relatively self-contained web of meanings, a disclosive space'*. The 81 places where the story takes place can be compared to disclosive spaces. To define a

declosive space Spinosa includes Heidegger's account for 'worldhood' in Being and Time. For Heidegger, a world has three characteristics, equipment, purpose and identity, which Spinosa (1997:17) describes as '*It is a totality of interrelated pieces of equipment, each used to carry out a specific task such as hammering in a nail*' In this story the FWBL was introduced as an *equipment* for carrying out TM-CE courses. And Spinosa continues '*these tasks are undertaken so as to achieve a certain purpose.'* The purpose of the Via Nord was to increase competence levels in SME's in outer edge areas. '*Finally, this activity enables those performing it to have identities*' such as employees being identified as learners and academic staff being identified as facilitators in the context of a company. Besides Heidegger's account of a world by organising practices through the interrelated equipment, purpose and identity, yet another characteristic is added by Spinosa (1997:19), – *style*. 'All our pragmatic activities are organised by a style. Style is the way in which all the practices ultimately fit together and to understand style disclosive space is distinguished into aspects: its organisation and its coordination. The organisation of a disclosive space is already defined by the interrelated sets of equipment and roles that gives meaning to an activity. Spinosa exemplifies the organisation and coordination of a disclosive space by changing traffic regulations so that it is requested to drive on the left, which would require a massive reorganisation of equipment and practices, but it would not be necessary to change the way people drive (style) and what it means to be a driver. Changing the way driving practices are coordinated e.g. from aggressive and quick to a more cautious and considerate way requires a change in driving style and also in what it means to be a driver. However, when people change

their practices they do so on the basis of the style they already have.

Equipment

Above I have identified equipment as the FWBL concept, which was the focal point of Via Nord and so it was only looking at the narrow project. But of course other equipment was essential for the project also; computers, phone, a car, salary slip, partner declarations in order to organise the disclosive spaces.

Purpose

The purpose of Via Nord however is more fragmented then just increasing competence levels in SME's. Looking into the three partner groups (SME's, Business Service, and academic staff) the purpose more or less exploded in various types. For the SME's, purpose can be identified both for the SME's as a company but also from the perspective of the employees and these may not always match. An improvement in competence levels among employees would only be the means of the target for most companies – their actual purpose would be increased earnings. The employees might also have a different purpose besides competence development. Some might have no choice in participating due to a demand from their employer. Others might see it as an opportunity to increase their knowledge levels and thereby enhance their attractiveness in the labour market either to apply for a new job or to be more qualified for the job they already have and thereby resulting in more job security for them. But whatever the reason the purpose must be clear. I experienced too many SME's who were not able to identify their needs but still they wanted a TM-CE course because it was a good deal – competence development for free was their purpose. None of them made it to the actual course because without clear content of the course (leaning objectives) it is truly very difficult to maintain the driving force to continue the process.

Illeris emphasises that acquisition is a matter of content and driving force (motivation, feelings and will) '*The learning content will always reflect the character of the psychical commitment which has mobilised the mental energy which is necessary for the learning process to take place*' Illeris (2009:41) and furthermore '*adults are not likely to get involved in learning that they do not get the meaning of or that they have no interest in*' Illeris (2009:217). To put it differently, the purpose of TM-CE courses have to be 'need to know' and not just 'nice to know!'

The Business Service also had different purposes for joining the Via Nord however one common purpose for all of them was to provide services to SME's in their local area – as their name indicates. But the ways in which they brought this service was manifold. Only one of the BS's had a strategy with an aim of promoting competence levels in their local area and this particular BS was very active in allocating SME's. They had a thorough knowledge of the SME's, which was very helpful in identifying SME's for the project. Other BSs had different agendas. They saw an opportunity for them to get in touch with the 'liberal' business (law firm, dental clinic, surveyor etc.), which they did not have any contact with. Since the Via Nord was aimed at employees with a higher education, the BS suddenly had a chance to contact them and so they did in such a unilateral way that you might think that was the purpose of the contact – BS promoting themselves! In particular one of the BS made it clear that Via Nord had to demonstrate success before they would continue the collaboration and in other cases I got the impression the BSs feared a failure would stick to them and therefore they were very hesitant. But each time a meeting was arranged the BSs always introduced the SME's and University to each other.

The purpose from the perspective of the academic staff was not any less

fragmented. But the purpose had to be seen in the light of some common barriers within the university structure, culture and processes. The incentive schemes did not at all meet the new activities such as teaching continuing education. As the structure did not contain any encouraging elements, on the contrary it prevented the activity. Even though AAU had a tradition of collaboration with the surrounding society SME's in the outer edge areas they were not always able to see what they should 'use' the AAU for. And last but not least the university processes for running these kinds of projects are not yet fully developed. Besides the more common barriers that could influence the academic staff purpose there are several individual considerations to be made. First of all the lack of time was probably the most common one since academic staff are already employed full-time by the university and therefore it would only give them extra work or it would reduce their time for research. Also the task of collaboration with SME's is new for many academic staff and holds some uncertainty, which also influences the purpose. Some of the academic staff were very keen to have student project groups to take the job which of course fits much better into the incentive schemes and would make more efficient use of time. In general I would say that the academic staff was helpful and we did manage to persuade most of them to at least take the first meeting with the SME in spite of meagre payment and a lack of time. I think they found the purpose in the obligation that AAU have in collaboration with the local business.

Identity

The activity of the Via Nord brought identity to those involved. The BSs strengthened their identity as the consultants who brought the university to the SME's and set up the meetings. The SME's acquired an identity as a company collaborating with the university and the employees also took on a new identity as learners at their jobs. The academic staff had new identities as continuing education teachers, which unfortunately does not hold status at AAU due to the non-existing support of the area.

I have now conceptualised the organisational aspect of the disclosive spaces and it is clear that what is possible in one disclosive space is not necessarily possible in another. The most fragmented characteristic is purpose and the one that brings most interruptions to the organisation. *But in order for things, people and self to show up as meaningful, this organisation needs a further level, coordination'* Spinosa (2009:19) or style. The coordination refers to people doing things in different ways and '*style is the ground of meanings in human activity'* (Spinosa 2009:20), which is also very important in designing TM-CE courses. Here I will refer to the Kroghs A/S case to try to identify different styles among the actors and how these different styles support the coordination of the disclosive space. Kroghs A/S was one of the 7 SME's that made it all the way through to the learning contract stage. So what are the characteristics of the Korghs A/S case and how are they organised and coordinated?

Kroghs A/S had identified a demand for a new product. To be able to develop this new product they needed some very special competences, which are difficult or almost impossible to find in traditional continuing education. Therefore the Via Nord project, with the likelihood of designing a course matching their special needs was indeed interesting. Not only was the FWBL-concept an obvious solution, Kroghs A/S was also very clear on the purpose. The employee (learner) had been involved in the process of identifying the new product and he was very much aligned with the company – he also could see the purpose. The academic staff had the right profile. He could see the purpose of getting payment into his travelling account (special arrangement) and also the possibility of writing a paper

on the academic results of the project. In other words, the purpose was very clear to all the actors. This is all very well but as Spinosa (2009) says what makes it all come together at the end of the day is the style with which the actors coordinate the activities. Kroghs A/S was a family owned company located at the coast in the northern Jutland. All meetings included coffee, bread, cakes and lunches with old-fashioned open sandwiches and cheese with caraway. The ladies in reception spoke with a strong dialect and arrangements were basic but you felt welcome. The employee Lars was very enthusiastic about the project and was a driving force. He acted very fast in anything related to the course and in terms of his own involvement he was very open about the fact that he needed new competencies and that the knowledge he had was outdated. Lars was also very open with academic staff, Donghong's suggestions and changes. He was an engineer for AAU, which meant that he knew the Aalborg PBL-model. Donghong was a trained facilitator from AAU but it was his first time involved in continuing education. He was a very good listener, clam and polite and with an encouraging style. He would say '*that is no problem*' and '*of course you don't know that that is why you need me*'. At our first meeting they drew from the same paper and they both brought input to the conversation. You could say their style made it all fit together.

Conclusion

Conceptualising the different worlds of TM-CE courses shows that what is possible in one world in not necessary possible in another. The FWBL concept was introduced to 81 SME's but only 7 actually started. What was the characteristic that organised the worlds in which the actors succeeded in developing the TM-CE courses? The main and most important was the ability to identify specific needs for competencies, which

was not possible to acquire through a traditional course. Furthermore the TM-CE course was part of a developing project in the SME and the employees could also identify the purpose of the course. The SME's or the employees should be the driving force of the TM-CE course not the academic staff. The fact that the courses were free of charge did not in the long run have any advantage to the Via Nord it might have lead some SME's to show interest but not to commit themselves to the project. The overall conclusion on the Via Nord story is that the SME's are the once having the ball.

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Zen and the Art of Organizational Maintenance

By Ronald E. Purser

ABSTRACT

This paper explores the "Zen arts" as a means for reimagining organizations as a dynamic field of forces in tension, which also requires revisioning the role of management as the capacity to resolve an ongoing and emergent stream of dilemmas. This managerial capacity to creatively resolve dilemmas is known as "organizational maintenance,"a mindful practice that can be cultivated through Zen koan practice and arts-based training.

While this paper will focus on the Zen Buddhist aesthetic, and the Zen influenced arts—such as calligraphy, sumi-e drawing, the tea ceremony, landscape garden design, and Haiku poetry, I also argue that ancient Western arts, suchas architecture, also were informed by practices that cultivated mindful attention and contemplation. Both the manager as organization-designer and the architect share a common challenge of creatively resolving dilemmas. As the famous architect Le Corbusier put it, the mind of the designer must bring "quarrelling conditions brought into harmony."And that this is a mindful mental capacity which must be cultivated, Le Corbusier agrees, stating: "Architecture is a pure conception of the mind. It must be conceived in the head. Sitting in a chair. With the eyes shut!"

Organizational maintenance is an ongoing managerial design process because it involves a mental capacity to perceive, hold and creative resolve dynamic tensions within the field of forces that constitute organizing.These multidimensional field of forces are capable of growth, expansion, and self-regulation with a product as its dynamic center. This notion also allows for a qualitative understanding based on the notions of fitness, order, harmony, emergence, and balance, as well as an understanding of value in terms of levels (Low, 1976).Design is an active art of managing tensions within these set of interacting forces. As an artful practice, it calls forth the ancient architectural praxis of *meditatio* and *contemplatio*. According to the ancient Roman architect Marcus Vitruvius Pollio, architecture is the child of two kinds of knowledge, knowing how and knowing that (*fabrica est continua taactritausus meditation*). Knowing how is the continuous and careful meditation on the work as it is being done, and of an attention to the way its form is changed by the intention. Knowing that is the explanation of the way that the thing has been made, and of the order and measure behind its arrangement. *Meditatio* accompanies *fabrica*, or making and working. *Meditatio* very much resembles Schon's reflection-in-action. *Cogitatione*, or mindful attention, accompanies *disegno*, or design. According to Schneider (2010), *cogtitatione* is mindful attention that is directed towards the pleasure that comes with doing the work.

The practice of Zen has much to offer in theorizing the connections between art, design and organizations. Many contemporary Western artists, musicians, poets and architects have been inspired by Zen, such as John Cage, Herbie Hancock, Brian Eno, Jackson Pollock, Willem de Kooning, Robert Motherwell, Franz Kline, Lawrence Ferlinghetti, Louis Kahn. What did they find? Lanier Graham, curator of a

recent exhibit on Zen and the Modern Arts notes:

Buddhists understand we do not have to die to find lasting peace inside ourselves, that

each of us can become a Buddha, that is to say, all of us can realize our Buddha-Nature, our Unconditioned Consciousness, here and now.

When this transformation of consciousness takes place, what changes

occur? How are we different? We are Enlightened. It is said that as Enlightened

individuals we are totally aware of the moment, not conceptualizing experience but being

fully present in every experience. Unattached, we stand stand firmly between the experience of everything and nothing, holding on to neither. We "kiss the joy as it flies," to quote William Blake. We continuously act directly, spontaneously, fearlessly, and lovingly.

http://class.csueastbay.edu/artgallery/zen_public/intro.htm

Unlike Judeo-Christian religious art, the Zen aesthetic is not representational or iconographic. Rather, Zen inspired art is an expression of a new way of being seeing—a way of directly pointing to the awakened state of mind. Many of the great Zen masters, such as Genko, Tesshu, Hakuin, and Bunsho,were also renowned calligraphers, poets, painters and musicians (Loori, 2005). According to Loori (2005:5), Zen training and art practice were intermingled—"Zen arts, creativity and realized spirituality were seen as inseparable, and a Zen aesthetic developed which expressed eternal truths about the nature of reality and our place in the universe." In Japan, the Zen aesthetic developed in refined set of principles—wabi

and sabi. The phrase, WabiSabi (quoted from Wikipedia) represents a comprehensive Japanese world view or aesthetic centered on the acceptance of impermanence. The aesthetic can be understood as one of beauty that is "imperfect, impermanent, and incomplete" (according to Leonard Koren (2008) in his book *Wabi-Sabi: for Artists, Designers, Poets and Philosophers*). This is in contrast to the Western Greek-Hellinic worldview which is based on valorizing permanence, symmetry, perfection and grandeur of form.

Zen Art, Koans and Creative Management

The practice of Zazen utilizes the "whole body and mind."Zen master Dogen used this phrase to describe the total merging of subject and object, or seer and the seen, of self and other (Loori, 2005). Zen practice requires the abandonment of arm-chair theorizing in favor of direct, fully embodied experience. This is the Zen approach to activating the creative process. Spontaneity is an important outcome of Zen practice, and is shown in the various arts that have been developed from the practice. In calligraphy and sume-i painting, for example, exquisite productions are created with a single, continuous stroke of the brush on very porous paper. In the martial arts (karate, sword fighting, archery) spontaneity is essential. Premeditation brings hesitancy and openings for the opponent to thrust home. Spontaneous and creative insight in Zen is referred to as kensho. The experience of kensho opens up the field for novel and spontaneous behavior that is unencumbered by habit, pretense, self-doubt or other sorts of premeditated responses. In many cases, novel responses are expressed or spontaneously demonstrated through unrehearsed, unprecedented and unselfconscious actions. In this respect, action and acting are key components of Zen

koan practice. A gap between "knowing" and "doing" is unacceptable in Zen practice and Zen art.

Low (2006) refers to Zen koans as a form of "objective art" that is used to train the mind to see beyond the barriers of the intellect. Zen koan practice, in fact, can be seen as an art of transcending paradoxes and dilemmas. The Zen arts, along within koan practice, can provide insights into the mental capacities required for organizational maintenance—the artful capacity to perceive and resolve dilemmas. While koans still remain something of a mystery, and are generally looked upon as quaint, outrageous sometimes, and of marginal interest to Westerners, D.T. Suzuki, a noted scholar whose works first made Zen Buddhist philosophy accessible to the West states: "The Zen method of discipline generally consists in putting one in a dilemma, out of which one must contrive to escape, not through logic indeed, but through a mind of higher order." A dilemma can be viewed as any situation in which a single idea is called upon to resolve two incompatible frames of reference. The conditions for creative insight, therefore, have two parts: a single, unifying idea, and at least two conflicting frames of reference, although more than two may be involved. The single idea which achieves reconciliation of a dilemma is itself a manifestation of the drive to unity.

Koans are teaching "cases" and pedagogical devices, but their utilization in Zen Buddhism is for the purpose of bringing the student to a fully awakened awareness of dynamic unity. Indeed, dilemmas arise out of a basic and fundamental ambiguity at the core of human being. Human perception is both subjective and objective, we can be both participants and observers, and at the center and periphery, simultaneously. It is this basic ambiguity that is the basis for all spiritual practices which represent a drive toward unity, or wholeness.

Zen Buddhist koan practice and offers a unique pedagogy that offers Western management educators insights into how such mental capacities can be developed. First, Zen koan practice trains the mind to go beyond logical or conceptual formulations. The koan pedagogy is aimed at heightening perception and creative insight. Perception that leads to creative insight (kensho) ends in action; the engagement of intellect and analytical thinking in a logical formulation, or conceptual understanding. Perception therefore concerns itself with a totality, a whole, while the intellect concerns itself with an analysis of parts. Perception that leads to creative insight is immediate and occurs outside the boundaries of ordinary intellectual thought; intellectual analysis is deliberate, linear and gradual.

Second, Zen koan practice, increases the capacity to tolerate the stress that is induced when faced with a dilemma. Zen Buddhist practice utilizes zazen meditation, which requires the practitioner to become deeply relaxed while simultaneously becoming extremely alert and vigilant. That is, by following the breath, and while keep the koan in mind, the Zen student arouses the mind, but without fixating it on any particular thought, image or sensation. This discipline trains the mind to perceive without biases, judgments, or attachments.

Managers must first perceive the dilemma. Further, the greater the level of complexity, conflict and ambiguity, the longer the time span required to resolve it (Jaques,). This means that to fully reconcile a dilemma, a manager must not only perceive it, but also "hold" or retain it long enough in the mind, in order to generate a creative response or novel action. Because of the tension generated by the dilemma, stress is involved. Stress tolerance is a key managerial capacity that enables a manager to embrace the ambiguity, tension and stress

that is inherent in dilemmas. Thus, when faced with a dilemma, stress can be reduced either through denial, avoidance, and oversimplification of the dilemma, or by holding the tension sufficiently long and deep enough in the mind until a creative insight that results in reconciliation. Thus, the mental capacity to bear stress, to tolerate ambiguity, and to carry the burden of risk when faced with a dilemma is stress tolerance.

Finally, the capacity for acting and fully embodying what one knows is the final exam in the Zen Buddhist koan school. The Zen student must demonstrate their insight into the koan. If insight into a koan is authentic, the student's response will be unmediated by conceptual analysis; it will be direct, spontaneous and irrepressible. Arm-chair theorizing about what the koan might mean is not Zen practice. There is no duality or gap between knowing and doing when creative insight (kensho) occurs. The Zen student must demonstrate that their insight is original and not contrived by showing their whole performance to the Zen master. In contrast, management practice has suffered from a knowing-doing gap (Pfeffer & Sutton, 1999). Management theories, concepts and models are not in short supply; but acting on such acquired knowledge is often inhibited when managers actually face organizational dilemmas.

These koans, or "encounter dialogues," are radically performative; they aim to spur spontaneous-insight-action, rather than heady conceptual analyses or clever intellectual responses (Flores 2008). Further, koans are designed to thwart and/or abruptly jolt Zen students out of mimetic obedience, or canonical routines—authentic and creative responses to a koan cannot be a matter of mere imitation. As Flores (2008:125) points out, "Masters of koans display a rhetoric of embodiment: their style

of speaking and behaving is supposed to indicate their level of insight."

Resolution of a koan is an embodiment of nonduality--referred to as *kensho.* Kensho cannot be explained intellectually, but only expressed in novel and spontaneous behavior that is unencumbered by habit, pretense, self-doubt or other sorts of premeditated responses. Thus, direct and spontaneous action is a key component of Zen koan practice. A "knowing/doing" gap is unacceptable in both Zen practice and in the Zen arts.

As a practice, organizational maintenance is of a higher order "meta-design," which aims for a more complex and dynamic unity in the ongoing process of organizing. Such a formulation is aligned with Barry and Meisiek's (2010) notion of Collingwood's 'art proper' as that which is 'imaginatively expressive' and more of an 'extraordinary departure' from habitual emotional and cognitive states. Organizational maintenance can be imagined as a contemporary Zen koan practice. By reframing the managerial art of creative dilemma resolution as a koan practice, it becomes an analogous artifact that can invite creative inquiry and artistic experimentation (Barry and Meisiek, 2010).

Zen and Creative Management

I end this paper with an example from the theoretical work on "creative management" by Albert Low, who is a Zen teacher and former Human Resource executive. Low opens his book by asserting that "dilemmas arise out of the whole." From here, Low argues that managers must come to a deep intuitive insight and awareness--what Heidegger calls "meditative thinking" --if they are to realize that wholes are intrinsic, and that the complexity of a whole cannot be reduced without changing its nature. Zen Buddhism, Low suggests, can develop an awareness or way of thinking that can help

manages to see the organic integrity of a concrete situation. The same life force that gives rise to species, plants, animals and organisms is the same force that creates organizations. The Zen aesthetic honors and respects this fact. Indeed, Zen views art itself as a work of nature. Just as nature ultimately cannot be controlled or conquered without unintended and tragic consequences, neither can organizations. Human beings are nature in action. The grandiose image of management as the "mastermind" behind the design of organizations will always yield a lifeless artifact, a cheap imitation, devoid of Quality. Such places, as Alexander (1979) notes, are "…so filled with the will of its maker that there is no room for its own nature."

Organizational maintenance requires an awareness that can embrace the whole, while creatively reconciling the dynamic tensions that are ongoing and seeking expression through growth. This is an ongoing, natural koan that all executives must face, whether they are aware of it or not. However, by growth, Low does not mean simply expansion in size, but greater depth, greater meaning, and greater degrees of freedom, and greater authenticity and human capacities. We see authentic and organic growth in nature all around us, which, was the subject of a great majority of the Zen arts. Every organism is willing itself, expressing its nature, growing and becoming more of itself if left unimpeded. Indeed, Low maintains that authentic growth—not maximization of profit—is the true nature of organizations.

Figure 1:

Dynamic and Interactive

Trilemmas
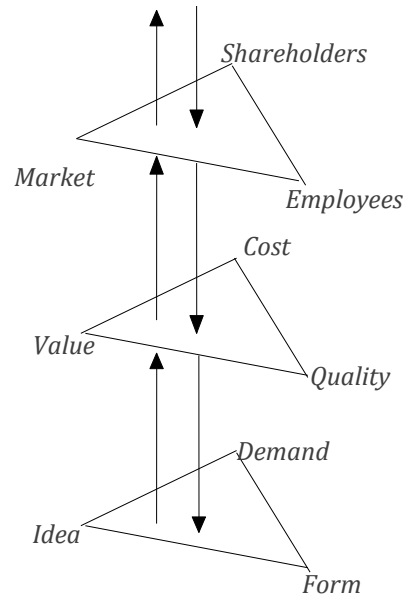
However, organizations are complex wholes. There are a fundamental set of "trilemmas," or forces, within any organization, that are also seeking to find expression and realization in growth (see Figure 1 below). The first trilemma shows that any organization exist because of some idea, in some form, with some demand—and this is the true nature of a "product." Tensions are always tugging between these three forces. A great idea without a form goes nowhere. Ideas in elegant forms but with no demand, likewise. The second trilemma illustrates the ongoing tensions between "shareholder," "market," and "employee." The dominant univalent view, which defines the purpose of a company as the maximization of shareholder value, has

wreaked havoc on society and the environment. We need not say more. And the third trilemma, the oppositions between cost, value and quality--have been the subject of much ruminating among organization theorists and practitioners for some time.

The art of organizational maintenance is tending to these interactive triads in a creative way, not suppressing or simplifying any one force at the detriment of others. Each has equal status, but keeping these fields of forces in balance and harmony is an artful practice. Zen can provide the aesthetic awareness needed for sustained appreciation, collective mindfulness, and a limitless capacity to be in harmony with the relational whole.

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Philosophical Reflection in M&O and Potential Role of Narratives

By Frits Schipper
Dept. of Philosophy
Vrije Universiteit
De Boelelaan 1105
1081HV Amsterdam
Email : f.schipper@vu.nl;

Abstract
This paper is concerned with the significance of philosophy. Although literature in the field of M&O at times mentions a role for philosophy, much is left unclear. Viewing philosophy as concerted reflection makes it possible to clarify this. The potential value of narratives for philosophyzing in connection with practice will also be considered. It will be argued that relevant narratives point to borderline experiences and have a materiality matching the VIP-focus of philosophy.

Introduction

Some authors in the field of M&O (Agor 1998: 173; Smirchich & Stubbart 1985: 732) mention the importance of philosophy. However, they do so without providing further clarification. As a philosopher with an interest in M&O, I am not satisfied with this. That is why this paper is written. Its main purpose is to clarify the possible role of philosophy in dealing with practical organizational affairs. In order to do so, three crucial questions are being asked: i) what is philosophy concerned with?; ii) how do we philosophize?; iii) why should we philosophize, especially in the context of M&O? Especially in connection with ii) and iii) narratives can be relevant.

Key in dealing with these questions is to consider philosophy as a particular kind of reflection. Because there has been a growing attention for reflection (Argyris & Schön 1978; Weick 1979, 1995; Senge 1990; Swieringa & Wierdsma 1992; Nonaka & Takeuchi; Daudelin 1996; Vaill 1996; van der Heijden & Eden 1998; Rigano & Edwards 1998; Baumard 1999), the paper also takes position in connection with this literature.

Part I starts with the presentation of a differentiated view of reflection. Subsequently, the nature of philosophical reflection will be defined, including its focus, without special reference to M&O. In **Part II** reflection will be discussed, non-philosophical as well as philosophical, in the context of M&O. **Part III** gives attention to the relevance of stories in connection with doing philosophy. Organizational learning will not be discussed, however[1].

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[1] Of course, the findings could be considered as having implications in this respect: philosophizing as a new mode of (organizational) learning, which may enhance, among other things, organizational self-knowledge. In the literature, the learning imperative is linked with positions like a) organizational adaptation to the environment, b) coping with the major challenges of our time. However, these differences will not be attended, nor is attempted to reshape the concept of

Part I. Reflection and Philosophy.

1.1. Reflection and human action

Nowadays, the concept of 'reflection' is used in various ways. When light is cast back by mirrors it is 'reflected'; when objects are in collision, the one 'reflects' the other. The term is also used to denote a faculty by which the mind gains knowledge of itself and its operations. In one way or another, these different meanings all depend on the Latin verb 'reflectere' which means to 'turn back' or 'bend back'. In human affairs this turning back functions as a meta-activity, which is narrowly connected to the activity involved. Concerning natural phenomena, such as light beams, reflection lacks such a meta-relationship. From now on, I will use the term reflection in the sense of a second-order activity by which a human turns back on first-order activities and subject matters involved. Take for instance a barman preparing a cocktail. When he tastes the result and adds some more of a special liqueur in order to improve what he has achieved so far, he is bending back upon his taste experience. Considering this experience from a meta-level, he then decides to make a certain change in what he prepared thus far[2].

1.2. Reflection, a differentiated view

Common in the literature is the view that reflection is a form of "unfreezing" of, for example, theories of action (Argyris & Schön) or mental models (Senge). The word 'unfreezing' is used metaphorically to name the process in the theories of action and mental models in use are not taken for granted anymore. Therefore, this unfreezing has a 'destructive' kind of effect concerning the knowledge aspect of human action. As such, it results from a *critical attitude* on the side of the reflecting person. Having said this, there are three relevant questions to pose: i) what other attitudes can be involved in reflection?; ii) does reflection potentially also has various *kinds* of effects as well?; iii) what more *aspects* of action may reflection concern? In order to answer these questions I will start by considering the kinds of effects actions can have[3].

Effects of actions

Human action shows a rich variety. As far as kinds of effects are concerned, besides the *destructive* one, the *restorative*, *conservative, cultivative, productive, creative* and *constitutive* effects need to be mentioned. Concerning knowledge, for instance, all these kind of effects are possible. When a knowledge claim is improved by bringing in more data, this means a cultivative effect. Daily life is full of actions having the effects mentioned. For instance, visiting a friend

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organization learning.

[2] Using a cybernetical metaphor we can say, that what the barman is doing involves a kind of feedback loop. This metaphor also suggests that not all bending back is done in full conciousness. Indeed, an experienced cyclist, for example, will maintain his upright position by many subconscious meta-actions.

[3] Human beings can be engaged in many activities, which all involve reflection: writing a sonnet, preparing a fruit cocktail, greeting a friend, expressing one's feelings, shopping, setting up a new organization, preparing an audit, writing a company strategy, etc. All such actions, can be considered in terms of their particular intentions and achievements. The same is true when reflection is involved. Now, the kinds of effect indicated above all lie on the achievement side of human action, whereas the aspects refer to the intention side. In order to grasp both, i.e. the kinds of effects and the aspects, looking at human action from a high enough level of abstraction is needed.

regularly *conserves* and *cultivates* the relationship. When people give each other a present after a serious quarrel, this may - depending on the net effect of course - have a *restorative* effect concerning their relationship. Cooking a usual meal is a *productive* act. In addition, human action can also be *creative* in its outcome, as may be seen in the actual success of writing a new sonnet. Moreover, major changes such as the introduction of a novel musical paradigm (e.g. serial music) may count as a *constitutive* activity as well. These kinds of effect, which are not exclusive categories[4], can be characterized in the following way:

- destructive, the outcome is a weakening or even extinction of what was before
- conserving, the outcome preserves for the future what is already present
- restorative, the outcome brings into re-existence what was lost
- cultivative, the outcome is a real improvement of something
- productive, the outcome is a new exemplar of an already existing type
- creative**1**, the outcome is new and valuable, but falls within an already existing framework or format
- creative**2**, constitutive, the outcome brings into existence novel possibilities, and it marks a principle change (Schipper 2001).

Destructive actions are *negating*, the constitutive and creative**2** ones *transcending*, and the others *affirming* something already

existing[5]. In line with this, I will speak of three different *modes* of effect. For example, a creative**1** activity leading to a new sonnet involves the affirmative mode, because it indeed affirms the existence of this type of poetry.

Aspects of actions

Besides knowledge, three other relevant aspects of human action are noteworthy: goals, values and meanings. Take, for example, the project of building an efficient electric car. The project involves many specific tasks, such as the construction of a steering mechanism, a system of brakes that makes reuse of energy possible, the development of suitable batteries, etc. At the same time, the project can be part of realizing a car company's 'mission and vision'. The kernel at issue here is the purpose of human action, involving particular goals. In the example mentioned, setting goals has a creative effect, indeed. At the same time, knowledge is very much involved in the car project: the steering mechanism, batteries etc, have to meet particular specifications; doing so requires knowledge. Some of this knowledge may be already available, other parts ask for doing more research, which points to creative effects. Values, such as the safety (of the passengers and other people) also play a central role. Moreover, that the future car is designed for its potential to reduce air pollution, involves another value, i.e. of sustainability. Both values point to various meanings, for instance, those ascribed to human life and nature as a meaningful totality in which we participate.

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[4] Doing a major investment in research can, for example, have a constitutive effect (e.g. a novel type of medice in connection with gene therapy) as well a conservative one (keeping the labour force) effect at the same time.

[5] However, we must be conscious of the fact that the concept of 'existence' used here, cannot simply be reduced to the idea of physical existence. A relationship between people, for example, does not exist in the same sense as their bodies do.

Also the cultural environment, e.g. cities, as sources of identity may be mentioned here. Moreover, the way we see our relationship with the environment (sometimes discussed in terms of 'harmony' or 'stewardship') and how we judge the(intended) effects of our actions is influenced by these meanings. Essential is that these meanings and aligned relationships refer to something considered as going beyond our individual selves.

Reflection, effects, aspects and attitudes

It is not difficult to see that a person can scrutinize his/her own values, meanings, knowledge claims as well as goals, holding them to the light. Reflection, therefore, can focus on all four aspects of human action (see note 3). Analogous to action, reflection can also have particular effects. The example of the electric car is illustrative again[6]. At a

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6   Another example would be language. Language is central for human beings, and its use involves reflection. Bringing a clear, though difficult, message, we reflect and weigh the meaning of words in order to select proper ones, thereby in fact keeping the message originally intended. In this case, reflection itself has a conservative effect. If, in a situation of two persons together writing a paper, one of them says "I checked the meaning of the term we used in our first draft by looking at the dictionary, and I think we should take another word in order to express what we agreed upon", reflection has a restorative effect. Moreover, improving one's own writing and speaking involves a cultivative reflection. A person can also reflect by considering his knowledge of the rules of grammar. A more complicated situation arises when people set aside a formerly used terminology, for example, as sexist, while at the same time asking for new words and new linguistic meanings. Values are involved, as well as issues concerning the existential meaning of language. In this case, the reflection is destructive and, if succesful, contributes to what perhaps can even count as a creative**2** effect.

certain stage of the project, the people involved may notice that the engine used thus far does indeed have a high energy efficiency, but is still not safe enough, and should therefore be improved. In doing so, the manufacturing company reflects on goals achieved in terms of certain values, which might result in a particular effect, i.e. a cultivative one, elaborating further on the chosen   design.   Reflection   becomes knowledge-bearing, if the validity of specific claims such as "it is impossible to reduce the weight of the batteries any further" are questioned. On this occasion the net mode of effect can amount to a negation of the claim. Values, for example, those involved in the notion of efficiency, can also be reflected upon. Meaning-orientated reflection occurs as soon as one of the technicians participating in the design process, questions whether the intended 'harmony' has perhaps been understood one-sidedly: while using little energy, the car is also a very silent vehicle. In certain circumstances, for instance when visibility is reduced, other road-users may notice the car too late. Accordingly, this causes a safety risk which can be judged as 'disharmonious'[7]. He therefore, requires a thorough rethinking of the meaning given to the environment and the concept of harmony, which can have a transcending mode of effect.

Previously, I linked the unfreezing mode of reflecting to the critical attitude. Generally, an attitude becomes manifest as a certain *way* of thinking and acting. Besides the critical, three other attitudes may be distinguished. These are the empirical, the wondering and the

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7 It is interesting to see that some car companies are now doing research whether some additional kind of sound would be effective to prevent this.

thetical attitude. It is my view that being active while having a particular attitude - also when reflection is involved – normally endures for a period of time and often the person involved might not even know that he/she has this attitude. Yet, in an ideal situation different attitudes can be adopted deliberately and it can be said that an attitude is indeed taken.

In connection with reflection, the four attitudes can be characterized as follows:
a) Reflecting from the empirical attitude, is an effort of getting a clear picture of (all) aspects of one's own activities. The outcome is descriptive.
b) Reflective wondering questions one's actions, asking whether one has not forgotten something really important. Led by open-mindedness, it may be further developed by looking for surprising experiences and seriously noticing crucial events.
c) The critical attitude is taken if a person looks at her/his efforts, asking "what do they really contribute?", "are important issues neglected?". These questions may be posed still using the ruling criteria. However, severe scrutinizing can also doubt more the validity of the criteria themselves.
d) The thetical/systematizing attitude becomes apparent if a person is shaping, ordering and/or unifying the content of previous thinking and acting. The outcome is a cultivation of what was already has present[8].

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[8] A mathematician, for example, takes on the critical attitude when he rethinks his proof (a knowledge claim) of a mathematical thesis in the light of the adopted, for instance, intuitionistic criteria. The same is true of a man standing in front of a mirror asking whether his mustache still suits him. Thetical attitude: a scientist making his previous interpretation of empirical data more consistent. Wondering attitude: an engineer

Taken in isolation, the respective attitudes favour different kinds or modes of effect. Reflection in the context of thetical attitude will be affirmative of what is at issue. The critical attitude, however, favours reflection to effectuate negation, as is the case with "unfreezing", for example. The wondering attitude is most likely to have a transcending mode of effect. Empirical reflection is more neutral as its intention is to present how we think and act. Its importance is that it can offer material for the others.

Conclusion
Referring to the three questions asked at the beginning of section 1.1.1. the following statements can be made:
a) Reflection is a second order activity which can take place in the context of four different attitudes.
b) Reflection can focus on all the aspects of action mentioned.
c) Reflection has the same kinds and modes of effect that human action can have.

1. 3. The Nature of Philosophizing
In this section I will present my view of philosophy by taking up the questions formulated in the introduction: i) '*what*' is philosophy concerned with?; ii) '*why*' do we take a philosophical path?; iii) '*how*' should it be done?[9]. Next, some remarks on the

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rethinking his design, asking whether environmental values not really have been excluded thus far. Empirical attitude: a teacher asking himself what percentage of students he actually gave an insufficient mark. Other attitudes, e.g. the critical, come in when the same teacher subsequently queries his own standards.
[9] Our 'what, why, how' questions are different from those asked by Senge. He addresses with his "what?", "why?", and "how?", respectively, the vision, purpose

relation between philosophy and practice will be made. The key is philosophy as a special kind of reflection.

What is philosophy concerned with?
The works of philosophers show many definitions of what they intend to do. Eventually, the main issue is what it means to be a human being living in the world[10]. As such, this reflective question indeed regards the three major fields of philosophy, i.e. epistemology[11], ethics and ontology. Values, criteria for judging knowledge claims, the sense, purpose of what we are doing, how to think about the richness, variety as well as unity, of reality are among the subject matters dealt with.

Now, an attentive reader could remark that, for instance, sociology may cover all issues mentioned as well. What is decisive, however, is the kind of questions when doing philosophy. I would like to argue in favour of the following view:

Philosophy thematizes its subject-matters in terms of validity, interconnectedness and presuppositions.

This can be called the *VIP-focus* of philosophy.

Let us consider some examples in order to make this *VIP-focus* sound less abstract. Of the many concepts we use, the concept of

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and values involved (Senge 1990: 223, 224).

[10] I will not really discuss views of other philosophers, only incidentally some names will be mentioned. See also concluding remarks.
[11] For a discussion of epistemology in connection with organizational practice see Schipper (2010)

freedom is essentially related to being human. Different ideas of what it means to be free have been defined, for instance, the 20th century collectivist (communist) and individualistic (liberalistic) views of freedom. Both ideas become philosophical topics when we a) try to understand their respective presuppositions concerning human nature, b) try to find out their respective limits by asking, for instance, "which type of human relations are ignored?" - an issue which refers to interconnectedness - , and c) question whether both views of freedom are really defendable. A sociological perspective brings different kinds of questions into focus, for instance, "how can it be explained that both definitions of freedom attracted so many people?". A further example concerns knowledge. It seems that all knowledge can be expressed in descriptive language, i.e. that it is propositional. The philosopher Polanyi, however, has doubted the validity of this view, calling into question its presuppositions (e.g. human beings as unembodied minds), focusssing on what is left unconsidered by the propositional view of knowledge - e.g. tacit knowing - , and asking for the presence of the tacit dimension in our knowing life, which relates to the issue of interconnectedness.

Why taking a philosophical path?
The question of 'why?' considers the reasons for becoming engaged in philosophizing at all. In my view, philosophy becomes relevant as soon as ideas, concepts and practices (seem to) reach their limits, or as soon as people have 'borderline' experiences (see Schipper 2003). 'Borderline' experiences can be real ones, or imaginations of what some idea or practice (based on the idea) would lead to. The two notions of freedom mentioned have

indeed lead to real borderline experiences, A more recent example from the Dutch context is the integration of ethnic minorities into the so-called "multicultural society". It was first believed that 'instant' integration of people, without giving them the opportunity to build a strong community of their own, would marginalizes many of them. In relation to this, the concept of the 'multicultural society' came en vogue during the later part of the 20th century. However, when it became clear that under this lable a serious indifference towards others gained force this constitued a borderline experience. With this, philosophical questions like "can the concept of the multicultural society be a viable one?", "it is not an internallly contradictory concept which, if put into practice, will indeed lead to severe societal tensions?" became unavoidable as was the case with related issues of interconnectedness, of presuppositions as well as of validity[12]. Real life events, some of them quite shocking (see previous footnote) and related stories can trigger taking a philosophical path**. In part III,** I will give attention to the materiality of stories and the *VIP-focus* of philosophy. Also empirical studies might be helpful in answering the question of why doing philosophy at all, avoiding that it might be considered a mere armchair excercise.

How should we do it?
Philosophizing consists of reflection based on wondering, critical and thetical attitudes[13].

However, essential is that these attitudes are not used in isolation, but in *sequential concert*. This fundamental requirement is implied by the *VIP-focus* of philosophy. After having excercised the attitude of wonder one should, in the light of what has been gained by this wondering reflection, ask what to conclude from this concerning ideas and practices in use. This introduces a critical questioning of the limits and presuppositions that are involved. Having done this, the issue of validity, invites one to develop ideas and concepts, which would be more viable than the current ones. Hence, presenting a thesis in terms such as "my philosophy is ...", without a previous wondering reflection, also misses the point. Such a limited approach is not sufficient and can easily become dogmatic because of lack of open-mindedness. In terms of the kinds/modes of effects, employing philosophical enquiry is never exclusively destructive/negative. At the very least its outcome is affirmative, in the sense of a restoration or a cultivation, and often the effect will in fact transcend the present situation.

In my view, concerting the various attitudes is the task of individual persons. However, I do not want to suggest that people who philosophize are necessarily lonely figures. On the contrary, listening to others, their stories, experiences etc. and entering into dialogue are very important for philosophizing. The importance of this working together is further strengthened by the fact that human beings differ in their reflective talents. Some people are analytical in their approach, others more sensitive. Especially the sensitive people are probably

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[12] These tensions came, among other things, to the surface by the murder of Theo van Gogh in Amsterdam, the 2cd of November 2004.
[13] Our not mentioning the empirical reflective attitude here does not imply that it is irrelevant. As already said, insights gained with the empirical attitude can be important for answering the question "why doing

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philosophy?".

more at home in the wondering attitude. A group, in which one person is critical and others especially at home in the thetical attitude, acts at the utmost only on the brink of doing philosophy. This because of lack of wondering and integrating the insights gained by taking the attitudes. The concerting of attitudes itself, does not require new modes of reflection, however. In my experience, a philosophizing person subsidiarily realizes - through wonder - whether the different attitudes all play their proper role.

Philosophy and practice
Aligned with what is said of reflection and practice above, making use of a philosophical enquiry is not being engaged in something alien. Everything involved in the process is a continuation of common human dispositions, individual differences in reflective talents notwithstanding. The down-to-earth nature of philosophy, is also illustrated by the fact that its subject-matter, for example, the concept of freedom or the meaning of responsibility and power (see Schipper&Fryzel 2011), is discussed in other contexts and by other professions as well. Therefore, philosophizing is not the exclusive prerogative of philosophers. General topics, such as the scope and inclination of meaning, the relation between language and reality, issues such as the criteria of validity for knowledge, and the question of whether reality demands a pluralist ontology or not, are discussed by people who come from a variety of educational and professional backgrounds. Medical doctors, for example, having experienced that their general concern about the preservation of life reaches its limits, sometimes rethink the meaning of their profession working within the *VIP-focus* and concerting different reflective attitudes. If so,

then they are truly philosophizing. Perhaps they use different terms, such as living up to their "professional identity". Nevertheless, this does not mitigate the fact that they can be on a philosophical track. Philosophy may also be involved when the purpose of a hospital's emergency room is at issue, for instance, in terms providing first aid and/or giving assurance. Another example would be auditors reflecting on the meaning of their work - whether it is concerned with controlling, consulting, or creating confidentiality - in a concerted way (Flint 1988).

Part II. Reflection in M&O; the Contribution of Philosophy

In the previous part it is argued that not all reflection is philosophical. This equally holds for reflection in the context of M&O. In order to strengthen our point, I will start by considering non-philosophical reflection, while also paying attention to views of reflection in M&O, as they are presented in organizational and management literature.

2.1. Non-philosophical Reflection in M&O
Imagine someone who works in an environment in which everything revolves around rules which concern organizational affairs. When the rules are well matched and uncomplicated, he or she seems to work unreflectively. The fact that rules match, that they are not incoherent or contradictory, is a question of design which, if done correctly, does not deserve further attention. However, there is also the matter of the application of these rules. This goes beyond mere design. Even if the rules are coherent and not complicated, their application constitutes a continuous source of difficulties. There is for

instance the tension between the generality of the rules and the particularity or uniqueness of the situations at hand. In order to avoid blind application, the people involved must reflect on whether the rules suit the individual case (see Schön 2009). Furthermore, whenever rules are applied, never-ceasing attention is required for guaranteing that they are indeed consistently applied in the long run. The form of reflection that is predominantly active in this case is the empirical/thetical one with the conserving effect of upholding the rules.

Rules do not exist for their own sake, they must serve a particular purpose. As time passes, questions such as: "are we still moving in the right direction?" or "are the rules still suitable for reaching our aims or perhaps obsolete?" may therefore be asked. If, for example, one has indeed departed from the intended course, a problem, which is quite often formulated in terms of a deviation from that course, is exposed which leaves the goal itself untouched. Accordingly, the form of reflection involved (from the empirical and critical attitude) will be conserving or restorative in its outcome, without reference to philosophical subject-matters. If so, then little reflection is actually being employed as such.

Unfreezing and other matters; views of reflection in M&O.
As soon as ideas of unlearning or unfreezing arise, the situation changes. Hamel & Prahalad (1994: 64-67), for example, argue that successful industry challengers easily become too arrogant, unless they unlearn: "they should take a moment to reflect", and "rethink [the] most fundamental assumptions about how to compete". In such cases,

knowledge claims, especially about marketing, are addressed critically; conserving or restorative reflection concerning practical affairs is not enough. Accordingly, more reflection needs to be used. Yet, the reflection Hamel & Prahalad advocate, is not philosophical and does not need to be so, if they are right in their claim that thinking in terms of "core competence" is the critical asset for the future. Likewise, if a company focusses on its core competence, which is essential for its identity, rethinking is mostly thetical or cultivative, and non-philosophical.

Now, one could react by saying that Hamel & Prahalad use the term 'reflection' without thinking much about reflection as a mode of learning itself. How about views of reflection set out by some of the authors mentioned in the introduction? It is worthwhile to take a closer look, starting with Weick and concluding the review by discussing Senge and Vaill.

Weick links reflection to the making of a meaningful world. He distinguishes two roles reflection can play. He pays particular attention to the first, which becomes evident when he *describes* the process of enactment. In the second role a more normative approach is introduced. With regard to enactment, reflection is a retrospective, rather down to earth, act of making sense of past experiences (Weick 1979: 194; 1995: 25). As such, this sensemaking is intimately connected to organizations. On the one hand, organizations result from the sensemaking of individuals, and on the other hand, organizations shape sensemaking processes, because sensed meanings depend on organizational vocabularies, paradigms,

recipies, theories of action and support systems. Moreover, organizational sensemaking is shaped through premise control, manipulation, and "debative cooperation" (1995: 136).

A *normative* approach is involved in Weick's attempt to make people more conscious of the sensemaking process, in the hope that this will have enriching effects. In his view, richer languages afford richer sensemaking (1995: 90). Weick himself , therefore, prefers high variety languages for sensemaking (1995: 196). As a result, he introduces the normative issue of criteria for good sensemaking. The second role of reflection is especially concerned with this issue of criteria (1995: 192).

Argyris & Schön focus on reflection in the context of organizational learning. They consider organizing as a cognitive enterprise (1978: 16), led by so-called theories of action. According to them, learning, the detection and correction of error[14] (1996: 31; 1978: 2, 312), can be of two different types: i) "single loop learning" (learning in terms of available theories of action); ii) and "double loop learning" (going beyond such theories). Reflection is crucial as it helps to "unfreeze" theories of action and learning systems inhibiting double loop learning (1996: xxiii, 42, 197; 1978: 4). On the whole, their views are worked out consistently. The fact that they do not limit the content of new action theories in advance fits in with this.

Nonaka and Takeuchi consider reflection in the context of knowledge creation. In their view reflection has a twofold task. Firstly, it

is crucial for what they call "externalization", i.e. the explication of tacit knowledge. This "conversion" of tacit knowledge to explicit is important, as it makes the innovative potential of, what initially is highly personal, better communicable to others[15]. As tacit knowledge is always hidden to a certain extent, explication is not easy and requires much prudence. Therefore, reflective questioning of the images and concepts used is necessary to make things clear. Furthermore, Nonaka and Takeuchi also mention the need for an unfreezing type of reflection, especially when faced with a breakdown of normal routines and cognitive frameworks. They also do not limit the content of new knowledge beforehand.

However, Peter Senge does in fact constrain learning beforehand, in the sense that he embraces systems thinking (i.e. the "Fifth Discipline"). In his view, people always approach reality and deal with problems with the help of certain "mental models". Usually, these models focus on objectified linear causal relations. However, reality, and our relationship to it, is far too complex for doing so. He, therefore, favours systems thinking, because of its potential to deal with the complexity and overall patterns of interrelated events, including our own actions, in terms of circular causalities. Reflection is important to him, as it helps "unfreezing" mental models, opening up people's minds to systems thinking. In connection with this he used the

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[14] In their view, it is an error a mismatch between expectation and outcome (1996: 31).

[15] Tacit knowledge is interwoven with the unity of mind and body, and has both a technical and a cognitive dimension. The technical dimension turns on personal skills or "fingertip expertise," the cognitive one on "schemata, mental models, beliefs, and perceptions so ingrained that we take them for granted" (Nonaka&Takeuchi 1995: 8).

expression "managing of mental models"[16]. Furthermore, Senge mentions dialogue, which he considers as collective reflection. By, for example, suspending individual assumptions, it can give access to a ""pool of common meaning" that cannot be accessed individually" (op. cit: 240). He has in mind here matters such as commitments to a larger purpose and core values of organizations.

According to Vaill, the societal situation of rapid change - called "permanent white water" - renders institutional education, i.e. learning with fixed programmes and ready-made curricula, obsolete. This situation also threatens our sense of coherence, achievement and meaning (Vaill 1996: 178). In reaction to this, Vaill invites us to become personally involved in our own learning process. He mentions seven possible ways of learning, among them the creative, on-line, expressive and reflective ones. Reflection has the special task of giving all other types of learning their due, also benefiting managerial leadership. Furthermore, Vaill distinguishes several fields/contexts of learning: (a)

systems learning as a way to improve our dealings with complexity (see Senge); (b) learning while being in a leading position ("learning leaderly", which includes relational learning and making things meaningful to others); (c) cultural unlearning; (d) spiritual learning. Cultural unlearning involves the unfreezing potential of reflection, viz. the critical uncovering of what is tacit, in other words our own cultural biases. Spiritual learning is concerned with the particular spiritual nature of a culture, including our own (op. cit: 175). Part of this, is learning about new meanings for organizations (op. cit.: 178). According to Vaill, spirituality refers to transcendent sources of meaning, which go beyond what one "can do to, on, and within oneself" (op. cit.; 179). In Vaill's view, all these possibilities taken together constitute the much-needed learning in the sense of a personal growth.

The survey makes clear that the idea of unfreezing, which is destructive in its effect (and perhaps also as constitutive of future possibilities of new learning), is fairly common in the existing M&O literature. Some of the other kinds of reflection are present as well. For example, Nonaka & Takuchi's first type of reflection is cultivative. Moreover, the common emphasis on unfreezing favours the critical attitude. The thetical attitude is, however, by no means absent. It is especially evident in those cases in which there is an intended content of new learning. However, it is difficult to trace a systematic exploration of the wondering attitude. Senge's approach of lineair mental maps seems to come nearest to this attitude. Yet, because he limits the outcome beforehand, this is not really the case. Reflection dealt with in the literature mainly

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[16] This managing requires certain skills: (i) systematic suspicion of leaps of abstraction; (ii) balancing inquiry and advocacy; and (iii) attention to what is really thought but not said in contacts with other people. Senge supposes that systems thinking itself has an intrinsic link with reflection because its inherent drive to cope with complexity creates a questioning attitude. In his view, a vivid vision of the future is needed in order to focus learning. However, visions are not to be imposed on people but should be the outcome of a "visioning process" which balances inquiry and advocacy (the second reflective skill mentioned above). The connection between vision and systems thinking lies in the fact that the realization of vision requires action, which can only be effective if it fits the complexities of reality.

concerns epistemic matters (action theories, mental models, tacit knowledge). It is in connection with this that the different authors have most clearly articulated their views. Issues of value and meaning are not absent (Weick, Senge, Vaill), but they are not developed to a great extent. As a result, the treatment of meaning issues often remains elusive. Without further addition, Weick's plea for variety in language, for example, is indeed left undetermined. It is unclear whether he advocates it for its own sake or whether he sees it as referring to a not yet articulated view of (organizational) meaning. Analogous remarks can be made concerning Senge's primordial "pool of meaning" and Vaill's view of a "transcendent source of meaning". Moreover, both authors seem to presuppose that all 'meaning is good', an issue which, I think, is debatable. What also remains unclear, is, for example, how Senge's favoured systemic mental models relate to the primordial meaning he refers to.

In conclusion, it can be said that the authors discussed do not fully explore the potential of reflection. Some possiblities are highlighted while others are left in the margin, to say the least. Although sometimes issues inviting to take a philosophical path are touched upon, the views discussed are more an illustration of the plea for non-philosophical reflection in the context of M&O.

2.2. M&O; Opportunities for Philosophizing

Smircich & Stubbart (1985) mention the possibility of companies hiring a philosopher when matters of strategy are at issue, without illuminating the character of philosophy, however. Sometimes, people working in organizations tend to give their reflection a philosophical flavour, but are unsure what this really would entail. It can also happen that actual rethinking touches doing philosophy without people involved realizing this, however. Hence, in both situations an argued view of the meaning of philosophy in the context of M&O would be valuable. Analogous to what is said in section 1.3, the following questions are important: i) *what may philosophy in the context of M&O be concerned with?*; ii) *why relate it to organizational practice?*; iii*) how doing so?*

'What is philosophy in the context of M&O concerned with?'

A general answer to this question points to values, meanings, and issues of knowledge that are relevant to M&O, in so far as they are seen in terms validity, interconnetness and presupppositions (*VIP-focus*). What exactly the concrete issues will be, is depending on the practitioners themselves. However, speaking from an outside position, some possible candidates may be mentioned. An example of a value could be 'honesty' in doing business, another normative subject is efficiency. Both these can become issues reflected on philosophically (for the latter see Schipper 1998). Another possible candidate for philosophical reflection is Human Resource Management. One of the issues with which companies active in globalizing markets are confronted with is diversity management, i.e. doing justice to the many cultural backgrouds of employees (Noe 2000). A comprehensive topic whould be corporate governance. Among to many things involved by the issue of governance is profit-making. When considered as the ultimate purpose of the enterprise in question (see M.

Friedman), 'profit' would function as an instance of organizational meaning. As such, is has a high potential of becoming a philosophical topic. Other views of meaning, for instance, the raison d'etre of a company delivering products of the highest quality, might lead to philosophical questioning as well. Another example of an issue ready for philosophizing is the view that business is a kind of game (Solomon 1993). An issue concerning knowledge relates to the perception of organizational culture: is it only a tool of management or something intrinsically connected to the organization's identity? The tool view, favours knowledge of a functionalist type, the exclusiveness of which could become an issue for philosophizing. As said, these are all potential subjects. The *VIP-focus* implies all points in question to be discussed in terms of validity, interconnectedness and presuppositions. If, for instance, a manager is doubting whether profit is most important, he or she might start by questioning the presuppositions concerning human motives involved by this view. Interconnectedness comes in as soon as excluded aspects of organizational meaning are sought.

'Why doing it?'

In general, one can say that when familiar approaches in M&O (including issues of strategy) touch their limits, philosophical enquiry, i.e. fundamentally rethinking them, becomes suitable. Indeed, in light of what was argued thus far, I believe that (the felt) need for taking a philosophical approach, is dependent on borderline experiences in connection with organizational affairs. Especially stories, narratives of particular persons concerning what they experienced are crucial here. In part III several examples will

be discussed.

Organizational literature sometimes is relevant as well for sensing borderline experiences. See, for instance the work of Ezzamel & Willmott (1998) in connection with teamwork, and Hochschild (1983) and Martin et al. (1998;) about emotional labour[17].

'How is it to be practiced?'

What is said earlier is also relevant here: joining the attitudes (wondering, critical, systematizing/thetical) in *sequential concert* is crucial. Recognizing this is important as it can remove the above-mentioned unclarity about what it means to reflect philosophically. Furthermore, it helps one to remain more consciously on the philosophical path that one has (already) taken undeliberately.

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[17] Not only critical but also *Empirical* literature on management and organization, concerned with meaning, values, knowledge and goals, is potentially relevant, i.e. when issues are discussed in terms of 'cognition', 'sensemaking', 'identity/identification', 'perceptions', 'mental maps', and 'conceptual frameworks' (Louis 1980; Smircich & Stubbart 1985; Daft & Weick 1984; Starbuck & Millikan 1988; Gioia & Chitipeddi 1991; Westly 1992; Weick 1979, 1993, 1995; Thomas, Clark & Gioia 1994; Reger et al. 1994; Heijden & Eden 1998). This literature suggests, that the way things are seen is changeable. If knowledge is simply a kind of copying of reality, then to wonder would not make very much sense at all. Also studies of topics like strategic issue management systems (Dutton & Ottensmeyer 1987) suggests this. Often empirical literature contain remarks with normative over tones. As soon as one asks what a certain business *really* is (v.d. Heijden 1998: 72) or advocates rich vocabularies and criteria for good sensemaking (Weick 1995), one is already on the edge of philosophical enquiry. *Normative* literature (e.g. Senge 1990; Vaill 1996; Hamel & Prahalad (1996); Collins & Porras 1997) might be important as well for making onself sensible for borderline like experiences.

The wondering attitude can make people concerned to look consciously for values, aspects of human beings, and meanings of - say, organizational culture - other than the ones which are activated at a given moment. This would imply paying attention to limitations and biases of present views, as might be illustrated by narratives. Such wondering, presupposes that people are conscious of the organization's culture and are familiar with, for example, the actual weight and content given to efficiency, the current view of rationality/role of emotions, and so on, as well as with the actual presuppositions[18] concerning the meaning given to organizational culture itself[19].

Joining the attitudes in a concerted fashion requires that wondering reflection leads to critical questioning. People should then scrutinize their own organizational culture, which is hard labour, asking whether its biases and limits do not really engender a damaging forgetfulness which might, for example, be detrimental to employees or some other stakeholders. However, neither the wondering nor the critical questioning involved, do exist for themselves. On the contrary, as part of the philosophizing process they are to be connected with a thetical reflection. In the context of a specific firm or organization, this thetical reflection can, for instance, be affirmative of meanings and values (clarifying them) which have come into focus by rethinking the present culture. A net result of this would then be a rearticulation of the organizations' meaning and identity[20]. In the context of a large organization, even a department's culture and meaning could be rethought.

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[18] Referring to presuppositions, implies that Senge's unfreezing and Schön & Argyris (unfreezing) double-loop learning are also relevant for philosophizing. They are not enough, however. For, as argued in section 2.1. , Senge seems to know beforehand what he wants to unfreeze: mental maps based on linear causality. Meanwhile, he is rather uncritical regarding systems thinking as such and does not discuss approaches like the Soft-Systems approach (Checkland 1984). One could wonder, however, whether the intended new automatism ("systemic as a way of being", Senge 1990: 366) does not imply refreezing again. Senge would probably react by saying that the systems approach is inherently reflective. Later developments, such as Critical Systems Thinking (Flood 1996), also remain unmentioned. Furthermore, Argyris & Schön limit themselves to unfreezing action theories and learning systems with the intention of enhancing error-correcting capabilities. To them, an error is a mismatch between expectations and outcome. This is a rather narrow, cognitivistic - they themselves say "neutral" - approach, from which the perspective of meaning is excluded (Argyris & Schön 1996: 193, 194). The limits of these outlooks are noteworthy, because dealing with them is also part of doing philosophy.

[19] Such a meaning can, for example be merely instrumental or go beyond this. The former is at issue when culture is seen as a managerial instrument.

[20] Reger, Gustafson, Demarie & Mullane (1994) uses notions like "ideal organizational identity" and "identity gap". The authors are asking *how* one can make organizational members *accept* the ideal identity (which is sense*giving* and not sense*making*), which is an instrumental/empirical subject matter. However, doing so they forget about the issue of the *ideal* identity itself, its suitability and validity. A theme that requires concerted reflection, indeed. Something similar can be said with regard to Gioia & Chittipeddi (1991). They take an interpretative perspective on the different phases in the strategic change of a public university's vision, initiated by a new CEO. I think that "envisioning", i.e. seeking the vision is a philosophical task.

Part III. The VIP-focus on Materiality of Stories

In the previous argument it was said that stories or narratives might motivate taking a philosophical path. Narratives are various: real life, backward looking, fictitious, future oriented, complicated, or simple, etc, some of them having all these characteristics. Narratives have an inner "non-random connection" (Toolan 2001: 6), authors like Ricoeur underline their plot-like character. Finding a conclusive general (linguistic or philosophical) definition of what narratives are has shown to be not easy and attempts to do so are hardly without any critique, however[21]. They include particular people, situations, involving certain entities, concrete events, expectations and intentions, ect, into a more or less meaningful whole[22]. It is not only the stories people tell themselves, also those told in newspapers, novels and movies may have this force. In connection with the subject matter of this paper, stories and narratives are important because they have the potential to be more life near, expressing concrete experiences people have with certain ways of thinking and doing, i.e. practices, with more vigour than theories. That is why they are relevant

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[21] Sometimes a difference is made between narrative and story, in which case story is supposed to be authentic, spontaneous, proactive, narrative as more or less constructed and backward looking (see for instance Bojé 2008: 4). Sometimes story is considered to be the meaningful whole itself, narrative the particular symbolic means used. Yet, a clear and unifocal distinction is not easy and in this paper I will use both expressions as denoting more or less the same.

[22] When future oriented, involving intended actions, emplotment is likely to be less important.

for sensing what in the previous argument has been called 'borderline expreriences'. I will now start with some examples.

Three stories
Recently, the son of a lady who was seriously ill told me the following story. She was suffering from an untreatable melanome and her oncologist prescribed strong drugs to stand the pains. Being at home on a Sunday evening she could not endure it anymore. Her grand doughter, present at that moment, called an ambulance in order to bring her to the hospital. When she arrived, the physician on duty did the take-in as if she was a new, unknown, patient, just following current protocols. According to the rules he started with giving a light pain-relieving drug, seeing what would happen and, if needed, the next step would consist of prescribing a stronger one. As soon as her grand doughter sensed what was happening she said that this procedure was rediculus. Her grand mother was known by the hospital as a patient for quite some time and her file would certainly contain the relevant details about the heavy pains she felt. The doctor reacted saying that he just followed regular practice. Only after severe pressure was he willing to listen to what the grand doughter was saying. Several weeks later the lady passed away. The relatives deliberated about filing a complaint, but decided not to so.

Another narrative concerns the experiences of bank managers and clients of the involved bank with the closing two of its offices in a certain urban area. The bank had in this region 12 offices. According to new policies concerning automatisation and efficiency the idea was that all offices should offer profitable high quality service to customers.

The consequence of this policy would be that 9 of them had to be closed, expecting the remaining ones to meet the just indicated criteria. However, the local area in question is not near the city centre. There used to be two offices and the people living there are elderly ones, most of them of lower social class. One of the offices was already closed and the elderly people protested, but in vain. Because market quality in the area was minor with negative profitability without much potential, management - former protests notwithstanding – decided to proceed and to close the second office as well. About 2 kilometers away, they said, was a larger base, which could offer quality service indeed. This decision again aroused lots of protests, especially of the elderly who said that they were cut of from service. A local pressure group was founded in order to talk to bank officials. All this induced unhappy feelings in the people working at front office about not serving particular cleints any more and severe tensions with management back stage concerning what to do. The outcome was that two offices were closed, one cash machine was remaining operative and in addition, for the present, the bank offered to possibility that some officials would go each week to a few elderly homes, giving clients some service over there (Kessels 1997).

The third story, I like to mention, was presented by one of my students named H., a civil engineer, in his master thesis (Hofstra 2011). H and a former fellow student in civil engineering, named L, recently went out for a walk in the beautiful neighborhood of Hoog Soeren, in the Netherlands. They used to live in the same student house and had this meeting because reaching a certain age.

L was telling that his brother volunteered in a project in Africa in which wells for drinking water for the local population were constructed. Fetching water is the task of the women and they could get the water now nearby. From an engineering point of view the project was successfully executed, and L's brother was happy with this. However, it turned out that the new wells were not used as intended, nor taken care of and properly maintained. The project ended up as a complete failure and technical people, including L.'s brother, were very disappointed. H mentioned the story because it stengthened him in his view that, besides technical issues, also cultural and ethical subject matters need to be addressed seeking integrated water management.

Borderline experiences and VIP-focus
All three examples presented above have a materiality which can be interpreted as pointing, in some way or another, to respective borderline experiences. This time in connection with the way of exercising (including its m&o) the practice at issue. Of course, this refers to how situations are sensed, lived through and articulated by particular people. The first story it about the sick the lady, some of her relatives and a particular physician. The second example is more complicated, not only a number of clients of the bank are involved, but a variety of employees, front stage and managers, as well. In the third story only civil engineer L is identifiable as a concrete person. Complexity might involve the existence of various borderline experiences at the same time.This being the case, it does not imply that others recognize automatically what is going on. Sometimes pressure is needed or even severe protest.

Two of the above cases clearly show this. I will now address the materiality of the stories in connection with the *VIP-focus* of philosophy. For reasons of limited space only the first two cases shall be considered, leaving the third for the reader to make up his/her mind.

In the first case the limit concerns the management of affairs by using protocols and the validity and use of a particular one. Indeed, the lady and her grand doughter experienced following the protocol as senseless and without any justification. This indeed points to matters validity. Morever the theme of interconnectedness and backing presuppositions is involved as well. Being general rules, protocol always codify situations in a particular way leaving out what, in terms of the included standards, is not relevant. Eventually, in this case this is based on the presumption that the particular protocol constitutes a so called 'best practice'. The story mentions that only after being put on pressure the physician was seemingly prepared to grasp this. Taken altogether, I would like to argue that considering the story's content in terms of the *VIP-focus* of philosophy does indeed justice to it. Moreover, if presented to relevant people working in the hospital the story might induce concerted reflection, at least its materiality has the potential to do so. Whether this actually could be the case depends on various factors, such as organizational openness.

The second case is more complicated in the sense that more and various people are concerned sensing and judging the situation differently. The clients and front office employees were confronted with the harsh

logic of economic reasoning, implied management, and its inherent boudaries. It is suitable to interpret this as a kind of borderline experience. Management was devided, some tend to agree with the people just mentioned, others were arguing that also for a bank making profit is basic. When looking in terms of the *VIP-focus*, it seems that what matters is the exclusive and unlimited validity of the indicated reasoning. Is not a closure involved which excludes other interests, let alone finding a way connecting with them? This question indeed points to interrelatedness, not as easy achievement, but as something to be sincerely sought. The third lens of the *VIP-focus* requires us to look for materiality of stories in terms of crucial presuppositions.In this case the question would be what premisses would be involved concerning the societal responsibility of the bank. Such premisses might sound abstract, but in the end they effectuate, for instance, how people employed by a particular bank sense the meaning of their work. The presented narrative concerns a particular bank, with particular groups of people and their experiences. Kessels (1997) mentions that he supported people of the bank with having a Socratic dialoque, one of the possibilities of doing philosophy in practice, in which the societal responsibility of the bank was the main subject matter. The current financial crisis made clear that premisses concerning the societal responsibility of banks are a major issue inflicting situations on a global scale. Also here narratives can be told, as for instance by the movie *Inside Job*, Charles Ferguson's revealing documentary. The film presents stories, not only about banks, their management and their clients, but also about financial products, their negative effects and,

last bust not least, about university economists active in consulting who were putting the integrity of their profession into jeopardy.

Concluding Remarks

The intention of this paper is making clear that that doing philosophy - as concerted reflection, intimately connected with the *VIP-focus* - may a get strong impulse from borderline experiences and the stories in which they are communicated. Moreover, the argument implies that philosophizing is not the prerogative of professional philosophers. This does not imply, however, that I consider their work as irrelevant for doing philosophy in connection with M&O. Regarding knowledge, for example, Polanyi and Dewey are important[23]. Moreover, reading them can be valuable for practitioners as well. Other philosophers, such as Aristotle, Foucault and Nietzsche (one of so called "masters of suspicion") are worth mentioning too, because their views may stimulate one's own philosophyzing. In connection with Aristotle, his notion of phronèsis and what this might include for the present day is still relevant. Foucault's views about power and also his later work on parrhèsia valauble (Foucault 2001).

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[23] See also organizational Nonaka & Takeuchi (1995) and Baumard (1999). They see Polanyi's distinction of tacit (non-propostional) and explicit knowledge as relevant. Dewey inspired Argyris & Schön (1996). Foucault is also referred to in organizational research (Townly 1993).

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Infinitude and the Non-Essential Individual in Organization Studies

By Ikiene Sentime
&
Albert J. Mills
Saint Mary's University

Abstract

If positivist and social constructionist theorizing share a point of departure it is in the neglect of "the individual" in organizational analysis (Nord and Fox 1996). Nord and Fox (1966) suggest that there is an irony in the fact that positivist accounts in the management literature often assume an ontologically real individual who is nonetheless an outcome of contextual factors. A similar irony in found in social constructionist accounts that epistemologically speak to the socially constructed self as if they are ontologically capable of stepping out of their social context. The end result, we contend, is a field of management and organization studies (MOS), which has developed without clearly stating its underlying assumptions about the nature of the individual. The result is a number of theories of organizational behaviour and organizational life that fail to adequately account for their ultimate audience – the individual who is assumed to process, reflect, and act on the data, information, and/or insights. Who is it that is motivated, leads, communicates with others, experiences spirituality at work, etc? It is like building an entire structure on sand.

This paper takes up the challenge of the disappearing (or absent) individual in MOS by arguing for the development of a (non-essentialist) theory of the individual that accounts for embodiment and social context without assumption of modernist notions of individuality replete with essential characteristics. In the process we attempt to derive an understanding of the notion of the individual that appears to be implied by anti-essentialists' arguments against an essentialist view of the individual. We first take stock of these anti-essentialists' arguments against an essentialist view of the individual. We then argue that these arguments point to 'infinitude' as a defining characteristic of the nature of the individual. We further argue that the non-essentialist infinite individual thus implied by anti-essentialists is fully accounted for in Kierkegaard's theory of the individual. This leads us to suggest that the merits of Kierkegaard's theory of individual as a theory of individual for organization studies are worthy of further consideration.

Introduction

The fact that organization theorists have not explicitly stated their assumptions about the nature of the individual has been clearly highlighted in the literature (Gibson, 1966; Al-Ghamdi, 1990). "Management or administrative theory has developed without any evidence of careful evaluation and articulation of assumptive theories" (Al-Ghamdi, 1990: 34). A contributing factor to this situation is certainly the shift from the traditional emphasis on the individual viewed independently as the unit of study in organizational studies to a greater emphasis on context and the interplay between context and the individual as the target of study (Nord & Fox, 1996: 148, 154). Al-Ghamdi thus undertook to review the management literature in an effort to sift from it the assumptions of management theory about human nature, and to find out how these assumptions influence the management strategy? Gibson (1966) also offers an interesting outline of the development of organization theory in terms of its underlying assumptions about the nature of man. With

the shift of emphasis from the individual to context highlighted, Nord and Fox (1990) also highlighted a movement away from the essentialist view of the individual in organization studies. Calls for a non-essentialist theory of individual and attempts at formulating such alternatives theories (e.g. Mills and LeCourse, 2008) have been made to fill this gap. But the reasons for a non-essentialist as opposed to an essentialist theory of individual are fragmented in the literature. The debate about the limitations of the predominant essentialist view of the individual remains either incomplete or too fragmented (Burrel et al., 1979; Cooper et al, 1988, Hermans, 1996, Kilduff & Mehra, 1997, as quoted by Carrol and Mills, 2005). Against these backgrounds, this paper is intended to contribute a new understanding of the notion of a non-essentialist individual.

Although management theorists have not clearly stated their assumptions about human nature, Al-Ghamdi (1990) clearly shows that they have proceeded from very specific assumptions about human nature. He also clearly shows that these management theories have evolved in accordance with the evolution of these assumptions about human nature. Al-Ghamdi identified Hobbes model of man, the Rational-Economic man, Theory X, Theory Y, and the System man model as representing the various sets of assumptions from which the different schools of management theorists have proceeded. The Hobbes model entails the view that, left on his own devices, the human being will do evil as a result of the fear of death and his drive to accumulate power to protect himself. The economic man is a rational man who is self-centred, mechanistic, individualistic and materialistic. Theory X is based on three primary assumptions about human beings, namely that the average human being has an inherent dislike for work and will avoid it if he can, that most people must be coerced, controlled and directed and threatened with punishment to achieve

organizational objective, and that the average human being prefers to be directed and wishes to avoid responsibility (Al-Ghamdi, 1990: 36). The system man model involves a conception of the human being as an interdependent part of larger biosocial systems (Al-Ghamdi, 1990: 42). The contemporary Organizational Development school assumptions are that: humans are innately good, and that there is nothing inherently evil or negative in individuals, which means that basic human nature can be trusted.

Al-Ghamdi argues that classical management theorists, such as Taylor and Fayol, based their assumptions about human nature on Hobbes model of man, the Rational-Economic man, and Theory X, which assume that human beings are inherently lazy and irrational, and organization must therefore be designed in such a way as to centralize and control their feelings through economic incentives in order to manipulate them. For him, Taylor believed that control by a central authority was necessary to counter the natural tendency of men to act in self destructive ways (Al-Ghamdi, 1990: 36). Control also appears to be a leading principle of Fayol, which is indicative of the same assumptions about human nature. He goes on to show that there is a strong paradigmatic unity among the classical management theorists in their assumptions about human nature (Al-Ghamdi, 1990: 37),

Al-Ghamdi also shows that the Human Relations School of management theorists, Elton Mayo notably, had different assumptions about human nature. They assumed that the human being is motivated by social needs and derive his or her sense of identity through relations with others, that he is more responsive to the social forces of the peer group than to incentives and control of management, and that he is responsive to management to the extent that the manager can meet his / her social needs (Al-Ghamdi, 1990: 38). These assumptions necessitated a mix of

management skills combining technical and social skills as the assumptions implied that technical skills alone were not enough (Al-Ghamdi, 1990: 39).

Al-Ghamdi then goes on to discuss Theory Y, which emerged subsequent to the human relations school. Its central idea is that the "loss of meaning in work is not related so much to man's social needs, however, as do man's inherent need to use his capacity and skills in a mature and productive way (Al-Ghamdi, 1990: 39). Theory Y's assumptions are that the expenditure of physical and mental effort in work is as natural as play or test, that man will exercise self-direction and self-control in the service of objectives to which he is committed, that human beings learn under proper condition, that they seek responsibility, and that the potentialities of the human being are only partially utilized under conditions of modern organizational life. These new premises about human nature call for a different management style that relies on self-control and self-direction. "The issue here is not whether the employee can fulfil his social needs. It is rather whether he can find in his work meaning which gives him a sense of pride and self-esteem" (Al-Ghamdi, 1990: 41).

Gibson (1966) also shows that the literature of organization theory can be "classified by categories that reflect underlying assumptions regarding the nature of participants in the organization's environment. He singles out a number of assumptions as being the basis of the development of scientific management theories and practices, as mostly propounded by Luther Gulick, Henri Fayol, James D. Mooney and A.C. Reiley, and Yrwick. Examples of these assumptions are that the human being is motivated solely and predictably by economic considerations, that he is an isolated factor of production, isolated in the sense of being independent of the social and group pressures (Gibson, 1966: 235-236), that he is lazy, short-sighted,

selfish, liable to make mistakes, that he has poor judgement and that he may be a little dishonest.

Gibson argues that these initial assumptions were challenged by the results of studies at the Hawthorne Works (a division of the Western Electric Company in Chicago) studies and replaced with the view of the worker as a social animal who can achieve complete freedom by only submerging himself in the group. According to this view, the worker desires first a method of living in social relationship with other people, and, second, an economic function for and value to the group (Gibson, 1966: 239). These new assumptions are the basis of the Human Relations School of organization theory propounded by Mayo and his followers.

By thus showing that management theories have evolved in accordance with the evolution of assumptions about human nature, Al-Ghamdi (1990) and Gibson (1966) have clearly demonstrated the huge importance of these assumptions. As Light (1985, as quoted by Al-Ghamdi, 1990: 33) and Maslow (1962, as quoted by Al-Ghamdi, 1990: 33) said, "When the philosophy of man (his nature, his goals, his potentialities, his fulfilment) changes, then everything changes, not only the philosophy of politics, of economics, of ethics and values, of interpersonal relations and of history itself, but also the philosophy of education". Gulick (1983: as quoted by Al-Ghamdi, 1990: 45) has singled out three distinct ways in which "A change in our conception of human nature affects the field of organization studies, namely their influence on the predictive capability of scholars, their normative influence on the vision or image of man, which then directs the evolution of the organization, and their impact on the capabilities of organizational survival. Carrol and Mills (2005) argued that assumptions about the nature of individual have considerable consequences for the field of OB, with discussions on such

things as leadership, group/team dynamics, motivation, organizational culture, resting precariously on some expectation of shared assumption about the nature of the actor(s) involved.

The emergence of spirituality at work in organization studies in recent years is perhaps a good example of how a certain theory of individual could impact management thinking. It has indeed been suggested that calls made by various authors, such as Mohamed et al. 2001 (as quoted by Oliveira, 2004: 19), for the incorporation of spiritual values into organizational theory resulted from the suggestion in several studies (Conger, 1994, Marcic, 1997; Mitroff and Denton, 1999a; Mohamed et al., 2001; Palmer, 2001) that spirituality is a critical human need that should be part of organizational culture, and that current models and theories might be misleading because they do not consider spirituality and its effects (Oliveira, 2004: 19).

With the disappearance of the individual from organization studies, Nord and Fox (1996: 170) also found that "many leading scholars had moved from the study of the essentialist individual, and that the uniform assumptions of an essentialist position had lost their privileged position. For Weick (1979, as quoted by Nord and Fox, 1996: 157) for example, the individual's identity is "constituted out of the process of interaction as well captured by his question: "How can I know who I am until I see what they do?" (Weick, 1995: 23, as quoted by Nord and Fox, 1996: 157). Weick thus views the individual as a social being whose identity is the product of social interactions. As such, the individual's essentialist properties are of less interest. P. 157 of Nord and Fox, 1996. Townley (1994: 11, as quoted by Nord and Fox, 1996: 157) also pointed to Foucault's relational and dynamic model of identity according to which the individual is continuously constituted and constructed through social relationships, discourses and practices. A

Foucauldian analysis of the individual subject does not therefore assume an uncovering of a given essential identity of skills, abilities, and personality traits". Donna Haraway (1991; 149, as quoted by Styhre, 2001: 5) has suggested the cyborg as a model that escapes the doctrines of essentialism. Braidotti (1994) employs the notion of the nomad subject, which underscores movement and change, to escape essentialist views of females, which she argues fixes fix the female subject in a subjugated or inferior position. Most of these researchers seem to have adopted a non-essentialist view of the individual. They emphasize the reciprocal relationship between the individual and social processes instead (Nord and Fox, 1996: 158).

Against these backgrounds, we attempt to derive an understanding of the notion of the individual that is implied by anti-essentialists' arguments against essentialist views of the individual. To this end, we first take stock of the anti-essentialists arguments against essentialist notions of the individual in section 2. In section 3, we examine these arguments in order to derive from them the notion of the individual that they imply. In this section, we also comment on the relevance and suitability of Kierkegaard's theory of individual as a non-essentialist theory of individual for organization studies. Section 4 concludes the paper.

The arguments for a non-essentialist theory of individual for organization studies

Essentialism has been problematized or criticised in various contexts, notably by existentialist thinkers such as Sartre (1973) and Kierkegaard (1980), feminist thinkers such as Braidotti (1994, 2002) and Haraway (1991), anti-racist and post-colonial thinkers such as Williams and Christman (1993, as quoted by Sayer, 1997: 454). From their work, we derive four significant objections to an essentialist notion of individual, which

appear to us to be representative of the anti-essentialists views of essentialism. These arguments are here respectively referred to as the 'existentialist' objection, the 'reductionist' effect of essentialism, the 'homogenising' effect of essentialism, and the 'arbitrariness' of essentialism.

The reductionist effect of essentialism refers to the argument that essentialist conceptions of individuals can at best only give partial accounts of the real individual. As such, they are false and misleading. Mills and LeCourse (2008: 16) argued that unlike material forms, the self cannot be taken stock of in totality. "You can only at best get a snapshot of the ever changing self ("I"), much like a photograph that can never show the full and rich picture of the self. In discussions of sexuality for example, essentialism is often construed as biological reductionism, in which particular forms of behaviour are deemed to be expressions of an underlying natural essence, and social determinations are denied (Sayer, 1997: 476). Sayers (1982) argued that biological essentialism wrongly overestimates the biological determinants of women's social status at the expense of the social and historical determinants. The social status of women is in reality determined directly by biological as well as social and historical factors (Sayers, 1982; 3-4, as quoted by Nord and Fox, 1996: 166).

There is a rich body of literature showing that gender is discursively constructed and actively performed in organizations (Alvesson & Billing 1998; Gherardt 1995), rather then being a universal concept referring to the physical sex of an individual. The argument is thus that essentialism is a form of reductionism, the practice of explaining the behaviour of concrete, many sided objects by reducing them wholly to just one of their abstract, one-sided constituents (Sayer, 1992, as quoted by Sayer, 1997: 464).

The existentialist objection is perhaps the main argument for a non-essentialist theory of individual. It comes from the philosophical and literary movement of existentialism, which has been characterised by the Sartrean assertion that "existence precedes essence" (Sartre, 1992: 565, as quoted by Cherry, 2005: 1). Existentialism was preceded by Essentialism, which refers to the philosophical methods for describing the human experience and defining the human condition that were focused upon discerning that which is essential to the human condition, and defining that condition in objective terms of universal relevance and as a consequence, establishing an ideal towards which all human beings ought to strive for in their existence (Cherry, 2005: 3). It maintains 'that objects have essences and that there is a distinction between essential and non-essential ….predications" (Audi 1999: 281, as quoted by Cherry, 2005: 4). Applied to human beings, essentialism maintains that "man acts or expresses his existence within a frame of reference which is his nature or essence" Tulloch (1952: 36, as quoted by Cherry, 2005: 4). Essentialism thus provides an objective universal definition of the human condition (Cherry, 2005: 17). Existentialism emerged in reaction to this method of describing the human condition. It rejects any and all objective definitions of the human condition (Cherry, 2005: 3). Existentialists preclude any pre-determination of the human condition, any fixed essence, arguing that human beings subjectively define themselves what they want to be, which can be outside the scope of any fixed or predetermined essence. The existentialist objection to an essentialist view of individual is that subjectivity must be the starting point and not any objective essence. This subjective existential approach to the human condition boils down to the idea that there is no essence beyond that which each individual defines for himself or herself (Cherry, 2005: 12). The human condition acquires definition through the choices and actions of human beings (Sartre, 2001: 25, as quoted by

Cherry, 2005: 6). Anti-essentialists therefore resist essentialist notions of the individual because such conceptions cannot account for the possibilities outside the essence.

This argument is well illustrated by the new possibilities of intervening with scientific methods and technological devices into the human body, which are such that "we can no longer tell for sure where the human body and its possibilities begin or end; the human body becomes a project, a fluid entity that can be moulded and shaped through various techniques and media of inscription (Grosz, 1995, Haraway, 1997, as quoted by Styhre, 2001: 5).

The homogenizing effect of essentialism refers to the anti-essentialists'' argument that essentialism homogenises entities, suppressing differences between group members, which denies full subjectivity to individuals belonging to certain groups, casting them as mere manifestations of the group they belong to (Zanoni & Jansens, 2004, as quoted by Jannsens (pp. 4-5). This homogenizing effect marginalizes individual experience within the overall homogeneity, thus denies the right to diverse people to have and interpret their own experience (Sartre, 1965, as quoted by Lawler, 2005: 221). Furthermore, to the extent that such characterisations are objectified and institutionalised in practices, they can pathologize or idealize particular groups or behaviours (Sayer, 1997: 460). Mistaken assumptions about the homogeneity and fixity of certain classes of people can thus be dangerous (Sayer, 1997: 481). Objections to essentialist homogenizations also lead to the question of who has the power to define and categorise in ways which fix and homogenise people, when they actually could be, and often are, different" (Sayer, 1997: 461). Social theorists and liberalists also regard any permanent 'fixtures" in human nature or the world as the antithesis of principles of equality and

free will. Racial or ethnic group essentialism are typical examples of the homogenizing effect of essentialism, which have been widely criticised (Banton, 1987; Rothbart and Taylor, 1990, as quoted by Birkin, Sttapleton and Larrinaga, xxx:). The so-called "feminine intuition", which is seen as part of women's essence rather than a feature of the way many women are socialised is an example the homogenizing effect of essentialism.

The arbitrariness of essentialism: Essentialism is "a theory of the objective, context-independent natures of objects" (Paul, 2004: 170). Anti-essentialists regard the seeming context-dependence of our modal intuitions about an object's essential properties as a fundamental flaw of essentialism. This context dependence simply means that different intuitions about the essential properties of same objects are arrived at in different contexts (Paul, 2004: 172). Sayer argued that it is impossible to define an essence without specifying in relations to what that essence is established (Sayer, 1997). Anti-essentialists are thus worried of the arbitrariness of essentialism, given the variability of our intuitions about essential properties (Paul, 2004: 176-177).

3. Infinitude and the non-essential individual

Underlying the anti-essentialists concerns with essentialists conceptions of individuals thus appear to be the ideas of a pre-determined individual as opposed to a free individual, a constrained as opposed to a free individual, a fixed as opposed to a dynamic and changing individual. For anti-essentialists - existentialists, feminists, and anti-racists alike - these essentialist conceptions of the individual are abstract and inconsistent with the real experience of a human life. We suggest that these anti-essentialists' perspectives point to infinitude as being a defining characteristic of the real, anti-essentialist individual. Supporting this suggestion is our

realization that, on close examination, the anti-essentialist arguments against essentialism are directed against two ideas associated with essentialist notions of the individual:

- The idea of being fixed, as opposed to being able to freely choose how to live one's life: Here is where the existentialist anti-essentialist argument comes in. It's a refusal of the idea that there is an essence and therefore one particular way of living which is ideal. Jean Paul Sartre and other secular existentialists are the ones who emphasize this perspective in their arguments against essentialism. For them, there is nothing like an essence that fixes the way an individual should live her / his life. Only the individual choices themselves will decide how an individual life is lived. For them, life is indeterminate, not fixed. As such it will happen in ways that no notion of a fixed essence can explain. Here, infinitude applies not in the sense of perfection but in the sense of an endless number of possible ways of living that one can freely imagine. This is in essence what the existentialist argument against essentialism boils down to.

- The idea of being permanently characterized as opposed to being able to grow: Here is where the anti-essentialist charges against essentialism as reductionist and homogenizing come in. These charges involve a refusal of the idea of an essence that permanently characterizes the individual in a way that is unchangeable, as opposed to her/him being able to change and grow. Anti-feminists, anti-racists, and postcolonialists are the ones who emphasize this perspective in their opposition to essentialism. For them, there is no limit to what one can become. Infinitude here is associated with the endless possibilities for change and specifically growth.

Essentialist notions are seen as implying no possibility for growth and opposed as such.

The anti-essentialists' arguments thus point to two variables as being at the heart of the anti-essentialists' conceptions of the individual:

- Freedom to choose one's way of living
- Freedom to change and grow

And because these freedoms must be endless, they both point to infinitude, although in two different ways. The anti-essentialists views of the nature of human life would therefore be inconsistent with any conception of the individual that would restrict these freedoms. To live up to the anti-essentialist views of the individual, it is necessary for any theory or conception of the individual to account for infinitude as explained above. This insight brings Kierkegaard to mind for the reason that his theory of individual does specifically account for infinitude as being a part and characteristic of human nature.

According to Kierkegaard, the self or human being is a synthesis or fusion "of the infinite and the finite, of the temporal and the eternal, of freedom and necessity" (Kierkegaard, 1980: 13, as quoted by Vialle, 2011: 2; College, 2002: 56), a synthesis of the real and the ideal (College, 2002: 56). The finite refers to the concrete and the limiting factor in the self, the earthly, those parts of the self that are grounded in the world such as the body (Kierkegaard, 1980: 30, as quoted by Vialle, 2011: 2; Kierkegaard, 1980, as quoted by Elrod, 1973: 223). The finite is thus the "factical" being of the self, which is not determined by the self but experienced by it (Kierkegaard, 1980, as quoted by Elrod, 1973: 225). The infinite is the capacity for expansion, it is related to the abstract (Kierkegaard, 1980: 31 as quoted by Vialle, 2011: 2), and imagination is the "medium of the process of infinitising". Kierkegaard also refers to this synthesis as a synthesis of necessity and possibility whereby necessity may be understood deterministically and

possibility refers to the freedom an individual has to choose (Vialle, 2011: 2). And central to Kierkegaard's notion of possibility is that "with God everything is possible" (Vialle, 2011: 2). According to Kierkegaard, there is an eternal and Divine dimension to which all human becoming properly tends and with which the individual is able to conform itself. For him, the eternal is the telos of human existence. He insists that in nothing less (than infinitude or the eternal) is the human fulfilled (College, 2002: 60). Kierkegaard also points to faith as the medium through which the individual participates in the eternal, "by faithfully allowing himself to be drawn by the 'impossible' action of the God who brings the infinite into the finite, the eternal into the temporal, within and only within the faithful individual" (College, 2002: 61).

An integral part of Kierkegaard's theory of individual is his assertion that there are four stages on life's way in the development of individual freedom: aesthetics, ethics, philosophical religion, orthodox religion. The aesthetic individual has only one desire, which is the self-enjoyment of life, whether purely sensual pleasures or the finer things in life and art. This stage of life is thus characterised by the attitude of giving primacy to the individual self. The aesthetic individual is too immature to appreciate the value of commitments to others (Ameriks, 2006: 275). In the ethical stage, the individual put others above oneself. This concern for others can be manifested in the individual's sense of duty or in the extreme form in the sacrifice of one own's life. In the third and fourth stages, satisfaction is no longer derived from the realm of the finite but only sought in the infinite, in God. According to Kierkegaard, the outcome of an aesthetic way of life is a feeling of vanity and vexation of spirit and a hatred for life
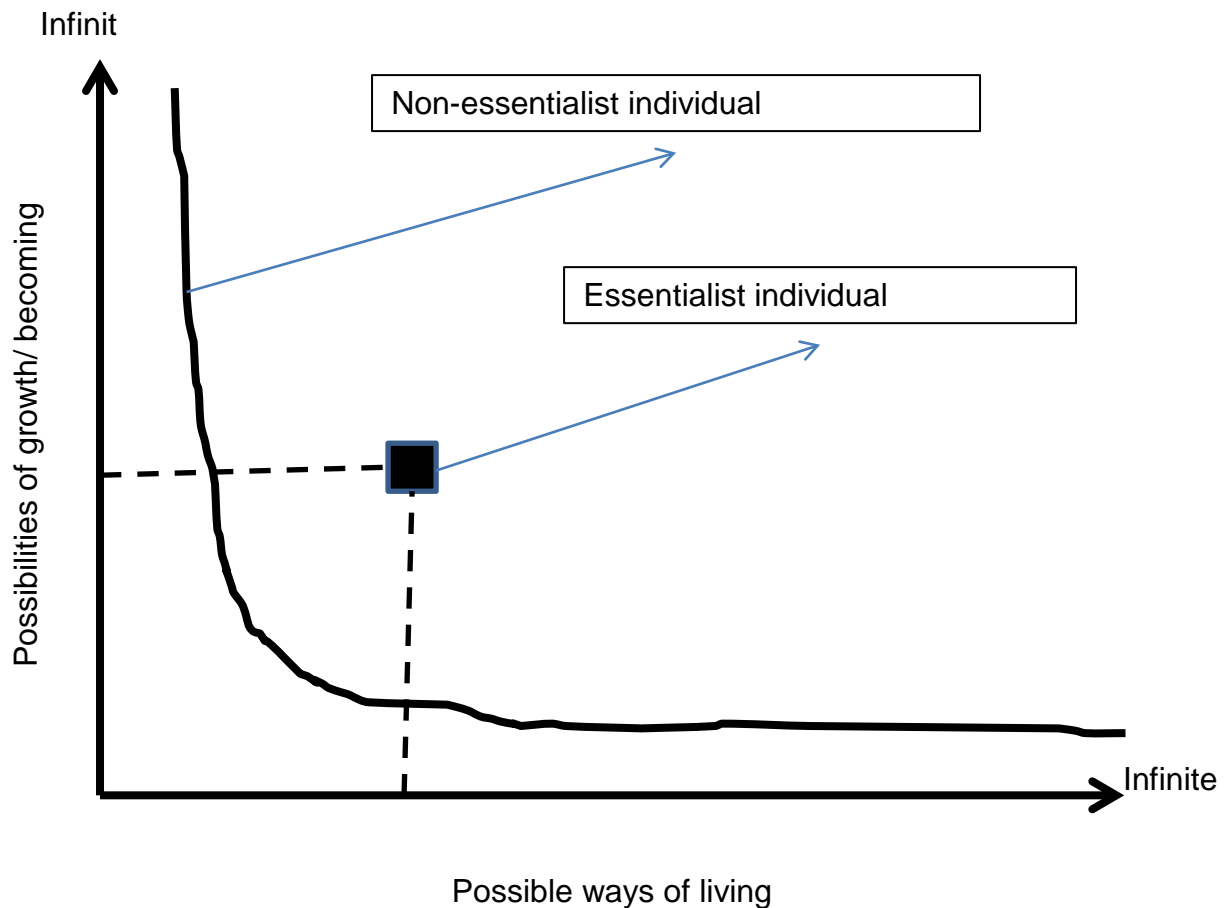
itself. To escape from it, one must rise to the ethical sphere.

In summary, Kierkegaard's theory is that we spiritual embodied beings by virtue of the presence of eternity within us (Hemati, 2009). The eternal is present both ontologically and normatively in human beings, meaning that the eternal defines both what we are as human beings and what we ought to become (Hemati, 2009: 7).

It t is clear, in our view, that the reference to infinitude in Kierkegaard's notion of the human being outlined above talks to an endless possibility for growth, precisely of the kind implied in the anti-essentialist arguments against essentialism. Kierkegaard however explicitly extends this possibility all the way to the ultimate possibility of reaching the infinite, the eternal. Furthermore, as an existentialist, Kierkegaard opposed essentialist notions of individual. As such, he emphasized individual freedom to choose her/his way of living, as opposed to a fixed way of living derived from essence. His existentialist view of human existence thus points to infinitude in the sense of an endless number of ways of living an individual can freely imagine and embrace.

Kierkegaard's existentialist notion of the individual as self-defining and his ontological notion of the individual as a synthesis of the finite and infinite thus accounts for the full notion of a non-essentialist individual who defines for himself how he wants to live and who also has the endless possibility to change and become more, all the way to the possibility of reaching the infinite.

The following diagram paints a visual picture of the manner in which infinitude characterises the non-essentialist individual as well as the way in which Kierkegaard's notion of the individual represents such an anti-essentialist individual.

The diagram shows a graph with:
- Vertical axis labeled "Infinit" at top and "Possibilities of growth/ becoming" along the side
- Horizontal axis labeled "Infinite" at the right end and "Possible ways of living" below
- A hyperbole curve
- A labeled box "Non-essentialist individual" with an arrow pointing to the curve
- A labeled box "Essentialist individual" with an arrow pointing to the dot (black square)

The horizontal axis represents the fact that at any given time, the number of ways in which a person can live her/his life is endless, infinite. And the vertical axis represent the possibilities for growth, all the way to the possibility of reaching the infinite. The hyperbole represents the non-essentialist individual, who is free to live as he chooses, and who can endlessly change and grow, all the way to the infinite. The essentialist individual is represented by the dot on the diagram. In contrast to the non-essentialist individual, he is permanently characterised or defined by his essence, which not only means that he cannot become more, or merely change (in reference to the vertical axis), it also means that how she/he should live her /his life (in reference to the horizontal axis) is dictated and therefore fixed by the same essence. The location of the point representing the essentialist individual on the diagram can obviously vary, depending on the way the individual is characterized or her/his essence defined, but it will always end up being a fixed point in the diagram, with an unchangeable identity on the vertical axis and a fixed way of living on the horizontal axis of the diagram. Kierkegaard's notion of the individual who is free to choose his way of living and can grow through various stages of ethical development all the way to the possibility of reaching the infinite, the eternal, clearly corresponds to the hyperbole. This diagram also has the merit that, from it, the difference between secular existentialists, such as Jean Paul Sartre, who emphasize the freedom to choose one's way of living (on the horizontal axis), from those anti-essentialist, such as anti-feminists, anti-racists, postcolonialists, and obviously Kierkegaard, who also emphasize growth (on the vertical axis) can be better

visualized. The beauty of this diagram is that it is also possible to show Kierkegaard's spheres of existence on the vertical axis, starting with the aesthetic one at the bottom, followed by the ethical sphere above it and the religious spheres further up above the ethical sphere. This is however not done here as it is not change much to the discussion. These spheres of ethical development only support the idea that Kierkegaard's notion of the individual accounts for the possibility of growth, all the way to the possibility of reaching the infinite in the religious sphere.

Kierkegaard's theory of individual thus perfectly meets the requirement singled out in this paper for any theory of individual to account for the infinite nature of the individual in order to live up to the author's interpretation of the anti-essentialists views of the individual. It is thus the author's view that proper consideration should be given to Kierkegaard's theory of individual as perhaps the non-essentialist theory of individual currently needed for organization studies. We further argue in this regard that any proper consideration of the merit of Kierkegaard's theory of individual as an alternative non-essentialist theory of individual for organization studies must take into account the relationship between Kierkegaard's views and those of other non-essentialists. To what extent do Kierkegaard and other no-essentialist theorists identify and or differ with each other in their conceptions of the nature of the individual? The point of this question is to determine if there is merit, or if it is pointless, to further consider Kierkegaard's theory once the views of other non-essentialists in relation to Kierkegaard's one are taken into account. We therefore now turn our attention to this question.

Like other anti-essentialists such as Jean-Paul Sartre, and in contrast to the essentialist universal individuals, Kierkegaard championed the notion of the radically free individual and the primacy of the concrete particular individual over any generalized notion of the nature of individuals (College, 2002: 58). He is in fact considered a pioneer advocate of the radical philosophical reclamation of individuality, freedom, becoming, imagination and also as the father of existentialism (College, 2002: 59). Unlike the secular existentialists who reject the idea of an in-built transcendental telos (College, 2002: 61), the eternal is for Kierkegaard the telos of human existence (College, 2002: 60). Secular existentialists exclude any possible influence from beyond the temporal/finite realm (Colledge, 2002: 60). For Sartre who is perhaps the clearest example, the telos of the human nature, if there is one such at all, must be a totally self-created one so that it is in this way condemned to the responsibility of his freedom. Kierkegaard is thus acceptable to the other anti-essentialists in so far as his approach is philosophically existential. He is at the same time unacceptable because his theological and ontological assumptions are too classically metaphysical and theologically orthodox (Hemati, 2009: 45). He preserves an essentialist aspect, the eternal telos and Divine ground of human existence (Hemati, 2009: 46). Thus, to anti-essentialists, he may be viewed as an essentialist, if it wasn't for his emphasis on the individual.

Post-structuralist responses to Kierkegaard are more subtle according to Colledge (2002: 61). He points to the emphasis on the individual over the general as a definite line of kinship between Kierkegaard's anti-essentialist metaphysics and Derrida's and John D. Caputo's approaches. "Kierkegaard and Derrida have a common nemesis – the infinite appetite of Hegel's totalizing dialectic – and a common affection for everything fragment-like" (Caputo as quoted by Colledge, 2002: 61). Colledge, 2002: 61) however argues that there are also important limits to how closely Kierkegaardian thought can be legitimately rounded into the

deconstructionist camp. He argues in this regard that Kierkegaard might be seen as a model of 'undeconstructed' essentialism, given the fact that his gift of Godself or infinitude is a gift that can be and must be actually received, in contrast to Derrida's one, which can only be understood in the sense of infinite deferral in which the gift never appears as such (Colledge, 2002: 62). Colledge further argues that it would be difficult to treat Kierkegaard as a deconstructionist, as doing so would result in reading his texts radically against their deepest expressed intentions. Such readings could for example be that "eternal truth never actually comes into existence in time", which is an unKierkegaardian reading of Kierkegaard (Colledge, 2002: 62).

It thus appear from the brief comparison of Kierkegaard views to those of other anti-essentialists, that Kierkegaard's theory of individual as an alternative theory of individual would only enjoy partial support of the secular existentialists. The differences relate to the centrality of the Divine and the Eternal in Kierkegaard's approach. The merit of Kierkegaard's theory will thus be judged differently, depending on the assumptions and beliefs relating to the existence and relationship between God and the individual. Such assumptions are a matter of personal belief and as such are unsolvable. As Colledge (2002: 63) rightly pointed out, many of these fundamental differences between Kierkegaard, secular existentialism and deconstruction are essentially differences of vision and metaphysical presuppositions and as such generally 'unsolvable' in any final way (Colledge, 2002: 63). Kierkegaard's entire philosophical edifice is based on his assumption that: ""Every human life is religiously designed. To want to deny this confuses everything" (Colledge, 2002: 63). The merit of Kierkegaard's theory as an alternative theory of individual to organizations will be judged differently depending on the attitude towards this assumption.

Despite this point of contention, We contend that by pointing to infinitude as being part the nature of individual, Kierkegaard's theory of individual has contributed an insight that transcends the conventional level of the philosophical conflict between essentialists and anti-essentialists theorists of individuals, in that it does in a way account for both perspectives. It accounts for the essentialist perspective by virtue of its reference to the eternal Divine telos of human existence without falling into the trap of reductionism. And it accounts for the freedom and possibilities emphasized by the non-essentialists. As such, it is our view that it offers a higher order logic than the logic of the conventional differences of views between essentialist anti-essentialists theorist of individuals. The essentialist is thus saved from the mistake of reducing the individual to a few finite characteristics while he is given to realise the correctness of his intuitive notion of an essence at the level of infinitude. And the anti-essentialists views of a free individual whose life is a field of liberty made of possibilities is also accounted for. When the essence is infinite, anti-essentialism thus becomes irrelevant or unjustified. Kierkegaard's insights thus point to a level of unity between essentialists and non-essentialists conceptions of individuals that result in a broader perspective of the individual that is worthy of attention.

It is outside the scope of this paper to explore the full implications of Kierkegaard's theory of individual on organization studies. It does however seem to have the potential to become the foundation of a new ethical and spiritual paradigm in organization studies. William and Waugh (2004: 437) suggested that "the existence of individual responsibility for ethical conduct is likely the most and lasting legacy of existentialist philosophy in public and business administration". Kierkegaard's theory of the self, by virtue of its existential orientation and his four stages on life's way to freedom, which

places a great emphasis on ethics, seems to have a much greater potential to change the place of ethics and spirituality in organization ethics.

Conclusions

An understanding of the arguments for a non-essentialist theory of individual can be instrumental to the development of an alternative, non-essentialist theory of individual for organization studies. This paper contributes to the development of such a theory through a reflection on the anti-essentialists' arguments against essentialist notions of individuals. The paper argues that it is necessary for any theory of the individual to account for the infinite, limitless and free nature of the human being in order to live up to the anti-essentialists' view of the individual. The paper thus contributes a new line of arguments to the emerging literature on the non-essentialist theory individual for organization studies. The paper then points to an already existing theory of individual, namely Kierkegaard's theory of the individual, as one that does meet this criterion and calls for its merits as a theory of individual for organization studies to be further considered.

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Will Ontological Inquiry Help Reduce Recidivism Rates

By Diane Thomas

Background of Research

A woman offender released from jail is in the *survival phase* she may be living on her gate money, eating at a soup kitchen, and sleeping in a shelter or on a friend's couch; she may be desperately trying to stay sober, and go to an emergency room if she has a health problem. She is likely to be concerned about her children but to be so much in crisis herself that she is unable to do anything on their behalf. We hope that she conforms to any mandates imposed by probation, parole, or the court so that she can stay free (Jacobs,A.,2004).

Journalist Rathbone *(On the Outside Looking In)* fought in the courts for years to secure ccess to these women, and her passion and tenacity are on display in this sympathetic but clear-eyed account of life inside Massachusetts's MCI-Framingham, the oldest women's prison in the ountry. The numbing sameness of women's crimes—nonviolent offenses, mostly drug-related, make up three-fourths of female convictions—is transcended by Rathbone's focus on a handful of individual stories, and women like the vivacious Julie and the tragic, sorrowful Denise emerge as potent reminders of the messy human particularity crowded into America's prisons. Attention to gender has long been absent from criminal justice policy. As Bloom and Covington 2000, p. 11) propose, an equitable system for women would be gender-responsive, defined as creating an environment . . . that reflects an understanding of the realities of women's lives and addresses the issues of the women." If criminal justice policies continue to ignore these realities, the system will remain ineffective in targeting the pathways to offending that both propel women into and return them to the criminal justice system. Elsewhere, (Bloom, Owen, & Covington, 2003) have argued that an investment in gender-responsive policy produces both short- and long-term dividends for the criminal justice system, the community, and women offenders and their families.

Rationale for Research

States spend more than $50 billion dollars a year on corrections, but more than 4 in 10 offenders return to prison within three years. According to the Pew report on recidivism, Missouri received high marks for a "dramatic" decline in recidivism over the last six years. According to the Pew Center on the States, 46 percent of Missouri offenders released in fiscal year 2004 returned to prison within two years, for either a new crime or for a "technical violation of their parole or probation. However, that figure had dropped nearly 9 percentage points, to 37.5 percent, for offenders released in fiscal 2008, according to state figures. If states could reduce their recidivism rates by just 10 percent; they could save more than $635 million combined in one year alone in averted prison costs (Pew Study, 2011). While virtually every DOC in the country is engaged in something that could be termed "discharge" or "release" planning, the depth and breadth of such plans vary widely.

Accompanying this increase in population are several questions about women offenders. Why has women's involvement with the criminal justice system

increased so dramatically? Are women committing more crimes? Are these crimes becoming more violent? The data on arrests demonstrate that the number of women under criminal justice supervision has risen disproportionately to arrest rates. For example, the total number of arrests of adult women increased by 38.2% between 1989 and 1998, while the number of women under correctional supervision increased by 71.8%. Overall, women have not become more violent as a group. In2000, women accounted for only 17% of all arrests for violent crime. About 71% of all arrests of women were for larceny/theft or drug-related offenses (BJS, 2001).

The data from the study regarding a one on one mentoring reentry component could ensure good reactions from the Department of Corrections to help develop social interest, test the motivation of the women involved in the mentoring relationship compared to some of the current reentry programs in Missouri that are currently provided to women offenders once released from prison. Most of the information known about recidivism comes from research on traditional male offenders, which may not accurately nor adequately, explain the post-prison experiences of females that lead to re-incarceration (Harm & Phillips, 2001).

The proposed mentoring initiative for women offenders in Missouri will attempt offer additional insight to improve current prison reentry programs for women. The investigators from Missouri will observe, collect interview data, analyze and make program recommendations. According to the Department of Corrections, the majority of female ex-prisoners in Missouri, for example, eventually end up being rearrested, at great cost to the taxpayers. What's more, the women who end up spending their lives cycling in and out of captivity live out their days and nights in what Chillicothe Women's prison called a state of "forced dependency" that we found illogical when the expectation is for "people to come out of prison as independent, law-abiding, responsible citizens." For Missouri, this isn't just a timely opportunity to earn national distinction of an entirely different kind, it's also an opportunity to map out a safer, saner and more stable future for the people who live in and who love this land.

Problem

How a mentoring component in the reentry program can reduce recidivism? While evidence of the relationship of reentry programs for inmates have primarily with male subjects and applied to the findings to women". "Change is now well under way. "Yet the results of prior studies have not focused on the ineffectiveness because the studies show that female inmates must overcome unique social, emotional, and physical challenges that impede their ability to integrate smoothly back into society following a period of incarceration." Bloom, Owen & Covington, (2003). The purpose of this dissertation is to examine the results of a nontraditional mentoring partnership to the current reenters options for women prisoners to help reduce the recidivism rates , then initiate a new sort of mentoring. There may be a solution to reducing re-offenses by women prisoners through building and maintaining healthy relationships prior to release back into the community.

The data from the dissertation regarding a peer to peer mentoring support component could ensure good reactions from the Department of Corrections to help develop social interest, test the motivation of the women involved in the mentoring relationship compared to some of the current reentry programs in Missouri and New Mexico that are currently provided to women offenders once released from prison. Most of the information known about recidivism comes from research on

traditional male offenders, which may not accurately nor adequately, explain the post-prison experiences of females that lead to re-incarceration (Harm & Phillips, 2001). The type of peer social support relationships I will observe weekly talks with women who have been out of prison for over one year with no re-convictions and women just released on probation and or parole. The discussions about life skill experiences since released. How and what they felt while seeking housing, employment, emergency relief, food stamps, citizen restoration. The log the women will keep will add to the depth of why there is power from the mentoring relationship based on non coerced participation as with the traditional mentor requirements from Department of Corrections. The on-going written and verbal communication from the women will provide opportunities for growth. (See Appendix A). It is assumed from the review of the various articles by Bloom that there is a need to explore mentoring options to help reduce the recidivism rates for the women prisoners who need assistance to overcome social and emotional barriers. The proposed solution includes pairing a woman as mentor who has been previously released from prison not committed a crime for at least two years with a newly released offender. She will volunteer to sponsor and motive a new women inmate who will be released. They will be provided rewards for participation in this pilot program. These women will partner to build healthy lasting relationships that can help reduce the recidivism rate. According to (Noe, 1998), women involved in mentoring relationships have greater job success and job satisfaction than women who do not have a mentor. According to Alcoholics Anonymous, one alcoholic helping another produced prodigious results since 1935.

The results of this dissertation will describe the specific elements that together embody thoughtful and effective women prisoner release procedures, including considerations such as one on one mentoring. This information will be developed from women who will participate in peer to peer interviews from various community sites, a scan of practice on the topic of release planning, as well as a literature review on the topic. The dissertation is intended as a resource for corrections staff and community partners as they work to improve the way female prisoners are received back into the community.

Purpose of the Dissertation

Currently, according to the data collected from the state of Missouri Access To Recovery (ATR) only 21% of social support services recipients in the Kansas City area are women. The overall state percentage of women who received services during this period was 25%. The existing literature on coaching begins by defining what constitutes release planning, situating it within the broader and more long term process of reentry planning. Drawing from published studies the Pew Study and other reports, we identify the various components of exemplary release policies and discuss why they are critical to a smooth and effective discharge procedure. In order to provide a real-world context for these findings, we compare them to the results of an Urban Institute survey of 43 state departments of correction on their current release policies and procedures. At the end of each topical area, text boxes highlight recommendations for what correctional agencies should be doing at the bare minimum to prepare exiting prisoners for release; our hope is that readers will not only aspire to implement these base practices, but will also use this guide to expand their release planning efforts. As most of these practices cannot be accomplished exclusively by correctional agencies, the

next section describes how DOCs can engage both internal and external partners in support of effective release planning, including gaining institutional compliance with release procedures, encouraging releases to follow through on their release plans, engaging community and other agency partners, and influencing revisions to statutory and regulatory barriers to effective release planning.

Since all correctional agencies undergo some process or series of procedures associated with the release of persons from their institutions, this study aims to capitalize on that fact by encouraging agencies to think more creatively about how to enhance the discharge process to include one on one coaching to encourage that the most basic needs for successful reentry are met.

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Beyond Social Constructionism: Ontological Antenarratives
By Tonya Henderson Wakefield

This paper explores post-humanist assemblage and biomediation through ontological storytelling and antenarrative. It considers material agency via biomediation, examining the use of material devices to prolong and enhance human and animal life. The first ontological story presented is that of a woman and her biomediated dog (titanium knees), running in an urban setting with various material actants in assemblage supporting human health and psychological wellbeing. The second considers the use and efficacy of biomediation to prolong the lives of humans afflicted with renal disease and cancer. The work offers an experiential lens for contemplation of biomediation, assemblage, post-humanism and ethics. Its contribution is an authentic, contextual exploration of Heidegger's (1962) Dasein and a related antenarrative fore-having of metanoia-derived strength. These illustrations support discussion of how material (ontic) and ontological (Being-there) aspects are overlooked or just inadmissible to a social constructionist perspective.

Introduction

An ontological story offers a means of analyzing lived experience, materiality, and assemblage by detailing a scene and examining it through the lens of theory. This paper uses the technique to consider material agency through biomediation, examining the use of medical devices to prolong animal mobility and human life. It begins by introducing key concepts from the literature, setting the stage for ontological storytelling. The first story presented is that of a middle-aged woman and her bio-mediated dog (titanium knees), running in an urban setting with the aid of various material actants whose collective effects support human health and psychological wellbeing. The second, more serious exploration, considers the use and efficacy of biomediation to prolong the lives of those afflicted with renal disease and cancer. Some ethical implications of these stories are then considered. Finally I explore the fore-having

(Heidegger, 1962) of psychological healing and strength born of metanoia (Grant, 2009). The work applies a lens of existential experience to the contemplation of biomediation, assemblage, and post-humanism. Genuine lived experience (Bakhtin, 1993; Heidegger, 1962) is used to illustrate theoretical concepts.

Assemblage, Biomediation, and Ethics

Assemblage: Assemblages are groups of elements, human and non-human, that exist in relation to one another (Boje, 2010b; Latour, 2005). They "are ad hoc groupings of diverse elements, of vibrant materials of all sorts" (p. 23, Bennett, 2010). Identity as assemblage is one of the building blocks of Zingsheim's (2011) mutational identity theory, wherein an individual's identity is comprised of the combination of the material body and various subjectivities applied by others. Whatmore (2006) suggests humans as something co-fabricated like any other assemblage, shifting the focus to "more–than–human modes of enquiry" (p. 604). For Bennett (2010) " an actant never

really acts alone. Its efficacy or agency always depends on the collaboration, cooperation, or interactive interference of many bodies and forces" (p. 21). Latour (2005) suggests two types of sociology, the traditional type that focuses on the social as an independent entity from material realities and his proposed focus is on connections between objects and people that make up assemblages. His collectives are analogous to assemblages (Boje, 2010b; Haraway, 1992, 2008; Latour, 2005) tying together human and nonhuman actors and giving events agentic capacity (Bennett, 2010).

Consideration of post-humanist assemblage has ethical implications. Haraway (1992) advocates a new relationship with nature, one that does not involve man trying to dominate it or designate it as "other" (p. 297). Jonas (2012) introduces a post-humanist conceptualization of stewardship and considers how the vicious circle (Masuch, 1985) of positive feedback that reinforces our technological progress narratives may entrap us as well. Our rapt attention to technology may rob us of our humanity as we fail to pay attention to what human existence means, leading us toward nihilism. This discussion leads into a consideration of man as a co-creator of nature, a blurring of the line between artificial and natural and a call for wisdom, not mere knowledge, but the humble, self-aware application of knowledge in acceptance of uncertainty (Jonas, 2012). Man must shift from a position of dominance vis a vis nature, toward that of a co-creator of reality, an insider of nature participating in generative intra-action with other actants and actors.

Biomediation: Acceptance of assemblages as subjects draws attention to how we bound the assemblages and systems we study. Many argue for the abolishment of boundaries between human, animal and machine (Bell, 2007; Haraway, 1992, 2008; Myerson, 2001). The biomediated body is conceptualized as an open systems combination of the human body and technology, redrawing the boundary of self to include media and/or material prostheses (Barad, 2007; Haraway, 1992, 2008). This notion is consistent with Barad's (2007) account of Niels Bohr's inclusion of human actors and experimental apparatuses in his concept of phenomena, extending the idea beyond mere observed occurrences. She notes the "indeterminacy of bodily boundaries" considering incorporation of an instrument or prosthesis into one's concept of the body (p. 157). For example, a wheelchair comes to be viewed as part of its occupant's body vis a vis her intra-action with the world at large. Clough (2008) describes the biomediated body as a combination of the human body and technology, redrawing the boundary of the self to include media. She defines the biomediated body as "a definition of a body and what it can do- its affect" indicating a "post biological threshold" (pp. 2-4, Clough, 2008). "There is a need to rethink the questions we might ask about bodies and related concepts such as subjectivity, agency, power, technology, the human, the social and matter" (p. 5, Blackman & Featherstone, 2010).

Rethinking these questions raises ethical concerns regarding the social and material aspects of biomediation, particularly as they pertain to genetic engineering and medical care. Genetic engineering may worsen socio-economically derived inequalities in health care, for example, by improving

immunity in only the offspring of the rich. Silver (2012) and Sandel (2012) express apprehension that socioeconomic bifurcation from genetic modification passed on exclusively to wealthy offspring might differentiate a separate subspecies of humanity. For some, genetic manipulation points to the eventual emergence of strict hierarchies like those in Aldous Huxley's (1932) Brave New World, wherein one's social standing, function, and possibilities are all a matter of breeding. Despite the long-term effect of further polarizing society, Silver (2012) suggests tolerance for genetic enhancement serving to build in immunity to disease, overcome fertility problems, and even grant biological offspring to same sex couples (pp. 311-312). The use of feeding tubes and administration of intravenous fluids to dying patients also give rise to ethical concerns, as these measures both prolong suffering and spare the patient from short-term starvation and dehydration (McGrath & Henderson, 2008). Jonas (2012) takes issue with efforts to expand human life indefinitely, suggesting "the price of extended age must be a proportional slowing of replacement, i.e., a diminished access of new life" (p. 129). Genetic modification combines with our desperate efforts to cheat death to create a sense of tension between nature and man.

Lived experience: Central to consideration of such matters is how we honor experience in our efforts to comprehend the world. While social constructivism emphasizes the generative nature of cognition, Bakhtin (1993) rejects this position to emphasize the once-occurrent event of being, "something that is, something that is being actually, inescapably accomplished through me and others…

actually experienced, affirmed in an emotional-volitional manner" (p. 13). For him, "cognition constitutes merely a moment in this experiencing-confirming" (p. 13, Bakhtin, 1993). Throop (2003) articulates the role of experience in anthropology, wherein it is defined "in relation to narrative, which is understood to be a distortion of life–as–lived–through" (p. 221, Throop, 2003). Experience as a sequence of occurrences does not equal " retrospective attribution of meaning tied to the structuring of "experience" as a particular coherent unit or form" (p. 223, Throop, 2003). For James pure experience is "a non-reflexive, nonverbal, pre-conceptual feeling that grasps the immediate flux of life in terms of its undifferentiated unfolding in the field of sensory immediacy" (p. 229, Throop, 2003). Experience is both unified and disjointed. The lived experience of biomediation and assemblage engenders ethical concerns aptly illustrated through ontological stories.

Ontological Storytelling

Two ontological stories are used to illustrate the lived experience of a dynamic, post-humanist, biomediated assemblage. In the first case I describe a healthful and supportive assemblage successfully promoting human and canine life. Co-creation of a healthful reality in a post-humanist assemblage (Haraway, 2008) is examined by considering the collaborative agency of a woman, a dog, titanium joints, good running shoes, a jogging path, a leash, and an iPhone. It illustrates the interrelationships between various human and nonhuman elements (Latour, 2005). The second ontological story differs from the first in three ways. First, instead of considering

biomediation allowing an injured dog to run, this story considers the use of a dialysis machine and later a chemotherapy port to prolong my parents' lives. These efforts prove unsuccessful on both counts and call into question the lengths we go to trying to prolong the beating of a human heart. Second, this story takes on a deontological perspective, wherein preservation of human life is treated as the supreme good to the exclusion of any other considerations. The first instantiation of this assemblage consists of a woman, a chair, needles, monitors, nurses, a dialysis machine, loved ones, and a blanket. The second consists of a widower, a chair, an IV of potent and dangerous drugs, nurses, a blanket, and a daughter doing doctoral work. Third, this lived experience includes a dualism consisting of astonishment (Bakhtin, 1993) regarding the technological marvels briefly keeping terminal illness at bay, and intense horror derived from the realities of renal and cancer patients' intense suffering. This conflicted knowledge casts biomediation of terminally ill humans as both savior and torturer, creating an ethically perplexing, complex assemblage.

Socially constructed narratives in both cases differ from lived experience. Judgments about the validity of shared human-canine experience, joggers' rights alongside other users of the path, and the worth of a functioning dog knee vary but fail to capture the endorphin rush, the warm sun, and the mental quiet of the experience. In contrast, medical settings are permeated with hopeful narratives- "You will get better" and "You can beat cancer," that deny the true experiences of suffering and death. Amid appreciative superficiality (ontic) there is a tendency to relegate authentic emotions to the status of shadow content (Boje, 2010a; Fitzgerald, Oliver, & Hoxsey, 2010). Lived experiences of agony and the helplessness of watching it are not allowed expression as we put on a brave face and rely on the decorum of the they-self (Heidegger, 1962). Whether the authentic self demonstrates too much exuberance or too much pain, it is seldom granted free reign within the context of socially accepted narratives designed to give the appearance that all is under control.

Dynamic Post-human Assemblage: an Illustrative Onto-story

An ontological story (Bennett, 2010) provides a meaningful way to make sense of the dynamic intra-action (Barad, 2007) of human and nonhuman, sentient and non-sentient (Boje, 2011d, Haraway, 1992, 2008). When I run with my dog, we are such an assemblage (D. Boje, 2010; Latour, 1999, 2005). Spot is a cyborg of sorts, a hybrid Dalmatian mongrel with a microchip under the skin of her neck and a titanium knee, replaced at great expense so that she could remain my running buddy after an injury last year. [1] We move over a hilly urban fitness landscape (double entendre intended), climbing hills local to us, but unable to jump to far heights such as the mountain top that dominates the horizon, without the aid of further bio-mediation in the form of a car to take us to the trail head.

The elements of my mobile assemblage are as follows. Human: One middle-aged woman running to stay healthy; Nonhuman but sentient: One cyborg dog; Non-sentient: Leash, tags

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[1] She has since had a second knee replacement and is in recovery mode once again.

and collar to protect the cyborg dog from the city's animal control authorities and to prevent her from running out in traffic, shoes that bio-mediate less than perfect feet, and my iPhone, which tracks my run via GPS, plays alternative rock, allows me to call for help if I should injure myself, and will allow my spouse to find me if I don't make it home. Such is the assemblage of a woman running in the city parks and along the trails. Strange attractors in the form of robins pull our assemblage off course, as does the occasional addition of a full plastic bag that redirects us to search for a garbage can. We contract in play, expand in attempted bird chasing, and stop to record thoughts using the phone's message recorder, or answer phone calls in motion. We find our peace from the world together and come home hot, tired, and happy. This is our own dynamic, hybrid repetition, self-similar over time but never precisely the same, varying in distance, time, weather, and environment.

This assemblage is generative, its biomediation enabling. The ethical concerns are minimal, as its sole function is the promotion of physical and psychological health and its consequences are not grave in any respect. It is reminiscent of Haraway's (2008) descriptions of agility trials in that the combination of woman and dog expands the boundary of the self to suggest two entangled beings, bonded, moving in unison, with all the space for possibility that she so eloquently describes.

Medical Assemblages: More Onto-stories

An entirely different sort of biomediated assemblage surrounded the deaths of my parents. Instead of a healthful, joyful collective, these assemblages were born of desperation. Entrenched in modern medicine and its dominant narrative of wellness amid the signs of apparent, sometimes unnecessary, suffering. First I offer a glimpse at the lived experience of renal failure and the blessing-curse of the dialysis machine, and then step forward less than two years in time to my father's cancer treatments. These painful ontological stories illustrate a more sinister form of biomediated assemblage, one that raises serious ethical questions.

An agential cut must include the entire phenomenon (Barad, 2007). Dialysis is both miracle and torturer; it was fascinating that one's blood could course through not only one's veins, but loop through a life-giving assemblage of plastic and metal at the same time. It was hard to decide where my mother began and the machine ended, or vice versa. Any consideration of either had to include both. A machine somewhere beeped and the nurse went to check that the person's blood pressure hadn't bottomed out. It was so precarious, this miraculous co-creation of man and nature, linking woman and machine in the most intimate way, her blood coursing through it and through her at the same time- so delicately balanced. For over three years my mother sat for four hours straight, twice a week, tilted back in a hospital arm chair trying to nap to avoid thinking about the experience, trying to hide the fear. Sitting next to her in a straight-backed chair for hours on end, sipping stale coffee that he pretended to like was my father- healthy, strong, perpetually sleep deprived and always worried. His only respite was a run to the sandwich shop - turkey for her and pastrami or roast beef for him.

My mother's assemblage consisted of a hospital recliner, hat and blanket all year round, dialysis port in her left forearm underneath the skin, tubes, oxygen, filtering machine, worried husband, complete with ball cap, stale coffee, newspaper, and Louis L'Amour paperback. Unlike the earlier, healthful assemblage, this one's purpose was not the celebration and sustainment of life. It served only to postpone a much-feared death, to push back the inevitable a few more days, maybe weeks or even months, always with a price as the experience of it became increasingly difficult for her. It pumped blood through a filter and money through an economic and bureaucratic system. Health insurance, Medicare, hospitals, drug companies, all benefit each day an ailing heart continues to beat, regardless of how the patient suffers. My mother's drug of choice was hope.

My father lost her in 2009, was lucky enough to fall in love again in late 2010, and then became short of breath in December. Asbestos exposure had caught up with him. In March he was diagnosed and the look on the surgeon's face made me crumble to my knees on the carpet in the waiting room. I sobbed, then pulled myself up to standing, willing the surgeon to offer me some shred of hope. No such luck. Soon my father was bio-mediated, the chemotherapy port placed exactly where his deer rifle should have rested. No matter. He died the week of his annual hunting trip.

Sometimes treatment seems like a painful, empty gesture, as if we have to feel like we are doing something, fighting somehow. Dad's drug of choice was also hope and he readily swallowed the tiny doses offered to him, but treatment brought only sickness, fights

with the insurance company, and a heartbreaking summer and fall as the cancer took over. Dad's assemblage consisted of a hospital recliner, hat and blanket all summer long, a port in the left side of his chest under the skin, IV tubes full of toxic chemicals, oxygen, and a worried daughter, complete with laptop, hot tea, books, and highlighters. This was a self-similar occurrence: same city, same family, same tears, but a different disease.

These stories illustrate a different kind of assemblage and call into question the morality of the lengths we go to in our efforts to cheat death. They bring to mind the troubling dualism of hope and truth for the terminally ill. Is it kinder to smile and pretend recovery is possible or to tell the terrible truth and ultimately lessen the length of suffering?

Ethical Considerations

We can explore these concerns from a deontological, or rule-based ethical perspective. If we consider the preservation of human life as a duty, it follows that we accept the negative consequences of such acts of preservation. "Kant argues that emotions, inclinations, and sentiment (which are subjective) do not play any role when your sole motivation is your duty" (p. 245, Zeuschner, 2001). This perspective may be a part of what leads medical practitioners and family members to put ailing relatives through batteries of painful, inconsequential tests and medical procedures during their final months, trying desperately to cling to life at any cost. While other factors certainly contribute, not the least of which is a fear of malpractice, examining the role of rule-based ethics in our decision-making under such

circumstances may provide some insight into why we choose paths of suffering for our loved ones as they approach death. It may also illuminate the kinds of choices that lead a family to replace the knees of a mongrel dog whose ability to run is critical to her owner's healthful assemblage.

In contrast, teleological considerations lead one to explore the ends achieved by such choices. For example, the Buddhist notion that a good life is a life free from suffering, *duhka* is to be desired (Zeuschner, 2001), might lead one to restore the dog's ability to experience the joy of running, but eschew painful modes of biomediation that prolong human life when suffering dominates the patient's experience. In the case of the canine, using biomediation to restore function meets a positive, generative end. This end is further strengthened when it is considered in context of the hybrid assemblage including a human being with emotional attachment to the dog and the run. While consequentialism supports great expense to restore canine function, in the case of human medical procedures, it might suggest different results in the human context. If we look at bio-mediations such as chemotherapy ports and dialysis machines from a consequentialist perspective, it becomes more difficult to argue that their use is a moral imperative. Instead, the choice of assemblage becomes a collective one, wherein families, doctors, and patients weigh continuation of suffering against short-term prolongation of life. Such situations beg the question, "What value do we place on each new day of lived experience, particularly if such experience is devoid of real meaning?"

The Antenarrative

Boje (2011a, 2011c, 2011d) describes antenarrative as a bet concerning future outcomes. He identifies four different kinds of antenarratives: linear (beginning-middle-end, deterministic), cyclical (repeating cycles), rhizomatic (multidirectional possibilities radiating from a temporal starting point), and spiral (carrying forward some aspects of past experience in fractal self-similarity but expanding outward as possibilities increase). Antenarratives are an important way to conceive of organizational and personal possibilities when assessing past events, current status, and future plans. These lived experiences push *Dasein* beyond the ontic experiences of outwardly coping to embrace a transformed authentic self (Heidegger, 1962). Such progression allows one to resume prior healthful assemblages and create new ones in the interest of promoting rhizomatic and spiral antenarrative possibilities (Boje, 2011c, 2011d).

When exiting on the far side of personal tragedy, people cope in many different ways. My parents' linear narratives left me behind, the grieving unintended consequence. Diabetes kills. Cancer kills. I know the story, the empty grand narrative of smiling nurses who know it is too late but don't let on, of doctors who won't look you in the eye... Cyclical is not for me; I go to the gym and avoid sugar, my fingers firmly crossed, hoping I haven't breathed in a deadly fiber or two along the way. Rhizomatic possibilities are appealing, but I need direction. I choose the fractal spiral, self-similar in the ways I am like my parents but sufficiently different to forge my own path, which expands outward the more I remove myself temporally from loss. I actively choose

my healthful assemblage, eschewing society's hopeful narrative of healing in favor of my own prevention-laden drugs of choice: endorphins, thinking deeply, and dog drool. These and other like elements will constitute my lived assemblage, supporting a flourishing authentic self at the expense of the inauthentic narratives surrounding man's efforts to cheat death through technology (Heidegger, 1962).

Conclusion

This paper uses two ontological stories to illustrate positive and negative lived experiences of post-humanist, bio-mediated assemblage while raising serious ethical questions. Chief among these is the role of medical biomediation in promoting life and in prolonging suffering. It calls into question what it means to promote the preservation and extension of life by artificial means, leading to ethical questions about what we should do, what lengths are acceptable, and when we consider such extensions to be more harmful than helpful. Consideration of these matters from a deontological and teleological perspective leads one to explore the effects of contextual biomediation with a view towards Heidegger's (1962) concept of Being.

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