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David Boje, Editor

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David M. Boje, Editor

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The following are papers and abstracts from the 9th Annual
New Mexico Quantum Storytelling Conference
Was Held December 15-18, 2019
Las Cruces, New Mexico
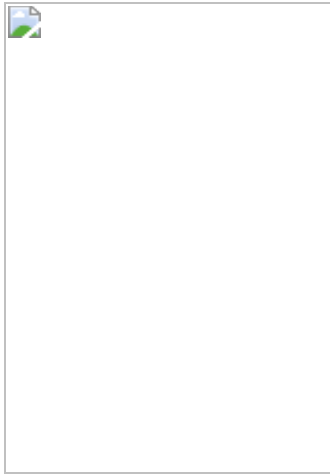
Art by Virginia Maria Romero

New Mexico State University
Las Cruces, New Mexico

Conference Website: www.davidboje.com/quantum
For questions contact Grace Ann Rosile garosile@nmsu.edu

Art by Virginia Maria Romero
9th Annual New Mexico Quantum Storytelling Conference
December 15-18, 2019
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MONDAY December 16, 2019. NOTE: All sessions will be held on the NMSU campus in Dominici 102 and lobby, some in 106.

8:00-8:20	Doors Open; Coffee, Tea, Fruit, Snacks in Lobby	EVERYONE
8:20-8:30	Registration and Payment will be OPEN	EVERYONE
8:25-8:30	Welcome (David Boje, Grace Ann Rosile, Don Pepion)	EVERYONE
8:30-8:45	1-min BioSketch	EVERYONE
8:45-9:00	1-min BioSketch (Continued)	EVERYONE
9:00-9:20	1-min BioSketch (Continued)	EVERYONE
9:20-9:30	**VERY SHORT BREAK – 10 min!**	SHORT BREAK
1 9:30-	Water Protectors	Don Pepion (NM,

		USA)
2 9:45-10:00	Princess Gaia: View from Space, Voice of the Ocean	Julia Hayden (Germany)
10:00-10:15	Q&A DISCUSSION	EVERYONE
3 10:15-10:30	True Storytelling Philosophical Dialogical Approach	Jens Larson (Denmark)
4 10:30-10:45	True Storytelling and Truth and Lies of Climate Change	Rohny Saylors & Jacob Klopp (WA, USA)
10:45-11:00	Q&A DISCUSSION	EVERYONE
5 11:00-11:15	Gaia Coaching	Kenneth Molberg Jorgensen (Denmark)
6 11:15-11:30	Who Killed the French Broad?	David Boje (NM, USA)
11:30-11:45	Q&A DISCUSSION	EVERYONE
7 11:45-12:00	Truth & Lies	James Sibel (PA, USA)
8 12:00-12:15	Truth Tables	David Trafimow (NM, USA)
12:15-12:30	Q&A DISCUSSION	EVERYONE
12:30-1:15	**LUNCH. LUNCH. LUNCH. (provided on-site)**	**Reserve your choice in advance!**
9 1:15-1:30	Life in the Fields	Mabel Sanchez and John Parsons
10 1:30-1:45	Home Storytelling Pathways and Geospatial Mnemonics	Debra Butler (MA, USA)

11 1:45-2:00	Transforming the Avocado: Tales from Michoacan, MX	Lois Stanford (NM, USA)
2:00-2:15	Q&A	EVERYONE
2:15-2:30	SHORT BREAK	EVERYONE
12 2:30-2:45	Eradicating Poverty in Haiti through Community Dev.	Joele Montes, Claude Montes (Haiti)
13 2:45-3:00	Female Entrepreneurship & Male Migration in Tunisia	Ali Mchiri (NM, USA)
3:00-3:15	Q&A	EVERYONE
14 3:15-3:30	Autoethnography: Academics to Praxis in a StartUp	Oscar Montiel (Mexico)
15 3:30-3:45	Entrepreneurial Revelation as Anti-Antenarrative	Duncan Pelly (TX, USA)
3:45-4:00	Q&A	EVERYONE
4:00-4:15	**SHORT BREAK**	EVERYONE
16 4:15-4:30	AntiDialogical Structures and Critical Pedagogy	Jillian Saylors (Washington, USA)
17 4:30-4:45	Grim Future of Indigenous Maori Academics	Tyron Love & Michael Hall (New Zea.)
18 4:45-5:00	Diversity, Inclusion, and Leadership in Higher Education	Henrietta Pichon (NM, USA)
5:00-5:30	Q&A DISCUSSION led by Judy Weisinger	EVERYONE
5:30	Cars depart for dinner at Pepper's in Old Mesilla	Pay for your own, for those who

	wish to	

9th Annual New Mexico Storytelling Conference

Presenters come from 8 countries and 8 states within the US: Australia, Canada, Denmark, France, Germany, Mexico, and New Zealand; and within the US: Delaware, Maryland, Massachusetts, Minnesota, New Mexico, North Carolina, Pennsylvania, Texas
WITH 50+ attendees and 44 presentations

TUESDAY December 17, 2019
Tuesday Morning

8:30-8:45	Doors Open	
8:45-9:00	Coffee, Tea, Fruit, Snacks	
19 9:00-9:15	An Ontology of Storytelling & Collective Sensemaking	Thomas Kleiner (MD, USA)
20 9:15-9:30	Ambidextrous Organizations and W-WOK and I-WOK	Eric Zabiegalski (MO, USA)
9:30-9:45	Q&A DISCUSSION	EVERYONE
21 9:45-10:00	Understanding Fractals	Karen Villaverde (NM, USA)
22 10:00-10:15	Life Change through Fractal Research	Monica Bolles (USA)
10:15-10:30	Q&A DISCUSSION	EVERYONE
	SHORT BREAK	EVERYONE

10:30-10:45		
23 10:45-11:00	Life Stories of Middle Managers	Dominique Besson (France)
24 11:00-11:15	Storytelling as a Tool for Strategic Change	Nazanin Tourani (PA, USA)
11:15-11:30	Q&A DISCUSSION	EVERYONE
25 11:30-11:45	Autoethnography of the Emergent Story of Family Crisis	Carolyn Gardner (PA, USA)
26 11:45-12:00	Restorying for PostDeployment Veterans & Families	Jeanne Flora, Timothy Ketelaar (NM)
27 12:00-12:15	Theory W and Well-Being at Work	Patrick Haim (France)
12:15-12:30	Q&A DISCUSSION	EVERYONE
12:30-1:15	**LUNCH LUNCH. LUNCH. (note: reserve choice)**	**EVERYONE**

Tuesday Afternoon

28 1:00-1:15	Investigating Self via Chekhov's Acting Techniques	Wil Kilroy (NM, USA)

1:15-1:45	ACTIVITY	EVERYONE
29 1:45-2:00	Finding Your Authentic Voice and Ease in Revealing It	Niki Mott (NM, USA)
2:00-2:15	Q&A DISCUSSION	EVERYONE
2:15-2:30	**SHORT BREAK**	
30 2:30-2:45	Mindfulness in Storytelling Research	Fleur Pawsey (New Zealand)
31 2:45-3:00	Energy, Frequency, and Vibration: Change Management	Debra Salsi (DE, USA)
3:00-3:15	Q&A DISCUSSION	EVERYONE
32 3:15-3:30	Kite with Broken String	Judy Chan (Australia)
33 3:30-3:45	Crossing Boundaries: Collaborative Connection w/Nature	Virginia Maria Romero & Anais Gomez (NM
3:45-4:00	Q&A DISCUSSION	EVERYONE
4:00-4:15	**SHORT BREAK with Chocolate**	EVERYONE
34	Storytelling Together:	Elizabeth Harvey

4:15-4:30	Humans, Nature, and Co-creation of Healing	(NM, USA)
35 4:30-4:45	Quantum Connection: Nahdion's Song Revisited	Grace Ann Rosile (NM, USA)
4:45-5:00	ACTIVITY: Your Connections	EVERYONE
5:00-5:30	**De-brief DISCUSSION**	EVERYONE/Grace Ann, David
5:30-5:45	**SHORT BREAK**	EVERYONE
5:45-6:00	Cars Depart for 6pm dinner at Rosile & Boje's house	EVERYONE
6:00-6:30	In Transit	EVERYONE
6:30	DINNER at Rosile & Boje's house	EVERYONE
	Cars return to hotels/campus	Cars return to hotels/campus

9th Annual New Mexico Storytelling Conference
WEDNESDAY December 18, 2019
(NOTE LATER START TIME)

9:15-9:30	Doors Open, Snacks Available	David Boje, Grace Ann Rosile
36 9:30-9:45	Worker-Driven Social Responsibility & Critical Pedagogy:	Rick Herder (Minnesota, USA)

	the CIW	
37 9:45- 10:00	Women and Worker-Driven Social Responsibility: CIW	Mabel Sanchez (NM and CA, USA)
10:00- 10:15	Q&A	EVERYONE
38 10:15- 10:30	Antenarrative Collabor: Theatre Managers, Actors& Staff	Betty Beeler (France)
39 10:30- 10:45	Clarity & Opacity of Language in Heidegger's Being & Time	Sabine Trafimow (NM, USA)
10:45- 11:00	Q&A	EVERYONE
11:00- 11:15	SHORT BREAK with SNACKS and DRUMMING	EVERYONE
40 11:15- 11:30	Serre's W.A.F.E.L. (Water, Air, Fire/Energy, Earth, Life)	Michel Fortier & Claudine Desrosiers, (CA
41 11:30- 11:45	North Carolina Nov 2-4, 2020: Art, Environment & Econ	Yue Cai Hillon and Mark Hillon (NC, USA)
42 11:45- 12:00	Abilene, March 18-20 Water Conference	Duncan Pelly
12:00- 12:15	Q&A DISCUSSION (How can we bring WAFEL to	EVERYONE

	NC & Abilene & our classes?)	
43 12:15-12:30	Stories in Text and Film	Ed Breeding
44 12:30-12:45	"Inner Visions" Colors of the Wind	Blind Artist George Mendoza (NM, USA)
12:45-1:00	Q&A DISCUSSION	EVERYONE
1:00	WRAP UP - - OUR VISIONS--- DRUMMING	Grace Ann & David & EVERYONE
1pm-6pm touring 6pm dinner	Post-Conference Activities: City of Rocks, White Sands, Hot Springs, Local Desert, Organ Mountain Hiking, Dripping Springs Hike	EVERYONE 6pm Visiting at Boje's House for dinner

2020 SCHEDULE:
March 18-20, Abilene, TX: Water Storytelling Conference

April 28-30: (approx.) Weimar, Germany, GAIA meeting for David only
May 1-21 (Approx) Aalborg, DK for David only until May 18 when GA arrives
May 22-25 (approx.) Visit to Lund Univ/Yiannis Gabriel, Anna Stevenson

May 27-29, Odense, DK, Storytelling Conference (May 26 = pre-conference)

June 1-4 OPEN for Europe
June 5-30 Greece (June 5-6 Kos; June 7-28 Tilos; June 28-30 Kos)

July 2-4, Hamburg, Germany: EGOS track

July 6-14, Pittsburgh, PA and New Jersey (family visits)
October 7-29 (approx.): Paris, France ESCE

Sept or October: North Carolina/Asheville Storytelling for Art, Environment, and Economics

December 16-18 (approx.): Las Cruces, NM, 10th Annual Quantum Storytelling Conference

PAPERS AND ABSTACTS

断弦风筝 **'Duàn xián fēng zhēng' - Kite with broken string**

Judy Chan

断弦风筝 'Duàn xián fēng zhēng' refers to a kite string, when cut, drifts with the wind. Kite running is the practice of running after these cut kites to try to capture them back. Based on this imagery, this qualitative PhD researches the cultural values of the second, third and fourth generation descendants of Chinese migrants in Singapore. By looking at the values of Chinese Singaporeans, it

asks, 'Has their kite string been broken and how far have they drifted away from the kite runner'?

Background:

As a result of schools becoming English language-based after 1987, Singapore was able to open its doors to international trade. From a developing nation, Singapore emerged as one of the four Asian tigers together with Hong Kong, Korea and Taiwan. Paradoxically, the government saw an English language-based education as bringing, other than economic success, 'western morality and western decadence' (Wong 2003).

A common denominator amongst the 'four Asian tigers' is the Chinese language[1] and the practice of Confucianism (Liang 2010). Singapore very quickly promoted the learning of Mandarin nationwide (National Library Board 2013) as well as made Mandarin more important in schools. Mandarin became a repository for cultural values. Confucian values were taught in schools as part of Civics and/or Moral Education (Tan 2006, Tan 2012, Tan 2013, National Library Board 2014, National Library Board 2016). This approach raised awareness amongst Chinese Singaporeans, who became concerned with the dilution of Chinese cultural values (Ministry of Culture 1984).

Research problem:

According to Hofstede, values evolve over time, some of which may have been adopted externally and adapted in the interest of the group (Hofstede and Hofstede 2001). With an increasing number of English-speaking Chinese and the weakening of familial and ancestral ties in China, today Chinese Singaporean cultural practices and beliefs have become quite homogenised (Hong and Huang 2008). This standardization of Chinese cultural practices has resulted in some tension among the Chinese who see this as a blurring of their own cultural identity. This anxiety increases with the third, fourth and subsequent generations of Chinese Singaporean (Huat 2009).

This research examines the tension between what is termed as 'traditional Chinese' values and 'modern' values; by finding out the lived experiences of the participants; what they learnt in schools, from their families and the society they live in. Every story legitimatizes a point of view. No story is ideologically neutral (Boje 2001). By deconstructing their stories, we construct meaning, helping us understand the values they hold.

<u>Theory and method</u>:

Story telling is a valuable investigative technique in qualitative research. It offers us a way of exploring different world views. Knowledge is constructed through sense making of stories; the meanings people afford to them and therefore offers valuable insight into the complexity of human lives, cultures and behaviours. It allows us to capture the rich data within stories taking into account the relationship between individual experience and the wider social and cultural contexts.

The concept of 'ante-narrative' is both a paradigm and process for framing the theory and method to analyse the data in this study. Using the approaches in _Narrative methods for organizational & communication research_, (Boje 2001), this study deconstructs a collection of little stories (microstoria) against the macro-historical narrative, identifying possible causality and/or inconsistencies. Participants also refer to ancient fables and in these inter-textual quotation opens up dialogue with texts of other times and places, unravelling events and practices of the past that are remembered in the present.

The term 'ante' in ante-narrative has two meanings:

- ante to mean 'before', referring to the stories before the story; the story in situ crosses path with numerous other stories in time, place and theme and
- ante to refer to a 'bet on the future' (ante to mean wager).

Data was collected from individual, face to face, semi-structured interviews. Participants a group of 28 Chinese Singaporeans, aged 21 to 70 years old. They were chosen based on their knowledge and

interest in Mandarin and Chinese culture. The participants' stories contribute opinions and descriptions, connecting their personal experiences to societal events that are embedded in a complex web of cultural and political factors.

Ante-narrative help deconstruct multiple layers of consciousness, recognizing that there are numerous diverse stories in one 'living story' (Allbon 2012). These stories traverse in time and contexts; they unravel and re-ravel meaning about the people and the events that took place. Ante-narratives are retrospective as well as prospective in its sensemaking by projecting the past lines into the future (Boje 2001). By harnessing the breadth of ideas of the participants, this study is able to provide in-depth information about Chinese Singaporean values.

A brief discussion of findings:

I'll present my early analysis of a small subset of the stories I have gathered. Although much work remains to be done, this research posits that over time, older Chinese Singaporeans who are well cultivated in the traditional Chinese value of group orientation (Shulruf, Alesi et al. 2011), they are also acutely aware of how rapidly the world is changing and that they must constantly adapt themselves to that world, while trying to preserve their Chinese beliefs and practices (Chang 2006, Faure and Fang 2008). On the other hand, younger Chinese Singaporeans may not be well connected to their heritage as they lose touch with ancestral ties. They are learning to navigate within the 'traditional' values of centring others in relation to self at home while adapting to the 'modern globalised' worldview and lifestyle at work and/or in school, drifting away from the kite runner of cultural values.

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The role of antenarratives in interprofessional collaboration: Mediated sensemaking between theater managers, actors and staff

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ABSTRACT

In this paper we show how the dialogical sharing of antenarratives helps set the stage for mutual understanding and cooperation between heterogeneous groups. Drawing on socio-economic methodology (Savall, 2003), Boje's antenarrative theory (2001, 2014, 2018) and Savall and Zardet's concept of "contradictory intersubjectivity" (2004), we examine the mediating processes by which multiple, competing fragments of organizational discourse participate in the co-production of meaning.

The data-collection and analytical tools for our study are based on the methodology drawn from Socio-Economic theory (Savall and Zardet, 2004). Specifically, we show how fieldnote quotes gathered during a research intervention acted as antenarratives, paving the way for a more authentic collective narrative between managers, actors and the theater staff. The two-year socio-economic intervention took place in a theater company in France whose members were facing the challenge of transforming the theater from a heavily subsidized cultural institution into an innovative and resource-seeking company that could attract new customers as well as traditional theater-goers. The success of the project depended on the collaboration of all company members – managers, administrative agents, actors and technicians – and their ability to imagine the theater's future together. The different mindsets of the participants at the outset of the project provided a valuable vantage point from which to explore the challenges of cross-functional collaboration and the role that antenarratives play in the processes of transformation.

Our findings confirm the pertinence of antenarrative theory, and in particular, the 5 B's model (*before, beneath, between, bets* and *becoming* processes) as a tool for analyzing the fieldnote quotes gathered by the researcher. The 5 B's in our case study tell the story of a theater's struggle to survive. Part I narrates the personnel's frustration with the changes taking place (*before*) as the participants remember a time when the theater was more focused on creativity and less on resource-gathering (*beneath*). The image of the theater's more glorious past (*established narrative*) contrasts sharply with the business orientation (*emerging narrative*) that they reject. Part II describes *bets* on the possible turnaround of the company's situation that emerge from the dialogical mediation of antenarratives – bets such as the increase in the number of theater-goers thanks to the scheduling of shows with a wider appeal. Part III tells the tale of transient *becomings* that punctuate the ongoing story as the theater works toward revitalization.

In our conclusion, we consider the broader implications of the notion of fieldnote quotes acting as dialogically-shared antenarratives for management inquiry as well as for the advancement of storytelling research.

Keywords: antenarratives, collective sensemaking, socio-economic methodology, theater management, contradictory intersubjectivity

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Besson, Dominique

Life trajectories and interpersonal relationships at work – storytelling
of middle managers

Who Killed The French Broad? Wilma Dykeman's Contribution to Storytelling Research

Proceedings Paper for 9th Annual Quantum Storytelling Conference
15-17 Dec 2019 in Las Cruces, New Mexico
https://davidboje.com/quantum

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Chercheur Indépendant

Abstract

Our purpose is to revisit Wilma Dykeman's (1955) book *The French Broad*, part of the Rivers of America series, because it offers insight into our current challenge of defining and transitioning from the old to a new storytelling research paradigm. Dykeman was ahead of her time and ahead of ours too in exploring through storytelling research the existential need to restore an active individual accountability for using common resources. Her example inspires us to reclaim the same sort of accountability in critical scholarship.

Key Words: Wilma Dykeman, Watershed, Business Storytelling, hidden costs, Antenarrative

mage result for wilma dykeman

Wilma Dykeman[2]
The Back Story

David and Grace Ann spent a few days in Western North Carolina in November 2019. We arranged for them to meet a wide variety of campus and community friends in Cullowhee, Cherokee, and Asheville, but the common ground across all interests turned out

to be social justice on a very personal local scale. The most captivating discovery of their visit was to learn of Wilma Dykeman's legacy as a pioneer in river socio-ecology. She was Rachel Carson before Rachel Carson. With an engaging storytelling approach in her book *The French Broad*, Dykeman laid out before us the French Broad River as a watershed supporting multiplicities of life. Past and future had economic life balanced and re-balanced within a healthy river socio-ecological system, while at present (1955 publication), the river was dead. Business storytelling said death bought economic life, filth was inevitable. Thousands of polluted gallons of water rushing by cities in its basin, each adding wastes to externalize downstream. Dykeman's message, as with all of our friends in Western North Carolina, was that individual voices and actions matter, and that only apathy makes us believe that waters of life must die for economic progress.

David began writing up some notes on Wilma Dykeman as he moved on to France, but perhaps as the urgency and immediacy of place – her French Broad watershed – faded into the distance, he said he "got carried away on oligarchies." When he and Grace Ann got back to Las Cruces and started reading *The French Broad*, he began to revise his thoughts and focus on how we are recruited to roles in Story-Land and how we can reclaim our own living story roles. Dykeman's storytelling re-presented and re-placed our thoughts back to the local socio-ecology that we all shared with a river. As critical scholars, it's kind of our job to get carried away on oligarchies, but that can take us further away from reclaiming our own roles in working locally to do what we can. Critical scholars can't just call for others to act. We must also be accountable, and as Dykeman aptly demonstrated, storytelling research brings action and small local actions really do matter. Our purpose with this article is to re-visit Dykeman's legacy in hopes of restoring, of re-storying accountability for use of common resources at an individual and local community level.

Old Wisdom for a New Paradigm

We are attempting a paradigm change in business storytelling with the publication of the ***Business Storytelling Encyclopedia***. It is all about moving away from a business world of fake storytelling:

> "In tandem with these threats we see a disquieting development - the emergence, in politics and in the business world, of story that misinforms, manipulates, coerces, divides, demeans, ostracizes and deceives. Witness fake news, astroturfing, Brand stories that pretend at values and principles that are not practiced, and downright lies" --- Dec 1 2019 email from Graham Williams.

Storytelling paradigms have been described as six facets of the antenarrative process (i.e. narrativist, living story, materialist, interpretivist, abstractionists, practice), but this model to explain storytelling research methods defined a paradigm generally as "the confluence of theory, method, and practice" (Rosile et al, 2013: 558). Granted, the purpose of this diamond model of storytelling was to explain storytelling research in terms familiar to scholars living within the "old" research paradigm, but that intent relegated the "newness" of the paradigm to the weak sense of a micro-specialization within the old paradigm. It is a guide for colonizers, not a new paradigm in the strong sense of science, but the old paradigm suffers from the same condition.

One of the major challenges of paradigm change to be addressed is that we are not at all clear about the old paradigm. All that we know for certain is that the old paradigm is not a paradigm in the strong scientific sense, but rather, was meant to be just another micro-specialization on the stalled path of critical scholarship, built on a colonization of deterministic methods along the metaphysical subjective-objective duality (Willmott, 1993). Alvesson and Willmott (1992) were concerned that our theories of management and organization determined our methods of study and restricted our focus to a choice of hard or soft repression of workers to maximize profits. They added that research unenlightened by the historical and cultural shaping of human behavior and belief produced and

sustained the scholar's construction of reality. But, a new direction was needed because the critical theory of the Second Frankfurt School was itself a prisoner of assumptions about the source of alienation in modern society. Only the macro narratives of history and culture seemed to matter, and reflection, reason, and knowledge were all that were needed to heal the world. This withdrawal from the world of action and devotion to a rational passivity brought on by modernity centers on "the nature of the individual in a disintegrating society" condemned to continual crisis, destruction, and re-creation (Schorske, 1981: 4). Before the Second Frankfurt School proposed a new explanation for the social and economic chaos of modernity, their forebears' confidence in rationality and a presumed randomness of nature had already given birth to the positivist tradition of 20th century social science.

The first aim of critical emancipation is to free the scholar, but contrary to tradition, it takes much more than a reflective act to free us from our restrictive and repressive ideological assumptions. It also takes much more than information offered by scholars to liberate workers from repression and alienation. Alvesson and Willmott (1992) end their thoughts on reorienting the critical project with three simple scholarly suggestions: use ethnographic methods to listen, write in a style that allows these multiple voices to speak, and take the small wins in practice where you can instead of measuring reality against an abstract utopian vision.

The second aim of critical emancipation is much harder to pursue than the liberty of reason and knowledge of the first because it requires us to be accountable beyond mere words for capitalism's crises and wars that inflict senseless brutal inequality on 86% to 90% of the global population (Badiou, 2015). The two paths of critical scholarship cannot remain separate, for offering liberty via information disclosure to the repressed masses is insufficient to provide the equality of opportunity needed for actionable change. Stepping closer than the macro societal view, toward the world of action can perhaps subject us to the truth of this contradiction.

The wisdom of listening to voices like that of Wilma Dykeman is that they developed an understanding of interrelationships in socio-ecological systems long before post-industrial critical theorists reduced the world to a simple but unresolvable problem of alienation. The term "fake news" has come into common use by political power brokers to dismiss or discredit unflattering truths about their conduct. The business world of fake storytelling supports "business as usual" and perhaps the more insidious "business storytelling research as usual." We can do better than this. Dykeman might help move us back to reclaim the missed active accountability part of critical scholarship's emancipatory purpose.

Insight from Dykeman (1955) tells us that business storytelling is a form of sensemaking that appropriates stories with reduction of truth from their origin, context, and meaning in order to antenarrate support the "falsehood of inevitability." This unquestioned "business as usual" mantra is a modern variation of the economic theology that became popular among mainstream economists – classical and liberal alike – to explain social inequality from wealth accumulation. As Dykeman defined the falsehood of inevitability, she described an object that reduced the world to a rhetorical question, a non-choice of a job only made possible by ecological death. But, as we shall see, she aptly demonstrated with her storytelling research that the frame to investigate is always bigger than the reductive object.

The Way Back Story

How did Wilma Dykeman become a pioneer of the mid 20th century ecological awakening? Born in Asheville, North Carolina in 1920, her childhood brought together the essential elements: deep connection with place, love and concern for people, desire to express the essence of joy in a moment, and tragedy.

At the age of 5, Wilma Dykeman began to contemplate the idea of realism. When asked her father about this, Willard Dykeman answered: "Realism is when you combine throwing cow manure on the pasture one hour and listening to the frogs and spring sounds in

the next hour, all in one chapter" (Dykeman, 2016: 37). So began Wilma Dykeman's view of life as closely connected with place, the mountains of her youth, and a love of nature greatly influenced by her father. He once shared with her the fact that "finding one's feet on the earth is a joyous experience, that through physical contact with leaves and yellow-green fern fronds, grey rocks, slushy spring mud, a person can learn the feel of nature in his bones" (Dykeman, 2016: 70). Wilma's mother, Bonnie Cole, also passed down to her a passion for plants, blooms and awareness of the seasons.

A fascination with words and writing came early as well. At the age of six, Wilma noted "when some secret exultation or joy comes up in you and immortalizes the moment. Those are moments you can't tell of on paper because they aren't a story or a narrative; they're a feeling, an essence, a communication" (Dykeman, 2016: 61). At the age of eight, Wilma questioned what was behind the attachment and association with place. She realized it was in the atmosphere, "or 'sense' of the place" (Dykeman, 2016: 80) and this gave her a feeling of home, in one locality Only only when she felt at home and in nature was she able to detach from herself into something larger.

Wilma found a person's connection with a place was more intimate than with other people. It was easier adapting to the moods of nature than reconciling with "the cruelties and kindnesses, the largeness and pettiness in humans" (Dykeman, 2016: 9). While her father was not afraid of, or perhaps even desired loneliness, Wilma's mother, Bonnie Cole, had been born with loneliness in the mountains and yearned for dependency and connection with people. This showed as caring for others even knowing that there would be no return of her kind gestures (Dykeman, 2016). Bonnie's example to help those around her inspired Wilma's love for people. Her father instilled a more contemplative reflection and curiosity about people.

Willard Dykeman had a vision for America, but it was "not a vision of money and manipulation" (Dykeman, 2016: 173). Yet, the difficult question for any man is how he could one find the strength and determination to break away from such an urge (Dykeman, 2016). In early 1930s, the Great Depression hit Asheville and ended

a speculative real estate boom. Like many other families, the Dykemans' savings and investments vanished. Her father commented: "we'll find out that we've put too much effort in business and not enough on studying things" (Dykeman, 2016: 53). He often "grew angry or sorry at the same time over all the lost efforts and wasted talents of men's lives" (Dykeman, 2016: 20) and it upset him to see people not take care of what they had while questioning why they did not have more.

These childhood lessons of people, place, and the transience of business appear to have become Wilma's collective reflection on ecological stewardship. A sense of urgency came from a tragic loss at the age of fourteen when Wilma's father passed away. With a broken heart, her perspective of the world changed. She wrote, "I exchanged many young illusions for disillusions. In short, gained new, more bitter, deceptions in the bargain" (Dykeman, 2016; p. 3). Perhaps this tragic event was what kindled her to become an activist who challenged the disillusions and studied to better understand the environment with a deep sense of place. Her father and mother had both embodied simplicity and kindness, qualities stronger than the power of money and manipulation. Thus, by the age of 14, Wilma Dykeman had found the makings for the socio-ecological systems storytelling that would bring the death of the French Broad River into critical consciousness with a hope to re-balance business and its storytelling within that much broader system watershed.

Lessons from The French Broad

A chapter-by chapter summary of Wilma Dykeman's (1955) book *The French Broad* is included in the appendix. In this section, we will draw on excerpts from the book to explore Dykeman's insight and relevance for our own storytelling research, as well as implications for management and organization, and for business storytelling.

The French Broad is a river that flows north from the mountains of Western North Carolina and west into Eastern Tennessee. The name comes from the fact that the river flowed into territory that was once claimed by France (Ruscin, 2016), and they

reportedly called it *Agiqua*, the Cherokee word for broad. The Cherokee named each section for its personality, the broad parts, the headwaters further up in the mountains, and the section of rapids below Dykeman's native Asheville were called *Tah-kee-os-tee*, meaning 'racing waters.'

The French Broad is about the relation of the geological and social history of a watershed to the economics and politics of its businesses and municipalities. Dykeman shows the cycle of renewal of the watershed to be intertwined with the cycle of renewal of generations of human enterprises and as the business venturing of the region changes, the river is adapted to fit the direction of those human enterprises. Her way of weaving together the history of watershed economics and business with people's living stories and the geo-ecology affords a whole systems standpoint to her research and writing. This systems perspective from 1955 transcends our current relatively limited approach to business storytelling research. There is a simple purity in her wisdom:

> "if the fundamental ingredients of living were sound and good, the furbelows could be done without. Old-timers knew the flavor of wheat in bread; knew the taste of water fresh from the earth. Tastes as rare today as the sight of wool carding or the sound of a waterwheel. For somewhere along the way from their time to ours a bargain was struck. We exchanged the purity of simple necessities for complex luxuries which were never meant to satisfy, but to stimulate our hungers." (Dykeman, 1955: 281)

Business storytelling is a form of often monological sensmaking that seeks to neutralize threats to business-as-usual by reducing them to a "falsehood of inevitability" (Dykeman's term) that preys on narrow self-interest over collective community and ecological wellbeing. For example, pollution is the cost of your job, and you will lose your job if you ask your employer to be accountable for reducing and cleaning up the waste it dumps on your community and on those downstream and downwind. Dykeman did not come by

her form of storytelling by reducing the many voices to a monologue. Nor did she begin with the found business monologue in an attempt to heal it or broaden it. She began by telling the stories of the river watershed as interdependent parts of a socio-ecological system. The economic stories weren't always out of balance, so it was not inevitable that the river had to die for humans to live in the French Broad watershed. Quite the contrary – both native and immigrant prized the purity of the water as a necessity of life:

> "In the early days of settlement one of the most heinous crimes a may could be guilty of was the littering or despoiling of another man's water supply – the spring or stream that fed him. Feuds or killings had a sort of unwritten approval when a man was defending a resource so vital to him and his family. But, odd as it seems, when the people began to cluster together in towns and cities and the despoiling became really large and ugly, it began to be overlooked. Villages and factories dumped their trash and turned their backs. Farther down the river people held their noses (and their tongues) and added their waste. And finally, part of the river was 'killed'….today we reap the effects of man's very natural impulse to seize his rights and use this common property without equally assuming his responsibilities in regard to that property. It will be the highest awareness of democracy when men realize that freedom must be nourished by justice and rights can only be preserved by fulfilling the obligations they incur." (Dykeman, 1955: 282)

It is an unusual book about a river in that it is thoroughly about the socio-ecological ecosystem of the French Broad watershed. The economy of the watershed is a vital but not dominant part of a healthy river ecosystem. She notes that "there is no health in ignoring sickness and merely hoping it won't spread" (Dykeman, 1955: 290). A river as a common resource, like other 'commons,' suffers from the problem of shared accountability for its stewardship. Dykeman answered this age-old defense of destruction with a simple

solution: every citizen should "shoulder his share of the responsibility for the 'killing,' for the pollution….Every city and town, and every industry, is responsible for cleaning up the pollution it creates" (Dykeman, 1955: 291)

Dykeman speaks of the threat, the false choice between economic prosperity and a healthy natural environment as "the falsehood of inevitability. And it is time every individual shook himself from lethargy and probed for the truth obscured by that falsehood: the truth that filth is not inevitable. Pollution is not the price we have to pay for securing industries in our midst or for building great cities. We can have factories and we can have town and we can have clean water. Filth is the price we pay for apathy" (Dykeman, 1955: 291). Unfortunately, the threat of inevitability never really goes away as complacency gradually obscures truth. Weakening of the 1972 Clean Water Act enforcement, specifically in non-point source pollution has once again brought the threat of pollution back to the French Broad (Rich, 2010).

Living Story of Wilma Dykeman

We turn now to the living story of Wilma Dykeman to get a sense of her activism in the ecology movement.

The French Broad, Dykeman's first book, received the first presentation of the Thomas Wolfe Memorial Literary Award, and "is widely credited for bringing needed attention to the polluted state of the French Broad as well as to its tributary, the Pigeon River, that led to the cleanup of both."[3] Dykeman (1965: vi, introduction, penned a decade after the 1955 book) wrote about a lesson of history, and the role of cities and industries in the death of a mountain river:

> "It is easy to destroy overnight treasures that cannot be replaced in a generation, easy to destroy in a generation that which cannot be restored in centuries."

"Where cities and industries wantonly dumped tons of raw sewage and manufacturing offal into the French Broad and its tributaries, today every municipality on the French Broad has built or is building – sewage treatment plants, and the majority of industries are making purposeful efforts to solve, rather than evade their water pollution responsibilities."

The French Broad has too often mistakenly classified as *historical fiction novel,* but is actually is a panoramic history of the death of a mountain river from business practices. A year ago The Laurel of Asheville publicized a benefit for "heroes like Wilma Dykeman who fought to improve the condition of the French Broad watershed."[4] Hers was the first full-fledged economic argument against industrial and municipal pollution of water, written seven years before Rachael Carson's (1962/2002) *Silent Spring* about how the Cuyahoga River was so polluted with pesticides, it caught fire. Incidentally, the Cuyahoga River had at least ten major fires and a lot of smaller ones over a 100-year span *before* Carson's book was published.

Both Carson's and Dykeman's books prompted river clean ups, but the former is less known in the global environmental movement, and not cited at all in business-and-environment research. We will argue that Dykeman situates a broader indictment of the Anthropocene, her writing gives voice to the river and to the microstoria of everyday people's historical memories, and to ways changes in business and commerce that affected the watershed and its hydrology.

There are important reasons why Carson's book on the ills of pesticides became one of the central texts of the modern environmental movement, while Dykeman's (1965: vi) book on water contamination and its living hydrology was marginalized to the status of 'historical fiction novel', except for locals, who knew firsthand its impact on cleaning up the Appalachian Mountain River. Dykeman wrote in a 'storytelling research' style that combined archival history of colonization of the Cherokee, Civil War, the impact of the railroads

and highways, era by era accounts of business and commerce such as the Tennessee Valley Authority's dam, along with folklore, legends, many living stories of Appalachian's memories of ancestors gleaned from interviews and fieldwork, interviews with hydrologists and other scientists, interspersed with biography (e.g. a chapter on Thomas Wolfe), and all the while giving voice to the ecology, to the living water, to its riparian lifeworld. In short, it's storytelling about the whole living system that includes business, how the humans and watershed are entangled across the centuries in a place, sets this historical work apart from other writings about rivers that leaves out the root causes of a watershed's generation-by-generation destruction.

Wilma Dykeman's first words as a toddler were "water coming down" influenced her parents teaching her about the hydrological cycle (Dykeman, 2002: 444):

> "Yes, there are three springs here on this property, and my parents helped me to understand this water goes to the river which goes to the ocean, which evaporates into the clouds that bring rain, and the water comes back to us. Life's a big cycle—things are connected"

This is evidence of Dykeman's acts of self-reflexivity, and what we want to show is how her book, *The French Broad* is an exemplar in hydrological understanding of the impact of business practices on the ability of the watershed to renew itself. We will see that she makes specific proposals, such as to tax businesses so that their bottom line reflects what Savall and Zardet (2008) call the 'hidden costs' of socio-economic performance. In particular, our focus here is on the hidden costs of not calculating the hidden costs to watershed's ability to renew itself when businesses ignore those costs in profit statements.

Wilma Dykeman was a writer, speaker, teacher, historian, and environmental, race relations, and feminist activist. Dykeman's published works include *The French Broad* (1955), *The Tall Woman* (1962) and *Neither Black Nor White*, co-written with her

husband James R. Stokely Jr. (1957). She would give as many as 70 public lectures a year. Her writing had impact.

> "Indeed, one can find her work in publications as wide-ranging as *Ebony* magazine, the literary journal *Prairie Schooner,* a number of progressive Jewish publications, conservative southern newspapers, *The Nation* and *The New Republic,* and the pages of several academic Appalachian journals--a now-formal field of American regional study she (mostly inadvertently) helped to establish" (Clabough, 2016).

A full review of her written work, speaking, and activism, is beyond the scope of this paper. We will restrict the focus to its too long ignored contributions to business storytelling's relation to the Anthropocene. To wit, when I (David) was majoring in organization and environment, reading a hundred odd articles on the topic, the environment was strangely concocted, as nothing to do with the history of ecology, hydrology, geography, or geology. Rather, environment was denuded and reduced to stakeholders with investments, communities providing human 'resources' (a term I find tragic), and in the end environment had nothing to do with nature. This to me is the value of Dykeman's work, to bring ecology back into managerial renditions of 'environment.'

Dykeman contacted the publisher Rinehart Company (later Holt, Rinehart) about writing '*The French Broad*', but was rejected from the prestigious 'Rivers of America' series: "they weren't going to invest in any of the smaller rivers, but that if a book were interesting enough, they would publish one about a river 'no wider than a man's hand'."[5] Dykeman took up the challenge to keep the book in the prestigious series, and renewed her submission, this time with a chapter and an outline. Rinehart Company liked it, but said she'd have to remove the proposed chapter in pollution or her project was dead.

> "I hesitated, then replied that I had to have this chapter

but I would try to make it interesting," she told guests at an award ceremony in 2001 (IBID. Smokykin.com).

"I would call it 'Who killed the French Broad?' Perhaps people would think it was a murder mystery. (Of course, it was murder but not a mystery.) At publication, that chapter received more response, from Raleigh to California, than any other part of the book" (IBID. Smokykin.com).

"In fact, Dykeman received considerable pressure from her editors at Rinehart to withdraw the environmentally-critical section "Who Killed the French Broad?" since they felt it was too provocative and feared the publicity and corporate repercussions her plainspoken criticisms might attract… Wilma Dykeman insisted that her very first book, being considered for the prestigious Rivers of America series, could never be published, as suggested, without its hard-hitting chapter on the pollution of the river. The New York publishing giant, Rinehart, caved, and The French Broad was published as Wilma Dykeman wrote it" (Clabough, 2016).

Dykeman (using her maiden name) actually wrote the book in collaboration with her husband (James R. Stokely Jr.), but his name does not appear on it. To a critical scholar, it is about the violence of colonialism, then capitalism and associated environmental decline, which in the Academy of Management, translates into a marginalization of ecology and managerial answerability for contributions to anthropogenic climate change.

Dykeman's writing and activism are not limited to the 'Who Killed the French Broad' chapter, but rather penetrates *all* her chapters and that differentiate Dykeman's book from a thousand other books about rivers, and make a contribution to business storytelling paradigm shift away from denuded conceptions of environment-as-stakeholders.

In the1965 printing of the book, she added an introduction to her 1955 book *The French Broad*. Dykeman claimed that 'intellectual meaning' and 'emotional nuances' of her work had not been immediately apparent, but after a decade the four contradictions between the mountain spring river (*The French Broad*) and the people who lived and visited there had become apparent:

1. Rugged scenery and the ragged people,
2. Richness of folklore made picturesque folklore by a poverty of cash,
3. Isolated mountain covers existing next door to crowded tourist meccas, and
4. Sturdy independence of spirit flourishing in a generation of welfarism.

These are not just side-by-side contradictions, but interdependently entangled ones.

Wilma Dykeman offers advice to business (& municipalities) on how to change the paradigm of business storytelling from business-as-usual to what Mikhail Bakhtin (1993) calls *moral answerability* to intervene in the once-occurrent eventness of Being to avert our contemporary existential crisis global heating. Further, Dykeman's work can help reform business storytelling research and the managerial academy to gain an understanding of living ecology systems complex interdependencies across history. She gives voice to the water, combines business history through interviews and archival analysis, with hydrology, sociology and economics understandings of the watershed, while including usually marginalized or omitted living stories of everyday people along with the arrival of the Vanderbilts in western North Carolina, actions of this or that governor, the colonizing of the Cherokees, and how the rugged mountain region is related to the poverty of the farmers.

> "In addition, the research work was not without its dangers as Dykeman and her husband often found themselves straying along privately owned dirt roads, public business entrances, muddy pastures, and remote game trails" (Clabough, 2016).

While the depth of Clabough's (2016) review of *The French Broad* is appreciated, his conclusion that Dykeman's chapter, 'Who Killed the French Broad' leaves the reader "wallowing in the sewage created by fellow humans" misses the monumental nature of her work:

> "Yet Dykeman won out and in the groundbreaking chapter--wholly absent from other river accounts in the Rinehart series--attacked industry (mostly embodied by the vastly destructive Champion paper plant) along the river for spoiling it, describing the pollution's effect on wildlife and human communities, and using the rhetorical structure of the book--namely, by placing the chapter at the end--to increase the dramatic effect of her poignant indictment. The result is an abrupt conclusion which leaves the reader tragically wallowing in the sewage created by fellow humans" (Clabough, 2016).

Rather than a chapter placed near the end, it is the entire book that develops an ecological, business, historical, and public policy of the commons argument for taxing and regulating the appetites of business for so-called 'natural resources' so that they leave the watershed in the hydrological condition it was found, so its natural renewal continues into succeeding generations. Further, *The French Broad* anticipates the kind of self-correcting socioeconomic approach of Savall and Zardet (2008) and the 'storytelling science' of Boje and Rosile (2019 *in press*). There are, for example, abductive insights, inductive tests, and deductive theories (the AID triadic) throughout that combine geo-historical and a business-and-environment historical investigation of the watershed along with concrete public policy recommendations for solution. Some of Dykeman's multispecies storytelling and of her business-and-ecology storytelling are highlighted in the appendix.

Application to Storytelling Theory and Method?
First, here storytelling theory extends from her commitment to place, and impact of people in a place on the ecology of the place:

"Dykeman's prolific writing came from an intense sense of place as well as a concern for human values and issues, and the ideological, socio-political, hermeneutical, and aesthetic importance of her fiction and non-fiction provides a model for social and ecological responsibility" (Rose 2012: v).

Second, Dykeman' (1965) contribution to theory was to appreciate the contradictions by what we here call the instant narrative themes and their abstract categories was apt to be a deceptive understanding. Nor were the historical problems immediately obvious when simply stated in narrative emplotments. Rather the long-term was more subtle and complex of solution. What we call in antenarrative theory, 'bets on the future' those futuring processes Dykeman explored need to be analyzed and reapplied in our time. Otherwise the abstracting narrative-counternarrative expression of contradictions results in illusory conclusions is displacing more grounded understanding of living stories whose high hopes are dashed. Dykeman's storytelling is about a mountain river, the tough and at the same time fragile people, and several industries that had killed *The French Broad*.

Third contribution to storytelling theory, Wilma uses a kind of temporalizing that we recognize as the future coming into the present. The past of the watershed jumps out of time and the future arrives at an accelerated pace, while decade-by-decade, the past fades away, most of it forgotten, or replaced by an idealized past that often never was. Her storytelling is about how the mountains and the watershed were changed by the expansion of interstate highways that 'keep unrolling their wide concrete ribbons' through the region. Wilma is enthusiastic about what happened between 1955 and 1965, how people, municipalities, and industries had stopped dumping their waste into the river, had begun to clean up the waterways, and implemented sensible policies to recognize how water is life.

Her contribution to storytelling method can be gleaned from her own words:

"You cannot know this river by simply sitting on the level banks of its   lower body or by striking out on any straight road up its course; you   must judge the 'lay of the land' and follow a wandering path that will   take 'rounders' on its sources high in the mountains.... Likewise to know its people you cannot adopt quick attitudes or secondhand generalities, a frontal approach forespells failure in any friendship; you must take 'rounders' here, too, and find your way by easy conversation into their sources of character and life." (Claubough, 2016).

Implications for Quantum Storytelling

What are the implications for our own 'Quantum Storytelling Conference"? What does this say about other storytelling conferences we participate in, in other parts of the world? What does it say about our own writing in our own watersheds? For example, who killed the Rio Grande in New Mexico and Mexico and its watershed, and what remediation can be implemented in this time of climate crisis? In particular, should business be properly taxed and regulated, as Dykeman advocates in *The French Broad*.

We can recover from Dykeman's writings several lessons for 'business storytelling' about industries consequences for watersheds, and for the 'Quantum Storytelling Conference.' We as a conference have been spinning off other conferences, such as the March conference in Abilene, on water and storytelling.

Then we have the Western North Carolina Storytelling Conference that Yue and Mark Hillon are organizing in 2020. In

Europe members of the Quantum Storytelling community are part of several potentially paradigm-changing events:

1. **WEIMAR EUSG GAIA STORYTELLING 2020** April https://davidboje.com/Gaia/GAIASTORYTELLINGFORGAIALEADERSHIPWEIMARVILLAI.htm
2. **May 27th – 29th 2020 "The Role of Narratives and Storytelling in Organizing for Sustainability: Perspectives in Dialogue"** and PhD course **"Narrative research. A turn, a method, a paradigm?"** Keynote Speakers:
3. **EGOS 2020 July 2-4** https://www.egosnet.org/jart/prj3/egos/main.jart?rel=de&reserve-mode=active&content-id=1564449184268&subtheme_id=1542700474503

Conclusions

The French Broad is a marvel of storytelling research, using methods of direct observation of the watershed, active listening to the voice of the waters, archival research of the records of the region, interviews with scientists (ornithologists, hydrologists, geologists), interviews with old timers about Appalachian people – existential multispecies storytelling at its finest. It also gives us plenty of lessons on multiplicity storytelling research, how to research the relation of living systems in which businesses operate, and how to assess the hidden costs. "Water once used has been made available to someone else and creates possibilities for new industries all down the river" (Dykeman, 1955/1965/1985: 289).

Her storytelling is in a double bind. As Dykeman (2002: 450) puts it: "I can't really be an historian, because people say, 'well she's written novels, or people think of me as a person interested in writing novels, because 'well she's written all these histories." But actually Dykeman writes with a life long appreciation for living water. As Carl Sandberg once wrote to Dykeman in letter: "Your blood and brain absorbed that tributary… How does it feel to be a river?" (Dykeman, 2002: 453).

On our topic of business storytelling, she does not just do hidden cost analysis, but proposes actual solutions to the problems of human and business destruction of the living watershed.

"In time, river communities thanked Dykeman for her portrayal and ongoing activism by developing the Wilma Dykeman River Way: a seventeen-mile greenway between the French Broad and Swannanoa Rivers near Asheville, North Carolina" (Clabough, 2016).

We are watery beings. We are not a body, but rather 37.2 trillion living cells, all craving water for life, and we are walking climate colony of cells, exchanging with the colonies of living cells in our environs at a quantum level. We are watery beings on a watery planet. Our watery planet has very little freshwater and an abundance of saltwater, and all this water is getting polluted. The whole water cycle is being transformed by climate change that is beginning to be relanguaged and restoried as global heating.

"Water is a living thing: it is life itself. In it life began. And everything that lives in water requires oxygen. It is also a moving thing. A burden bearer, water can carry off great loads of humanity's leavings – but here the struggle between life and death begins. For it can carry only so much, and as the oxygen in water is used up by waste, organic or inorganic, the living creatures in water begin to die….Not only the life *in* the river suffers: there is all the life along it, all the network of creatures that live by water, including man himself. These, then, are the two aspect of dead waters: the life in and the life along the river." (Dykeman, 1955: 282)

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Appendix – Chapter Summaries of *The French Broad*

Chapter 1 (*Long Man, The River*) gives a deep history of the geology of the watershed, starting with the place called 'The Devil's Courthouse' where Dykeman listens to the "distant voice" of 'The French Broad' on a spot where the "pines … still grow thick" (p. 5).
   "The Devil's Courthouse looms nearly six thousand feet in one of the most remote corners of Western North Carolina's Transylvania County" (pp. 7-8).

   Standing at the 'Devil's Courthouse' Dykeman intertwines "stories of strangers in a strange land", such as a nameless black

migrant worker gives poetic insight, "a sudden illumination … to a "swirls of sudden water beneath the bending buds of spice-wood bushes a burst of spring and a breath of sweetness between the snows of winter and the summer's sun" (p. 6), what we call a flash of 'abductive insight' (Boje & Rosile, 2019 *in press*). It is storytelling about the whole fabric of species and natural systems in a watershed that reminds me of Donna Haraway's (2016) 'multi-species storytelling'. Dykeman stays true to the "mountain country" its "newly winding path and rocky ridge and scooped-out valley … reveals the river" and the "dark lighted lines threading the mountains and valleys… to meet the country and its people" (pp. 6-7). Perhaps most relevant to management and organization storytelling scholars is Dykeman's history of the Tennessee Valley Authority (TVA), forming in the 'New Deal' to cope with the Great Depression, then in the 1940s how the building of the Douglas Dam on the French Broad affected the water, its life of forests and plants in the Appalachians, the oldest mountains in North America (p. 10). She includes "the story of nature's violence through the eras" beginning with the creeping glacier 25,000 years ago, and the 'Big Spring' that supplied all the water of Greensville for well over a century, until 1913 (p. 12). Along the French Broad, hand-to-mouth farmers relied on a network of underground water channels and the deep roots of forest to produce fertile subsoil from "Natures' sponge" (p. 12-13), had how it gets easily destroyed and becomes hard-packed crust, when trampled by cattle or submitted to unwise cultivation (p. 13). This is the kind of detailed multispecies storytelling that includes the insect and plant life, the "*Shortia galacifolia"* a plant from another planetary epoch that only survives in the mountains of Carolina (p. 13).

        Finally in chapter 1, there is a focus on what we (Boje, 2019b; Boje & Rosile, 2019 *in press*) today call 'multiplicity storytelling':

> "An ornithologist studying the forest litter of these
> Appalachians made us statistically aware of the
> multiplicity of the minute hidden lives around us" he
> found nearly a million and a quarter insects in the topsoil
> alone of every acre of forest litter. To these small
> unnoticed scrabblers also the forest owes is

porousness, the water owes its storage powers, the river owes part of its existences (p. 14).

In sum, Dykeman situates in chapter one, the geological history of the watershed, the impact of cattle drives, roadways, and the TVA's dam into the context of a whole living system of 'multiplicity storytelling' as well as 'multispecies storytelling'.

Chapter 2 (*Give Us the Wind)* focuses French colonialism, on how it was the French looking over the broadness of the river, named her, 'The French Broad.' The English claimed the First and Second English Broad. In treaty of 1763, "the French relinquished to England the whole western territory which had given the French Broad its name" (p. 33). Cherokee sympathies were already in place by the time of the Revolutionary War, so as to diminish continued encroachment on their homelands. Everyone became a soldier along the French Broad, but by 1776 expedition of the American army began the slaughter of the Cherokees along the French Broad watershed (p. 34). The business relevance here is the history of trading between the European colonists and the Cherokee, and the continued frontier trading merchants after the Revolution. White treaty after treaty with the Cherokee, did not bring peace. Massacre and pillage continued, until what Cherokee called the 'Trail of Tears' in 1838, as authorized by the Indian Removal Act of 1830, forced movement of larger part of the population of Cherokee to Oklahoma, as well the Muscogee (Creek), Seminole, Chikasaw, and Choctaw nations, along with their African slaves from 1830 to 1850.

Chapter 3 (*The Western Waters*) tells the part of the French Broad watershed story with a focus on several settlers, including a Scottish-Irish settler Jacob Brown, a merchant and a trader with the Cherokee towns remaining after the 'Trail of Tears.'

Chapter 4 (*Every Home Its Own Community*) is the chapter begins with the transition from small family farms, where they were

proverbial 'jack of all trades' from blacksmithing, candle-maker, beekeeper, rock and brick mason to mill operator to postmaster.

Chapter 5 (*The Professor and the Hunter*) tells the story of Big Tom Wilson, whose life is legend who used his mountain skill to find a lost professor. The grandson of Big Tom, tells the story, and "talks to you in a voice so mild it is difficult to hear above the sound of the water— and he carries a mammoth pistol on the belt at his hip. He wears a neat businessman's tie with his crisp brown Game Warden's shirt…" (p. 75).

Chapter 6 (*Enemy in the House*) brings us to the Civil War and how the difference in small farmers in the headwaters rugged mountains versus the plantation aristocrats in the lower reaches of the French Broad, set up differences between Union and Confederate sympathies.

Chapter 7 (*A Dark and Bitter Time*) continues the Civil War saga with exerpts from letters of Yankees and Confederates.

Chapter 8 (*The Broken Pieces*) is the story of soldiers making their way back to their farms along the river, to coves and hollows, and small mountain villages. The killing continued. Sheriffs collect delinquent debts from the farmers and those engaged in other depressed business affairs.

Chapter 9 (*The Great Drives*) is a story about, not just cattle drives, but duck and hog drives along the trails and roads adjacent to the French Broad.

Chapter 10 (*The Green Path and the Iron Track*) is the story of the railroad outcompeting the drover's drives of livestock. The railroad despite the fraud and failure drilled rocks and constructed passage to the North Carolina slopes of the Blue Ridge.

Chapter 11 (*The Big Boom*) is the story of the acceleration of the timber cutting that the railroad facilitated. It includes tales of Glasgow's 'Scottish Carolina Timber and Land Company' appetite for cherry and walnut hardwood. "The invention of steam-powered

skidders and band sawmills soon improved profitability in remote locations."[6]

Chapter 12 (*Ghost Towns in the Valleys*) includes stories about the rise of tourism and the area's commercial hotels, mountain inns, motor courts, tourist homes and trailer encampments – exploiting the region's "climate and scenery" (P. 178, para.). It includes the story of five-time married and strong southern woman, Susan Cole Wright Turnour Bottom Edge Heyward who had extensive plantain holdings and ran a 'watering place' that advertised mineral water cures for most everything.

Chapter 13 (*The Only Thing Free Was Their Enterprises*) is the founding story of Stokely Brothers canning business. It is about Anna Stokely, another strong woman for "foresaw a corporation that would be doing $100,000,000 in business in 1950" (p. 196). After her husband John Stokely died suddenly, Anna raised their nine children on the farmland. She gave her sons major responsibilities and experience to farm the rich river land, and devised a rotation to get fie sons to attend college, and rotate back to work the tomato farm. They opened a canning business and figured a way to have several kinds of crops besides tomatoes, such as snow peas, turnip greens, beets, sugar corn, sauerkraut, and peaches – to extend their growing and canning season (p. 205). "The company, like life and the river and all else, went on. It grew from the French Broad across forty-eight states." (p. 209). In 1933 the Stokely Brothers Canning business acquired Van Camp, and is currently owned by ConAgra Brands with $11 billion dollar in revenue, that focuses on climate change in its annual sustainability report: "Climate change is one of the food industry's most significant environmental challenges, impacting our agricultural supply base, potentially threatening our water supply and fundamentally altering growing regions."[7]

Chapter 14 (*The Chateau and the Boardinghouse*) is the story of George Vanderbilt and Thomas Wolfe, two prominent citizens of Asheville. The Vanderbilts moved to the North Carolina mountains while the Wolfes were born there. At the entrance of his estate

George Vanderbilt built a model village patterned after the English squire's village, financing its church school, and hospital. It included greenhouses to furnish lettuce, cucumbers, parsley, cauliflower, tomatoes, green vegetables, small fruits, and even pineapple to the Biltmore House and to peddle along the residential streets to homes and hotels. Vanderbilt enterprise was a wealthy competitor to the local farmers. The Vanderbilt business venture included methods of washing and dying fabric for weaving. Since by this time in history much of the woodlands of the estate "had been recklessly cut and burned over the years before Vanderbilt bought them there were thousands of acres of abandoned clearing, and erosion had already begun to scar many a field and hill" (p. 218). George Vanderbilt wanted to replicate the Black Forest of Germany, so he hired a Dr. Schenck from Germany to teach classes in forest practice for the first time in the US, on the Biltmore Estate in 1898. The chapter next explores the literary history of Asheville, with Thomas Wolfe's *Look Homeward Angel*, and ends with the Great Depression, when banks closed their doors to depositors who faced ruin. "Prominent citizens committed suicide, retired schoolteachers and aging farmers faced panic with no savings left to lean on, the money structure that had seemed so solid yesterday had crumbled overnight" (p. 221).

Chapter 15 (*The Big Law and the Little Law*) as the title implies is about the law, a back and forth transcript about a murder trial. It is attended by townspeople, a clothing merchant, a café owner, a juke-joint operator, a revival preacher, and overcalled blue-shirted country folk. Crowds flocked to executions, such as took place in 1835, for two young men convicted of stealing a horse (p. 241). "Crowds swarmed over the town, thronged the taverns and grogshops, brought their children for moral education to see the terrible result of a life of crime, and proclaimed a general holiday" (p. 241). Branding with an M for manslaughter was practiced in 1840 in Buncombe County. But the single legal problem of the area was making and selling moonshine whiskey, a booming business for mountain bootleggers during World War II to avoid federal tax on liquor.

Chapter 16 (*Bread and Butter*) his as a moral of the story "the way a man earns his living is the measure by which he spends his life" (p. 248). In the census of the Smoky Mountains in 1850 ,of the 1,071 heads of households, all but 89 were farmers, 8% were blacksmiths, millers, and Baptist ministers. There were half-a-dozen carpenters, wagon makers, 5 merchants, 3 physicians, 3 tanners, 3 shoemakers, 3 horse traders, and a few Baptist ministers, and some occasional cabinetmakers (p. 249). Then came the business catering to the Oriental market, by gathering ginseng and other herbal medicine. Bacchus and Nimrod went into this business of botanical drug that became a North Carolina industry. S. B. Penick and Company, one of the largest dealers in botanical drugs, located its warehouses at Asheville, full of bundles of plants, barks, and roots, ready to ship to manufacturers and wholesalers.

Chapter 17 (*TV's and V8's*) is the story of how the face of business and its country changes as railroads and highways threads through the mountains of the French Broad as it becomes an industrial area. "Materials for the rayons or nylons some of the family wear may easily be from the area, too, along with a dozen other items, but these mentioned are indicative of the total picture" (p. 268). The paradox is that as factories are constructed along the French Broad and its tributaries, the people of the mountains are not of a manufacturing background. The businesses seek four kinds of 'resources 'good water', valuable timber and minerals, the scenery and climate to attract executives form another region, and stable supply of factory workers (p. 268). The Tar Heel Mica Company, founded by David Vance in 1891, was one such business enterprise. It located in a 250-square-mile region of Western North Caroline where 90% of the nations mica, and 75% of the feldspar are found. The result was mining operations with 'ground-hog holes' by local people to penetrate the sides of hills, leaving "raw wound of many an abandoned digging gapes on the mountainsides" along the French Broad watershed (p. 269). Rock hunters with 'rock fever' to seek mineral riches, and make small fortunes marred the mountains. As the mining process industrialized to meet the growing demand for

toasters, irons, automobiles, roofing, paints, fiberglass and so on, sustaining clean water and the scenery to attract executives to business ventures became significant issues. The seemingly inexhaustible raw materials the early industrialist sought were claiming the trees, and forest usage came an issue to avoid "a possible famine in wood products' (p. 272). The Enka Corporation of America, a Dutch company, located its rayon factories in Buncombe County, North Carolina and downstream in Hamblen County, Tennessee. The factories used 50 million gallons of water each year to make 50 million pound of rayon each year (pp. 273-275). In 24/7 continuous processes, cellulose from spruce, pine and hemlock pulp and cotton linters was transformed into the yellow syrup of viscose to make rayon for apparel, rugs, upholsteries, cable covering, and cord in automobile and truck tires (p. 273, para.). This volume threatened the volume of fresh water and the supply of trees. The manufacturing of cigarette paper using flax seed was the specialty of the French company Ecusta.

Chapter 18 (*Who Killed the French Broad?*) is situated in the context of the 17 chapters that example the founding of various industries took advantage of abundant natural treasures, water, minerals, forest, and so on. Her answer to the whodunit question is direct and to the point (Dykeman, 1955/1965/1985: 281-8):

"One by one we allowed ourselves and others to begin the rape which finally (in places) ended in the murder of the French Broad."

"We exchanged the purity of simple necessities for complex luxuries which were never meant to satisfy, but to stimulate hungers."

"Water is a living thing; it is life itself."

"To so kill the waters for dozens and dozens of miles and to impair Douglas Lake which was supposed to be

one of the recreational Great Lakes of the south, is eventual suicide for a tourist area."

"What's 'rich' if a man can't get decent water to wet his thirst?"

"Old-timers knew the flavor of wheat in bread; knew the taste of water fresh from the earth. Tastes as rare today as the sight of wool carding or the sound of a waterwheel."

"For somewhere along the way from their time to ours a bargain was stuck. We exchanged the purity of simple necessities for complex luxuries which were never meant to satisfy, but to stimulate our hungers."

And it's hard-hitting:

"The water of most of the brooks and streams and rivers they form is as nearly pure, in its pristine state, as water can be. But when we turned away from the spring at the edge of the kitchen yard and turned on the faucet in our porcelain sink, we turned off our interest in what came out of the spigot. One by one we allowed ourselves and other to begin the rape which finally (in places) ended in the murder of the French Broad."

No particular person or group is to blame. Rather, a public domain that had belonged to no one became privatized. Public domain was recognized as far back as the Institutes of Justinian, the Napoleon Code, Spanish law, and English common law.
"And today we reap the effects of man's very natural impulse to seize his rights and use this common property without equally assuming his responsibilities in regard to the property" (p. 282).

When settlements were sparse, defending the water supply – the spring or stream was common practice, but as people, factories,

and businesses clustered closer together, the despoiling became large and ugly, and part of the river was "killed" (p. 282). People began to hold their nose downstream.

Wilma Dykeman focuses on the innate 'riparian rights' of water that we violate in a mass extinction of fish. She analyzes the situation and distributes moral answerability (p. 284):

- 21% to the raw sewage from towns, villages, and cities along the river
- 79% to the manufacturing offal of industries extracting millions of gallons into their plants and disgorging water besmirched with toxins and loaded with oxygen-consuming matter

Both factors overloaded the river, widening the gap between the ideal and the real river, until miracle of the watershed no longer happens. It can no longer purify and revitalize its water, and renewal, and then all its life ceases. She lists the industries: paper mills, cellophane manufacturers, tanners, canneries, and the rayon and textile plants. She details what we in 'socioeconomic approach to management' (SEAM) call the 'hidden costs' of the pollution of the watershed:

1. Margins between profit and loss are about equal to the costs that would have incurred if the pollution had been mitigated properly
2. Polluting the river killed off the game fish which devalued its draw for fly fishing tourists
3. Tourists also not lured to swim in pools drenched in chlorine
4. As riparian flora and fauna died, its scenery marred, and the landscape tourist value declined
5. Trying to be all things to both tourists and to industry put increasing strain, to choose one or the other for the sake of the survival of the French Broad, its watershed, and its species
6. In luring new industries to the mountains for its pure water, natural surroundings attractive to both workers and executives, a despoiled environment lost its appeal

7. Municipalities and industries had to enact river water pollution clean up programs

Dykeman offers three suggests to contemporary business:

First, Realize that killing mile after mile of a river, is a form of business and municipal suicide. Dykeman focused on how by killing mile after mile of the French Broad River, the business of tourism suffered.
"I'd always been aware of the great natural resources we have here, and I became very concerned about the water pollution. I mean, [The French Broad]…has been destroyed because of greed and selfishness and apathy on all our parts," she once said.[8]

Second, Recognize the hidden costs of watershed pollution as a form of business malpractice.

Third, rather than building more dams and reservoirs to accommodate population and business growth, clean up the water you use before releasing it to downstream users.

Chapter 19 (*The High Sheriff*) of Madison County, Jesse James Bailey, worked 24 hours a day to seize stills and bring in the criminals, but by the end of his term, moonshiners and bootleggers just came in and surrendered, and "money couldn't touch him" (p. 295). This chapter is an abrupt transition from the momentum of the critique of business-and-environment in Chapters 11, 12, 13, and again in 16, 17, and 18. One expected denouement, a connection to previous chapters, and instead got a continuation of Chapter 15 storytelling about the law pursuing bootleggers and moonshiners (which admittedly is a kind of business).

Chapter 20 (*No Cokes in Hell*) returns to the topic of the river, its ebb and flow in relation to the tide of people and businesses, the factories of ginghams (woven sloths) and rayons, and preachers professing the age-old Powers and Principalities of Darkness sermons (p. 311). "Just as Coca-Cola was a southern product which became part of the national way of life, so this religious appeal is also part of a place born of a long past" (p. 313). "Hell is as real as

the green glass bottle of a Coke" (IBID.). The 1955 façade of Asheville, this tourist town and its Billy Graham crusades to save souls, along a river that has always been a region of religious activity (p. 314), but the French Broad highlanders were an independent Scotch-Irish folk who did not want to be patronized, with superstitions and premonitions passed from generation to generation.

Chapter 21 (*The Chattering Children*) concludes the book, about the wandering river, its tributary streams, the entire watershed, and generations of Cherokees and setters there.   As in her 1965 introduction, Dykeman objects to writings about this topic with 'secondhand generalities' and recommends making 'rounders' and easy conversations recounting experiences, with sources about the river as a whole. She includes an interview with Granny Sarah McNabb, 84 years old, with ten children. She was a midwife who could hitch up a wagon, put the children in, and go to into the mountains to rather greens (pp. 333-334).

The book concludes about the river and, paraphrasing Robert Frost, the need to have conversation with the people of the watershed:
"A few of the springs have gone completely; many of the streams have dwindled irreparably; most of the rivers have diminished. They need, like the people of the region, our concern and respect. … I'm going out to clean the spring and wait for it to flow clear again… Won't you come too? … I'm going out to hear the slow talk of some stranger becoming friend as I listen to his life; see the wide sweep of the river's silent power around a certain bend beneath the sycamores. I'm going out to smell fresh rain on summer dust and the prehistoric water odors of the old French Broad in flood. Won't you come too?" (p. 346).

The Living Book
Bolles Potter

We wish to push the limits of storytelling, using speculative fiction as a realistic means to manifest a new reality. By playing with the conventions of film, giving the audience agency and finding new human applications of technology we can address the future with a rare sense of control. Telling this story using fractal dynamics as a guiding principle pushes the process into strange new directions, places not governed by us but by an organizing principle seen throughout nature and mystical thinking. Furthermore, by using breakthroughs in the neurosciences we can guide our audiences perception with an accuracy not usually available to film directors. As a team we have been developing these very technologies and have so far had extremely encouraging results.

Call out for **EMOTIONAL INVESTORS** interested in a potentially life changing opportunity!

The Institute for Fractal Research is currently seeking emotional investors looking to invest in their future! We are an organization that specializes in using fractalized speculative fiction to manifest future realities! We push the limits of storytelling by adjusting your common narratives through encouraging the use of speculative fiction as a realistic means to manifest a new reality. As an emotional investor you will have agency to find new human applications of technology and will be able to contribute to the design of the future.

The Institute for Fractal Research was first conceived by outsider artist February Montaine in 1986 to explore the possibilities of speculative storytelling through the mathematics of fractals. In 2019 artists Sam Potter and Monica Bolles decided the technology was currently available to implement Montaine's theories in the development of the physical institute. They will be presenting the initial iteration of this company to the public at this special event and

are calling out for everyone interested in taking charge of their futures and becoming emotional investors!

By combining the proven power of fractals in organizing systems and the manifesting properties of speculative fiction we are committed to looking into the future kindly. Our initial research has shown the positive effects of creating self-organizing stories that multiply over time. When modern analytics and generative algorithms are plugged into this process we have a way of creating machines that make other machines, we are now looking for volunteers to help us write the dreams that dream other dreams.

Many aspects of our company are organized and expressed through fractals, including the date and location of this event. This level of detail runs throughout our business cards right through to our forecasted growth in the near future. For this event we will guide you through the basic science and history of fractals, ask for your speculative preferred future and create a living book generated from the responses that will mark our first day of business. This book will be made from the answers and will act as a spiritual guide adaptable to the sensibilities of the idiosyncrasies of the reader.

Narrative Arc:

All story beats unfolding to a strict timeframe based on the Mandlebrot set*

- The above call out is placed throughout artist funding websites, the instagram accounts of prominent self-help gurus and a local newspaper (designed to get a large cross section of the public)
- Arriving at the venue each volunteer is given a short introduction to the company and its intentions
- Once inside and seated a well-dressed man takes to the stage and gives a presentation of company, how it was founded and what will be asked of each volunteer. He speaks of the companies other successes applying self-organizing principles to topics as wide as quantum physics, inducing oxytocin and researching medicine.
- The volunteers are given a clip on their finger that reads their pulse and are given a series of questions to answer about what they might want to see in the future that isn't available now. While they do so a piece of music made from 'sonified' fractals plays in tune with their collective heartbeat at a frequency that stimulates their vagus nerve.
- Once again, the well-suited man takes to the stage and tells the room that their results are being processed, taking key insights and generating the 'living book'. They are told the book will be available online and they will be able to contribute, edit and ultimately learn from its stories they helped generate. As the book is derived from the hopes and dreams of volunteers worldwide they will be able to actively search for answers to moral conundrums from different perspectives. Our system can build a language model from any passages that are fed into it so

the user could add any text that will help them in living the life they want to live.

- Dropping the lights down low the room starts to fill with a perfume made from fractional distillation, this scent is given to them so they can fall back into this moment when at home. Using another fractal data set the room becomes a space for heightened reflection, the visuals and music designed to move our investors into their parasympathetic nervous system so they can run the ramifications of the event through their imaginations and leave with their own idea of the ending of this particular 'fiction'.
- The speculative fictions created in the evening form the basis of the living book, forever growing and changing. For the volunteers their intentions will have become more apparent in their everyday life making them more likely to come true.
- In this fractal approach to writing speculative fiction there is no endpoint just a pattern of optimism and agency that will continue to grow forever more.

Timeline:

The timeline will be based on the concept of fractals. Through this story we will explore fractals from not only a conceptual base, but also as a means of storytelling. We use this image of a fractal tree as a means to visualize our timeline

Space:
We are inspired by the fractal nature of the design of some African communities outlined by Ron Eglash in his work. We will be sure to implement a deep understanding of these patterns in the spatial design of our even

Technologies:

Our team has extensive experience in creating and designing large scale immersive experiences for black box theaters, fulldome, and large-scale spatial audio arrays. We work regularly with electronics, brain-computer interfaces, and microcontrollers to create connections between people, place, environment, and thought. Our event initial event will be an immersive 360- degree live experience that can be presented in a black box theater or dome. For future iterations we hope to see versions of the story that can be implemented in virtual space on the web and in VR. We will use spatial audio, 360-projection, microcontrollers, a variety of biofeedback controls (such as heart rate monitors and brainwave scanners), and gestural controllers such as the Mi.Mu gloves to help us in communicating the power of speculative storytelling and fractals.

Inspiration:

We look to those who have stepped before us to understand the breadth of knowledge and research they have put into exploring methods of thinking beyond the current limitations of our common perspectives.

Ron Eglash:
https://www.ted.com/talks/ron_eglash_on_afri can_fractals

David M. Boje:
https://business.nmsu.edu/~dboje/690/What_is_Fractal_Storyt elling.htm - case6

The moments of heightened reflection are based on the technology outlined in Ecstatic Data Sets: The Chorismos Apeiron Scanner published by Rough Trade books.

Application guidelines

- To be open to attending and contributing to a market research session on April 24th 2020

- To be willing to answer honestly your suggestions of a better possible future. All insights will be anonymous to ensure absolute authenticity and in accordance with strict data handling protocol.
- To be an active participant in setting the trajectory for yourself, our company and our collective potential future.

What is a Fractal?
"A Fractal System is a complex, non-linear, interactive system which has the ability to adapt to a changing environment... semi-autonomous agents interact according to certain rules of interaction, evolving to maximise some measure like fitness" WHAT IS FRACTAL THEORY "fractal theory, a theory based on relationships, emergence, patterns and iterations" (- Peter Fryer and Jules Ruis). Fractal Design Cycle (Jules Ruis.)

Welcome to Fractulate! We are an organization that specializes in using fractalized speculative fiction to manifest future realities! We are currently looking for emotional investors to invest in their futures!

Some of the things we do are:
- Build better futures!
  - We work closely with our investors to help them break out of their constrained ways of thinking to imagine how they can contribute to building a better future.
  - We create new technologies to help stimulate creative thinking around speculative future and offer these tools to our emotional investors.
  - We empower our emotional investors to go out into the world and inspire those around them to build better futures.

- Technologies:
  - We offer brainwave reading machines that will interpret your dreams into new speculative novels.
  - We have designed a fractal perfume that can help stimulate creative fractalization of ideas!

The 'Living Book': Our masterpiece and gospel is what we call the 'Living Book'. This book is a specially designed AI that focuses on using machine learning and game theory to generate speculative fictions of future realities that are constantly changing based on the input from our emotional investors.

Goals: Paradigm Shift

Another Vision of Home: Storytelling Pathways using Geo-spatial Mnemonics

Debra Butler

ABSTRACT

Mapping and cartography have always been political projects. Waldseemuller's 1507 "cosmographical" map featured Italian financier/cartographer, Amerigo Vespucci's *Americas*, although the continents' lands, rivers and mountains had been named and claimed by its
inhabitants for thousands of years. In the United States, the 1804 surveying and mapping expedition of Lewis and Clark preceded federalist expansionism and the systemic genocide of indigenous peoples. Cartography and the processes of mapping are not neutral.

Research suggests that community narratives, in combination with place-based technologies might expand the dimension of transdisciplinary tools for developing or strengthening mitigation, restoration, resettlement and site expansion projects. My current collaborations with coastal tribal and indigenous communities seek to examine pathways that might employ geospatial mapping as mnemonic, contextualized and "situated-in-place", interwoven with storytelling as additional adaptation and capacity building to prepare for climate change impacts.

Mnemonics are in, of and by storytelling, e.g., the *khipu/quipu* of the Inca, the
basketry of the Chitimacha, the traditional clothing of Ainu women, the *lukasa* (Luba) of Central Congo, *gota* drum rhythms of Anlo-Ewe of Ghana, and symbolic writings of the Mi ' kmaq.

This research follows the pathways created by communities which chose to integrate mapping technologies as a digital interface to intimate relationships of communal land use and stewardship, but also as geo-temporal mnemonic in stories and storytelling.The mnemonic of geo-spatial places, places which are stolen,

desecrated, appropriated or claimed by rising seas might be referenced as points in time for old, new and future stories and storytellers.

Places of intersection (and contestation) have deep, layered relationships with indigenous
peoples who have been called by water, wind and sky to convene. The lifeways and storytelling
of such convenings of red, black and brown peoples of the Americas weave threads of
reconciliation and revisioning, journeys begun in ante-story-time. In each collaborative relationship, the community is at the center, privileging its needs and
desires. Reflection and deliberation are foremost and are embedded in the engagement
protocols that safeguard, archive and protect images which (re)present spirituality, sovereignty
and remembrance.
The engagement protocols

- honor and complement existing tribal programs and initiatives, particularly intergenerational lifeways, storytelling (hip-hop)-technology exchanges;
- require that technological expertise and capacity remain within each community, expanding local agency and pathways for long term climate adaptation, mitigation and resilience;
- require that the community controls the ownership, dissemination and exchange of collected data, and is cited as co-author in papers, journals or publications produced by the researcher.

Keywords: *storytelling, mnemonics, participatory GIS*
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 Born on the Rez

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Embodied Restorying Process

Dr. Jeanne Flora & Dr. Tim Ketelaar
New Mexico State University

Brief Abstract

Our purpose in this presentation is twofold: one practical and one theoretical. Practically, we propose in part I of the presentation to introduce a family-wide application of Embodied Restorying Practices (ERPs; see Flora, Boje, Rosile, & Hacker, 2016) as our research team refines these practices for use in post-deployment military family reintegration efforts across the State of New Mexico. Specifically, we will seek feedback from attendees on our new, portable sand tray materials, as well as a training video we have developed for a "train-the-trainer" model to educate and promote the use of Embodied Restorying Practices among practitioners who work with military families in New Mexico.

More theoretically and reflexively, in part II of the presentation, we briefly consider our own story--the story of how somewhat unlikely scholars from different disciplines came together to consider the meaning of storytelling in the context of military families, as informed by each of our backgrounds and shaped by our collaboration: Dr. Jeanne Flora (Communication Studies), Dr. Tim Ketelaar (Psychology), and inspired by Dr. Boje and Dr. Rosile.

Detailed Abstract
(i.e., material that we will likely fold into an associated paper to accompany this conference presentation)

Background for Part I: Practical Application

Statement of problem. Military deployment inevitably changes the nature of communication between deployed family members and at-home partners and children. While some families report better communication or strengthened relationships post-deployment (Knobloch, Basinger, Wehrman, Ebata, & McGlaughlin,

2016), research on post-deployment outcomes estimates that over half of service members
experience moderate to severe difficulties in family
reintegration upon return from a year-long deployment (Balderrama-Durbin et al., 2015). Nearly half of veterans report that they struggle to get along with their spouse/partner post-deployment, with over a third experiencing a divorce or separation after returning from their deployment (Sayer et al., 2010, Snyder, et al., 2016). Children with a parent who is deployed often experience more behavioral, psychological, and academic problems, as compared to children whose parents are not deployed (Wilson, Wilkum, Chernichky, Mac Dermid Wadsworth, Broniarczyk, 2011). The longer couples and families have been apart, the more they may have changed in each other's absence. The adjustments needed to accommodate into each other's lives may be more than some family relationships can bear (Segrin & Flora, 2019). Family reintegration can be further complicated by the fact that almost one third of returning service members screen positively for serious, physical and emotional wounds that affect the quality of family connections (e.g., posttraumatic stress disorder PTSD, traumatic brain injury, depression, and anxiety; see Knobloch & Wilson, 2015; Theiss & Knobloch, 2014).

Addressing gaps in knowledge and practice. Previous research on military family communication has identified several psychosocial factors that characterize families with more successful post-deployment reintegration experiences. These factors include: (1) open communication and willingness to emotionally plug back in (as opposed to closed communication and feeling emotionally numb), (2) a sense of shared purpose and understanding in identifying family members' experiences, roles, and goals (as opposed to feeling like a stranger who does not fit into the family's future), and (3) perceptions that family members value and take pride in each other's roles during and post deployment (as opposed to resenting and misunderstanding what occurred while separated or failing to understand the dreams each member has for the future).

To promote these factors among post-deployment reintegrating military families, under the guidance of Boje and Rosile, our research team designed a family-wide intervention using Embodied Restorying Practices (ERPs; see Flora, Boje, Rosile, & Hacker (2016). We are currently using ERP's in a research study this fall 2019 to assess (quantitatively and qualitatively) whether this intervention facilitates military family relationships and positively impacts the physical and behavioral health of post-deployment service members and families (see the end of this abstract for Figure 1. Research Model). We are particularly interested in the extent to which the intervention increases understanding, perspective-taking, and/or alignment of the narratives/stories generated by the service members and their families and the degree to which this storytelling behavior is associated with changes in physical/behavioral health measured via standard clinical assessment tools (e.g., self-reported depressive symptoms, physical health symptoms, daily hassles/uplifts, etc., see Figure 1) and the quality of their family interactions and relationships (e.g., perceived family integration, perceived family support, perceived marital/relational satisfaction, perceived parent-child relational satisfaction, see Figure 1). These are critical next steps in our long-term goals of seeking funding from national agencies for a follow-up project to assess the impact of the intervention on a significantly larger scale in collaboration with the New Mexico National Guard and New Mexico Veterans Services.

Despite evidence that family reintegration plays a critical role in positive behavioral and mental health outcomes for returning veterans, many efforts to help veterans reintegrate focus primarily on the individual service member (Gil-Rivas, Kilmer, Larson, & Armstrong, 2017; Theiss & Knobloch, 2014). Furthermore, good treatment and support for family reintegration is met with barriers such as the time required to meet as a whole family, the logistics of reaching families in remote areas, and reluctance to seek therapy (Nevinski, 2013). Indeed, many returning service members delay or avoid reporting post-deployment stress or reintegration problems in

fear of endangering their career or facing the stigma of having gone to therapy or been labeled with PTSD (Hoge et al., 2004).

In this presentation, we will propose our model of outreach, which includes portable ERP materials that can be used by existing social workers and family life specialists already in place to reach out to military families in New Mexico, even in remote areas. We show a training video that we developed to train facilitators about how ERPs can be used with families. We hope for feedback from attendees regarding these materials and training resources. We are especially interested in making our ERP intervention, practical, deliverable, sustainable, cost-effective, unassuming (e.g., overcoming barriers and stigma of clinical therapy), and nonthreatening to participants. At the same time, we wish to retain what is powerful about ERPs—the ability for this form of storytelling to penetrate beyond the superficial, to counter dominant problem-saturated stories of trauma, to create new joint family stories and goals, and provide a way to talk about difficult experiences so that family communication can become more open than closed.

Background for Part II: Theoretical and Reflective Rhizomes

In the second part of the presentation, we share our story, using a gardening analogy. The members of our research team have backgrounds that access different methods and theoretical approaches, but we share a common goal as "gardeners" who hope to tend to and nurture the stories of families who are experiencing crisis and difficulty. We have been inspired by Boje's notion of the rhizomatic qualities of stories, in that families themselves are not always sure what is behind their separate and joint stories, what direction these stories will take, and indeed it may be difficult to tell if the rhizomes are dormant or dead, especially when some of these rhizomatic storylines appear to be lifeless and unstoryable due to trauma, inhospitable environments, or lack of support. (Don't be

surprised if we look at some actual rhizomatic grasses together in our presentation).

Referencing his background in psychology, Tim Ketelaar will discuss the role of trauma in storytelling, as well as traditions of sandtray therapy and material storytelling to help promote storytelling among people who have experienced trauma or among children who may connect more with the material than verbal. He will also discuss theoretical roots in the field of psychology around the Expressive Writing Paradigm, which more recently has stressed a self-authoring component, compatible with our view that families can engage in storytelling about the future to promote joint goals, hopes, and bets on the future.

Referencing her background in family communication, Jeanne Flora will discuss notions from her discipline that "not only do families tell stories, but storytelling is a way of doing family" (Langellier & Peterson, 2006, p. 100). She will show how the research team's work with ERPs represents an example of translational storytelling (among models of retrospective, interactional, and translational family storytelling) and is akin to other translational research regarding how families deal with difficult events. She will also expand Galvin's notion of "discourse dependent families" to a broader notion of "storytelling sustaining families," in which family stories develop, sustain, and promote family identity and also go beyond discourse to sociomaterial forms of storytelling.

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What's the story morning glory? Deceiving stories or stories from W.A.F.E.L.

Michel Fortier, titular professor

University of Quebec (Rimouski)

Need a little time to wake up
Need a little time to wake up, wake up
Need a little time to wake up
Need a little time to rest your mind
You know you should so I guess you might as well
What's the story morning glory?
Well?
You need a little time to wake up
Well?
What's the story morning glory?
Well?
Need a little time to wake up
(Oasis, 1995)

The crisis on our small planet are piling up almost beyond hope. And no wishful thinking or denial strategies will change anything about it. What happened to lead us there, how have we produce the conditions of our eventual extinction? Those questions are fascinating in themselves and many scholars try hard to find credible answers to them. But in fact, those legitimate questions are not the most important per se. What is really important is what we should do now and that is an existential ethical question. We must produce and disseminate stories that will steer the best in us, not the worse as is actually the case. My vantage point for this essay will be the border between persons and society in our civilization of organisations.

In this paper, I will explore a suggestion made by Michel Serres (2010) to rediscover the ancient view of the world that he called **W.A.F.E.L**. Each letter is a universe in itself waiting to be retold. **W** stands for *water*, the source our very existence. This precious liquid

traded now as a cheap commodity must be considered our outmost priority and we must preserve it the best way we can, for ourselves and the future generations. **A** is for the *air* we breathe, that thin and fragile veil surrounding our planet. Like water air is essential for our existence and like water, air is treated as a given even though we are fouling it more and more each day. Every big cities on this planet are enveloped in smog and fresh air becomes a luxury. **F** is energy, the *fire* that we as a species mastered hundreds of thousands years ago. But not every fire is a boon. And we must be picky about the kind of fire we want to ignite. The sun, the wind and the moving water can all help us, but burning most forest to the grounds or burning what is now the midnight oil will not do. **E** is the very ground we walk on; the *earth* and earth as matter we interact with, but also as part of ourselves. As for water and air, earth is commodified and sometimes partly destroyed. Many try to gut the earth for short term returns laying colossal waste on the surface of our planet in the process. Finally, **L** is simply *life* in all its forms, which is to say millions of species that are now threatened in the midst of the sixth massive extinction our world had known. We must say the stories about the only paradise we will ever have.

But there are other narratives that dominate outrageously the fabricated landscape most human lived in. The supposedly harsh, concrete and inescapable realities of the markets and the economic way of comprehending the world. Those narratives permeate the mass Medias, the general culture and most business programs. But what is most disturbing is the recent transformation, the spin to always foster the vested interests of the reigning oligarchy in most narratives. Those stories are twisted by corruption, conflicts of interest, strategies and intent to deceive and sometimes clear and assumed lying; from false scientific papers, to planned obsolescence of objects and process, to excuses... generating excuses for anything seems what PR is in our time. But the times are changing.

The very conception we held about our world is highly problematic. How real is real? Asked Paul Watzlawick (1984) a long and forgotten

time ago. We will also discuss briefly the foundation of many stories which means examining from an anthropological standpoint what is the belief we entertain about the nature our inner world and the belief we held dear about of the world outside of us. Descola (2005) have presented four ontologies (analogism, naturalism, totemism and animism) that are salient for grounding stories in the lifeforms we have. Finally, I will present how each ontology help us understand why W.A.F.E.L. is not currently our priority. Michel Serres envision a planetary parliament where people are elected to represent water, air, fire, earth and life. A utopian vision? Will see.

Inspiration

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'W' Theory, Framework for Intelligent Management of Work Stress in Organizations

Dr. Patrick J. M. Haim, HDR, IMSES

Abstract
There is a gap in the research on stress in organization. Most previous research addresses cognitive but not the physical or social aspects of a stress situation. We present a theoretical framework 'W Theory' to account for collective intelligence processes in organizations. W Theory has physical, psychic, social and spiritual dimensions that relate to the management of work stress. We use a socio-economic methodology of semi-structured interviews, analysis, and feedback to participants. The results of the intervention process included several change projects which we present using a storytelling approach and sytemic analyze.
Key Words: Topical, Interaction, Intelligence, Storytelling, Systemic, Socio-economic

I. Introduction

Well-being at work, company performance and improvement of the environment in the deep political and socio-economic crisis that we have known for nearly 50 years constitute **the systemic triptych of "intelligent organization"** that we observe, analyse and model for 25 years. Our research has allowed us to study in the field the constant development of **the state of suffering** of employees, the multiplication of **human risk behaviors** in society, and **the extent of disasters** on the social, political and economic environment. From the beginning of our work, a common thread presented itself. In front of the critical historical evolution of the economy and of the management that manages it, it seemed absolutely necessary to start by re-identifying, linking, modeling the human being / information system and management / environment interaction, and deciphering new trends (descriptive approach). Then, it was imperative to make more accessible, coherent and relevant fundamental knowledge in management sciences, especially in Accounting-Control, by a systemic approach, complex and comprehensive (explanatory approach). Finally, it was essential to

develop a **new Management Theory, auto poietic1 and wise** (**W**, after X, Y and Z) in order to make the organization intelligent (prescriptive approach). Indeed, as the historian A. Chandler shows, and an essential characteristic of complex thought, the world undergoes evolution at the same time as it constructs itself. It is therefore thanks to a certain discernment acquired gradually by knowledge (increase of knowledge), know-how (development of competence) and doing it (constitution of experience), and thanks to the know-being (development of the behavior) that we could build solutions and obtain the results (not without difficulties) presented and put in perspectives in this article. This presentation will naturally be articulated, according to an **abductive method**, in two large parts convergent towards the intelligent organization: the solutions resulting from the conceptual analysis (Works carried out on the **Mix Management based on systemic socio-economic management approach**, the **tetraconscientisation**, the **Magic Cube** and the **W Theory** ® of "the intelligent organization' in a **human economy** (Thaler, 2018), with Interoperative antenarrative questioning), in the first part, deductive (theoretical framework); the results obtained by the practical implementation of these solutions (Work carried out on the sites carried out making the organization intelligent), in the second part, inductive (method applied in case).

1 The ability of a living system to self-perpetually interact and interact with the environment to maintain its organization despite the change in its component elements (biological cell)

Afterwards, we will present the results obtained, discuss them, conclude and open the debate.

II. Theoretical framework

In this article, we present the different elements of the W theory (Haim, P., 2012). This theory is born with the reality observed, humans being met and experience (inductive approach).

We understood from the end of the 90's that there was place for a new approach to **intelligent systems management** even though it was born in the 1960's and 1970's, based on a lot of work that focused 2 on the theme2. Since 1992, our first work was on information intelligence, **neuro-mimetic networks**, and the place of

everyone in the organization, echo issues that will develop slowly thereafter (deductive approach) (Documents A1, H, A2). The production of research covers a total of nearly 80 documents, classified journal articles (HCERES, FNEGE) and unclassified, books, communications published in the proceedings of national and international scientific colloquia, research days, research papers, teaching cases, reports, in the different fields of management sciences. More than 150 Master research papers were supervised in this global theme, as well as two doctoral theses in management sciences: one in 2013 (co-supervised with Professor R. Paturel) on "*How to avoid the perverse effects of a Management Control Indicator*", Université de Bretagne Occidentale, (Gorget, 2013), and another in 2019 on "*How to Generate Organizational Intelligence Through Human Capability Empowerment Hidden within the W Theory of Patrick HAIM,* Case Study* ", Université Jean Moulin Lyon 3, (Hege, defense April 26, 2019) in connection with "intelligent management" and which is in the process of being implemented (**actionable intelligence**). The creation of a research site (*Naresinecortice*®, 2011) allowed us to take stock of our own research (HDR obtained in 2014), linked to those of the socio-economic management approach (Savall, 1987-2008) and the antenarrative approach (Boje, 2014). In 2015, the appointment to the position of Director of the Faculty and Research of the ESCEM SM Group allowed the implementation of an innovative strategic research policy.

2 Simon, 1960 ; Perroux, 1961 ; Piaget, 1967 ; Savall, 1973 ; De Rosnay, 1975 ; Morin, 1976 ; Mélèse, 1979 ; Watzlawick, 1981; Bateson, 1984 ; Le Moigne 1990 ; Senge, 1990 ; Landier, 1991 ; Goleman, 1995

3 (Choffray, 1992 ; Haim, 1998)

4 hierarchical, *backoffice/frontoffice*,...

5 (http://www.travailler-mieux.gouv.fr/Stress-les-risques-psychosociaux.html)

All this shows the experience in the research animation that we have been able to acquire and the ability to implement original research in a broad scientific field (cf. HDR pre-report by Professor R. Paturel). The publications presented here are numbered chronologically and indexed by letters corresponding to the nature of the support: Diploma (A); Ranked Journal (B); Unclassified Review (C); Book (D); Congress (E); Research Day (F); Research Papers (G); Case (H); Report (I); Animation (J). This coding, used in this document, makes it possible to find the various references mentioned at the end of the article (Annex 1).

First part : The emergence of an organizational intelligence to make the organization intelligent (deductive approach).

Documents D5, E1, E2, G1, A2, E3, E4, E5, G2, A3, H, E6, D1, B1, F2, E7, F3, E8, E9, E10, J, E19, A1, E28, D6, D7, F4, F5, F12, F6, E11, E13, B5, E17, F8, E14, B3, D8, D3, C1, C2, C3, D6, E16, C4

1. Organizational intelligence takes shape in front of a general loss of meaning in the complex evolution of management

Origin of research work

How did we go about discovering this? Here is the storytelling (Boje 1995) of the W Theory.

We present our research path, firstly, by dissecting the concepts of structure, health and organizational dynamics used. The intelligent systemic organization is waking up today thanks to connected computing. Intelligence, however, is always wrongly assimilated to the amount of information3. Business intelligence, intelligent information systems, all based on huge computerized databases (block chain, 2008) provide rational information for ever more control, manipulation and penalties (Document D5).

But if the organization is not human foremost, it can not be called "intelligent". A socio-economic approach, rooted in the actor, seems essential to trigger organizational intelligence. Human conflicts4 often take over instead of exchanges based on listening, respect,

consideration, and the most basic dialogue. Everyone has these relational abilities, but very few people really use them.

Stress affects everyone in the company. The Ministry of Labor, Employment and Health, however, waited until 2010 to finally take into account health and safety to work better in France5. However, this phenomenon, which is the profound symptom of a lack of intelligent management, is not studied in its entirety. Since the early 2000s, many publications have been made by the scientific community 3

in management and, most often, by approaches mostly psychic or medical. But few works have a transversal, transdisciplinary, systemic (neuronal) approach that enriches scientific or adapted corpora of management sciences.

The task is immense. The field of investigation requires many different approaches and, above all, a more qualitative view of the socio-economic world. Few researchers embark on this adventure so brains are partitioned by a fundamentally Cartesian culture (Descartes, 1637). Defining what is intelligence, human management and systemic management has therefore imposed itself on us. The goal is to understand how a human being works in an organized structure. Finally, crossing these two universes has become our goal: this is what we call "intelligent organization". (Documents E1, E2)

But this approach is particularly difficult. Questions arise. Why is it so much? How to make it easier to access? What definitions can we give? Which areas are really concerned? What structures and organizational dynamics can be used? Which processes are enabled? What types of management exist? Which stakeholders, competition / coopetition, performance are concerned? What topics in the brain system combine? What learning mode to use? What epistemology can we mobilize? What research methodology can be trusted to have such a systemic, complex and comprehensive approach? Can schemas promote integration and understanding? What practices can solve managerial problems?

Why would not smart organization exist? We are able to determine what organizational intelligence is by studying all the structures and organizational dynamics that have existed for more than a century and a half. But setting up intelligent management to build an intelligent organization is almost impossible, whereas it is, paradoxically, the wish of the majority of employees. However, there is more and more talk within companies and organizations about "talent management" (Dejoux, Thévenet, 2011). But we do not use the real potential of individuals in a complex environment (Montessori, 1948). Why then so many contradictions?

All these questions weave the complexity of the problem. To put order in the organization and also in the cerebral system of the man is our first objective. Connecting the two organizational and human dimensions through intelligent management is the second objective. Creating a smart organization through intelligent management is the ultimate goal.

The complexity of the problem was summed up in the following question: **what is the intelligent organizational system of companies?** The research conducted has allowed us to approach this question from different conceptual, theoretical and practical angles, and to measure the actions of man in the enterprise and its environment (Paturel, 1997). The doctorate thesis defended in 1998 allowed us to build a systemic model. At the same time **Teleological, Heuristic, Organizational and Enactic (THOE)**, this cerebral construction led to lay the foundations of the structure and the functional dynamics of the organizations (indexed sequencing). The purpose was to describe, explain and prescribe an intelligent mode of operation based on that of the human being. Our thesis research focused on discovering the informational intelligence of the organization. We understood the crucial role of information. The construction of a model allowed us to identify **the fundamental structural and dynamic invariants of organizations**. We have worked on the different images of the organization (Morgan, 1995), in particular the biological approach of organizations whose relations between structure, function, differentiation, integration are found in the intelligent, learning social systems. It is this approach that we wanted to deepen later. Going further in understanding how the organization works (Morgan, 1997, Mintzberg, 2004) and its dysfunctions (Savall, Zardet, 1995) was therefore our goal. (Documents G1, E3, E4).

Our research activities carried out during the 20 years after the doctorate thesis are at the gap between the Management Control and the Human Management in the Companies. They correspond to a consolidation of human well-being and **intelligent management** of companies in a situation of sustainable crisis (subject of the HDR obtained in 2014). The common thread was to try to link the different

disciplines of management sciences. The systemic approach linking the various subsystems that make up the whole, like the neural system, was for us the means used to weave between them the threads that structure and animate any organization. The research / interventions have been conducted for nearly 25 years in various companies and organizations to discover the roots of organizational intelligence (**omnisectorial experience**). This research results in **a systemic modeling of the integrated human and environmental complexity and neuro-mimetic systems** applied to the efficient, sustainable, responsible, ethical, moral and wise management of the company, in the perspective of the elaboration of an intelligent organization (Boileau, 1655). This work is based on the 4

expanded equation of financial profitability of Du Pont De Nemours (the systemic socio-economic profitability of an entity dependent on its fiscal, marketing, production / servuction, financial and human resources management, Haim, 2006), and before that the economic, politic and juridic approach of thought of the physiocrats (Du Pont, 1768), at the beginning of the industrial revolution. They are based on the fundamental assumption that it is the human performance (taking into account the psychological and intentional aspect of the actor of the company) that creates the socio-economic performance and, above all, that this the last must **be, in turn, at the service of the human being** (The scheme of the vicious / virtuous development process, Haim, 2009). Our work is therefore upstream of the central hypothesis of socio-economic analysis (interaction of structures and behaviors at the origin of regulated dysfunctional costs and loss of performance (Savall, 1992)). This new construction of hypotheses stipulates that it is the emotional state that is at the origin of the behavior of the actors who, therefore, interacts with the structures to ultimately produce a performance in harmony with the environment (spiral evolution) and **the dynamic homeostatic balance** (Haim, 2010) of Man (psychic and physical health). (Documents E5, G2, A3)

The extensive construction of the Du Pont de Nemours financial profitability equation (what the property generates), which has been taken up since its inception, during the time of the Physiocrats, has made it possible to identify and connect the various organizational entities and strategic policies (Fiscal, Marketing, Production, Finance and Human Resources) to carry out within companies. We have been able to build **a systemic, complex and global model** (**Management Mix Control**, Haim, 2006). It was the base of the pedagogical accompaniment of our students in Master 2 International Management Control during more than 10 years (2000-2011). This experience of teaching and management of specialization course of end of studies on this model allowed to develop, test and validate it with several hundreds of students involved. The publication of systemic event accounting cases in

2005 and 2007 at the CCPM6 helped to consolidate the systemic approach (2009). (Documents H, E6, D1, B1)

6 Central Case and Pedagogical Media.

7 Exchanges with Professors Jean-Louis Malo and Eric Godelier at the IAE Poitiers, at that time, have reinforced us in the idea that we had to unravel the entire systemic approach to better identify and the open to other universes. In particular, Professor Eric Godelier triggered this paradoxical break.

This research has continued in several fields such as psychology, philosophy, neuroscience thus expanding the field of management and management information systems7.

The meeting of the sciences of the psyche and those of the management was then provoked by the suicide of one of our young graduates, brilliant, coinciding at the time when waves of suicides overwhelmed the companies. (Documents F2, E7, F3, E8)

The quest for **encrypted performance** at all costs destroyed the companies or, rather, the human beings that drive them. In addition, **the extraordinary development of new technologies** made management easier. It is this double natural evolution that has been the driving force behind all the publications produced during this period and the growing importance of interest in these neighboring areas.

A presentation of the systemic process was made at the Congress of the Academy of Management in 2010, in Lyon. It required new experiences in business this time. It was the occasion to publish several articles on the different stages of advancement of our research. (Documents E9, E10)

In addition, the development of **topical human brain systems** has opened the field of human possibilities to better understand the managerial reality of the company in terms of physical and mental **health**, **energy** to deploy and **concentration** to obtain, from the individual. The preparation of an Academic Congress from 2011 to 2013 on this subject has been, therefore, most rewarding. (Document J)

Thus, the study of management theories (McGregor 1970, Oushi 1982, Drucker 1985, Mintzberg 1989, Savall 1995, Kennedy 2008),

by their incompleteness and combined with the systemic and psychic approaches we paved the way in 2010 for **the W theory of intelligent, healthy, Wise and serene management**. It was necessary to avoid absolutely the errors of the X, Y, Z, … theories. The literature review we conducted has focused on **three main concepts: systemic, stress and intelligence**. Organizational management is a human's business. That's what makes it so complex. Each individual wants to leave a trace and mark his time by taking in particular that of others. The psychic pressure exerted by some makes others sick. What about intelligence and its benefits? 5

The systemic interconnects the subsystems that constitute it. The company is a system that depends on the personalities which make it live. His own health depends on the exerted organizational pressure. The health of the company is that of its staff. It can be paranoid, compulsive, theatrical, depressive, schizoid (Kets de Vries, 1985). How to boost the organizational structure positively? (Document E19)

This section presents a synthesis of the organizational intelligence built during these years. To understand the development of an intelligent organization, it is essential to dissect what is organizational intelligence and intelligent management. The numerous cases found in the news and literature make us easily notice that the call to organizational intelligence is launched. The aim now is to reconcile current technologies, the use of these technologies and human work (Toffler, 1997). Computerized dematerialization brings us closer to the very universe of intelligence. The web has become the connected brain of the company. It allows its instant interfacing with the outside world. It allows him to continuously optimize information on his internal and external physical and financial flows.

The difficulty lies therefore in the integration of these information systems and especially **the place of the human being**. What is the role of the human now in the company? A first dissertation work of Master (Haim, 1992) had highlighted, without solving, the existing conflicts in the organizations between in particular the back office and the front office, in the sector of the insurance.

We will first deal with **the evolutionary aspect of management** to appreciate its historical metamorphosis. Then, we will discuss the concepts of intelligence and non stress which will lead to propose a model crossing the human and organizational dimensions in response to our problematic.

The complex evolution of Management

The analysis of the evolution of the different management visions that have followed each other since the 18th century opens the way to intelligence. The difficulty for men to work together has been the

driving force of a very slow transformation of organizations. Aware of this phenomenon, we tried to understand the main principles. When one analyzes the different approaches to human management (Drucker 1985, Mintzberg 1989, Kennedy 2008), one precisely measures what is missing to establish an intelligent relationship between any entity, human or not. Thus, it is necessary to understand the psychic and physical functioning of the human being to try to insert these elements of knowledge into the systems. The X, Y (McGregor, 1970) and Z (Ouchi, 1982) theories that have succeeded each other converge towards greater well-being, pleasure and happiness at work. Using thought as a means of control, switching from the digital mode to the touch, then to the mind (with brain electrodes), makes it possible to envisage a direct expression of intelligence, insofar as the tool used treats itself this information intelligently. Neural cognitive science research (Gazzaniga, Ivry, Mangun, 2001, Purves, Augustine, Fitzpatrick, Hall, LaMantia, McNamara, White, 2013) promotes construction such instruments. The interface of the man with the intelligent organization becomes possible. (Document E28)

The organization has its own brain, **the Intelligent Organizational System** (IOS), driven by the collective intelligence of interconnected users. The developed repository self-norms the intelligent organizational system in order to enable it to not be contradictory or aberrant (**autopoiesis**). Everything rests on the nature of the built-in repository. The use of W (Healthy, Wise and Serene Universe) theory in our construction is consistent with the standards of the UN, WTO, WHO and ILO (Haim, 2012). Timeframes for implementing these "good" standards are getting smaller every day (Bessire, Cappelletti, Piget, 2010).

The rise of uncertainties that we have known for several years as regards the work, the social protection and the very status of the individual (Castel, 2009), shows that it is more and more to the person himself being responsible and taking charge of the risks that weigh on her, even if she is often unable to do so. (Document D6, D7)

But this does not remain trivial anyway about the impact on the individual's own psyche. The daily experience of increasingly poor workers (Clerc, 2011), saturated with **checks and paradoxical injunctions** (de Gaulejac, 2005), imbalance all well-being, development or quality of work performance, or more, of self-realization. Whether they are rich or poor, employees suffer from growing insecurity linked to the growing instability of the increasingly fluctuating economic and social context. The historical evolution of the work already showed a fragmentation of it (Friedmann, 1964) and, later, a disappearance programmed by the information revolution (Rifkin, 2006). 6

The individual unconscious is impacted by the erratic events of everyday life. The Freudian "**id**" constitutes the unconscious drive pole of the innate and acquired personality (Laplanche, Pontalis, 2011). The "**ego**", meanwhile, is a defensive pole and mediator of the personality. The "super-ego forbids and idealizes" (Freud, reprint 2012). Thus, **the psychic conflict** is present permanently in the individual.

If this same individual is not well (physical or mental **health**), he will have difficulty **concentrating** on his work (Haim, 2013). The absence of creative **energy** freezes him. All management becomes useless. Medical analysis of employees, as is already done in the United States in some firms, however, only allows to note the existing damage and **the lack of use of their hidden potential** (Hege, 2017).

This is without counting **the unethical behavior** of usurpers, **impostors** of all kinds who benefit from a system of pretense to prosper (Gori, 2013). However, the work has become cumbersome, the human mass being no longer materially necessary (Forrester, 2002). "The function of power is **to make illusion**: to make illusion that the chaos of life is under control" (Muller, 1996). It has nothing to do with the talents of its collaborators, except those which serve to establish a pseudo legitimacy, ephemeral. The quinquennium has opened the way and is the image of a society where the competence is masked and the change takes place periodically, with **a frequency which accelerates** and leads to the crisis. The missions (realizations of dark cuts in general) are carried out in emergency and the harmful effects appear only when the person in charge has already left. But the dividends and bonuses have already been paid to a highly interested "hierarchy". It only remains to hide the damage, to the point of no return where the plan of dismissal, or the crisis, become inevitable. Becoming connected to financial flows has become a new operating method and a common practice for getting rich without any effort as there is no longer any demand for work. (Document F4, F5)

If indicators such as health, energy and concentration are phenomena that can now be measured through the physical and

psychic behavior of humans (Haim, 2013), **socio-economic management** based on the costs and hidden performances resulting from the interaction of human structures and behaviors, makes it possible to optimize the economic performance of an organization (Savall, Zardet, 1995). This performance goes far beyond the economic theory of rational choice that aims to maximize profit and is done to the detriment of everyone's health. According to the socio-economic theory, there is a double effect: the company loses money when an employee is not efficient and, in addition, in this case, it does not prepare the future because it regulates the consequences of its inefficiency, which affects all the more its physical and mental health, its energy and its ability to concentrate. (Document F12)

We will focus our study on the employee, his physical and psychological behavior and his or her performance, given the management practiced and the more or less relevant organization of the company.

Many authors such as Lazarus and Folkman (1984), Karasek and Theorell (1990), Maslach and Jackson (1996), Netterstrom (Netterstrom et al., 2008), Siegrist (2008), Thébaud-Mony (2008), Légeron (2009)), Clot (2010), Cottraux (2010), Haim (2012) or Servant (2013) have already established relationships between the constraints of work and the psychological and physical health of employees. The work provided therefore depends on the state of health, both physical and psychological, the inter-connected work environment and the management implemented.

The different fields covered in our research are thus of order:
- **systemic** with the modeling of the structure and functioning of enterprises as an **open system** [general theory of systems (Bertalanffy, 1968)], **autopoietic** (Varela, Maturana, 1980), with **interactivity** (Watzlawick et al., 1981, Bateson, 1984), **complex** (The Moigne, 1990), **global** (Haim, 1998), **symbiotic** (Rosnay 2000) and **hierarchical** (Morin, 2005);
- **psychosocial**: the first topical (**unconscious, preconscious, conscious**), the second (**id, ego, super-ego**), both Freudian (Freud, 1900 and 1921), the third (**health, energy, concentration**) and the fourth (**healthy, wise and serene**) complementing them (Haim,

2013) are systems with hierarchically ordered, differentiated characters and functions that permanently link the psyche (the immaterial) to the physical (the tangible) and the spiritual (the virtual) bodies. Health, energy and concentration have the merit of being measurable; 7

- **neuromedical**: the diagnosis of **stress-related health** is widely established in the medical community (Gazzaniga, Ivry, Mangun, 2001, Giral, 2006, Damier, 2009, Stora, 2011, Purves, Augustine, Fitzpatrick Hall, LaMantia, McNamara, White, 2013);

- **managerial**: **X theory**, minimalist, and **Y theory**, implicative (Mc Gregor, 1970); the influence of **Z** type culture (Oushi, 1982); the wisdom of **W**-type vision characterizes managerial **tetraconscientization**8 (Haim, 2012);

8 Capacity, health status, vision, reality.

9 Social, quality, financial and environmental standards.

10 These are the two types of systemic stress inducers: environment, adaptation, development and animation indicators (external inductors), derived from the nature, form and purpose of the actors themselves. (internal inductors), (Haim, 2011).

- **socio-economic**: the enrichment of human labor and **the implementation of an innovative process of intervention**, tools and policies in the theoretical framework of **tetranormalization**9 stimulates economic performance (Savall, Zardet, 1975 - 2009) by the analysis and prior development of **the emotional state of the actors** (Haim, 2010).

This structural analysis of the various approaches made it possible to bring out 15 categories at the origin of the W theory that we have developed. **A relationship between stressors, disinhibitors10 and stress is established**. Reducing stressors and increasing disinhibitors (see Human Performance Inducers and Inhibitors (Haim, 2010)) in each of the categories helps to reduce overall stress at work. (Documents F6, E11, E13, B5)

This new approach consists in reducing, on the one hand, **the physical and mental pressures** that mechanically cause a psychosocial risk such as depression, addictions or physical and mental disorders, and increase, on the other hand, **positive active participation employees** (see Diagram of dual functioning of transformation of intentional thought into positive intentional action, Haim, 2010), their **discernment** and interpretative **capacities** in each of the fifteen categories. This dual process contributes to increasing the qualitative perception of the work reality and promotes

its **participative transformation** (see Positioning of the 15 emergent categories at the origin of the W theory and of the managerial tetraconscientization (Haim, 2013)). (Document E17) This analysis makes it possible to situate the different historical approaches to management and to understand the position of the W theory with respect to these (**magic cube**) and what it brings back again. This management analysis leads to the development of an "**organizational intelligence**". (Documents F8, E14, B3, D8)) The construction of the global model of intelligent organization involves the study and the architecture of its fundamental components. (Document D3)

2. The architecture of intelligent organization

The in-depth study of the human cerebral system and the organization of the company allowed us to build the global model of intelligent organization.

The human brain system

We can find the different approaches to Management that constitute our theoretical framework of analysis as well as the topics used in an overall scheme (see The Freudian Brain Instances (Topical)). There is a relationship between good physical and mental Soundness (S) due to a balanced diet and breathing, healthy physical and mental activities, rest, and economic performance. This state makes it possible to have more Energy (E), to better Concentrate (C), and thus to be in perfect Condition (C) to be better Organized (O), to better manage its Time (T), better Exchange with others and the environment (E), better Adapt to changes (A), better Succeed his work (S) and, above all, to do it better and achieve **homeoformance**. A correspondence of this topic (SEC) with the Socio-Economic Analysis (SEA) will link bijectively the inducers of dysfunctions (Working Conditions (WC), Work Organization (WO), Time Management (TM), Communication / Concertation / Coordination / **Consideration** (CCCC), Integrated Training (IT), Strategic Implementation (SI)), resulting from the interaction between the behaviors of the actors (emanation) and the structures of the target company in order to improve the socio-economic performance

(Savall, Zardet, 1995, Haim, 2012). The elaborate diagram of the **Actor / Behavior Connections** shows this crucial link.
"Good physical and mental health gives the energy and concentration necessary for the good working condition of the economic actors, **to believe** in what they do, **to gather** (organize) the relevant ideas 8

and gestures (to exchange), in order to (time) to **discern** (adapt) and **induce** (succeed) the "correct" behaviors to **build** the future "(Haim, 2010).

This new approach, characterized as systemic, complex and global, responsible and socially sustainable, is therefore multidimensional and integrative in nature (Haim, 2013). It gives a reading grid of the level of management practiced in the target organization. It is **the quality of behavior and human relations** that determines the quality of the work provided (see Integrated Systemic Model). (Documents C1, C2, C3)

The human being acts according to his own cerebral system in a particular managerial context and according to **an inductive / deductive learning process of well-defined positive innovative action** (see Learning process of innovative action, Haim, 2012).

The systemic business concept

The concept is based on the understanding and practice of management mix control (Haim, 2006) built from the "Du Pont De Nemours System" of the socio-economic profitability of companies seen previously.

Equation Du Pont De Nemours extended:

Np/E= Np/Gp x Gp/EAV x EAV/Pc x Pc/E = Np/W x W/E (*)

(*) Np = Net profit; Gp = Gross profit; EAV = Economic Added Value; Pc = Permanent capital; E = Equity; W = Workforce.

The human being has the capacity to connect all the organizational policies to each other, if he has the will. And it is he who can redistribute the profit to the stakeholders involved. IT tools are there to help him make "feasible" decisions. (Document D6)

The chaining of the different IT tools listed in the Equation diagram of the management mix control (see Equation of the management mix control (Haim, 2009)), makes it possible to circulate the information, following a well defined process, of the strategy to action and, conversely, the model presented being systemic.

There is a back and forth between the computerized decision-making process and the brain process, between the intelligence of the human being and the smart organization, connected.

The user can interact with the integrated management system (see Man / Machine Interface, Haim, 2011).

The general mapping of stakeholders, responsible for **responsible management**, is the heart of the overall system.

The human / organizational interface linking strategy to action, at the heart of the network of stakeholders (customers, suppliers, shareholders, institutions) will generate the different intelligences of the human being. **Emotional intelligence** will be developed through the interaction of human participant management and the man / machine interface. The **actional intelligence**, humanly integrated into the company by the participating management (Gelinier, 1966), will serve in a coherent way the functional processes between the action and the strategy. **Organizational intelligence** will emerge from this structural and dynamic complexity, in order to satisfy all stakeholders. The integration of the human, social and organizational dimensions is realized in **the global model of intelligent organization** (see Global model of intelligent organization, Haim, 2014). (Document E16, C4)

Conclusion of Part 1

Our research has allowed us to develop the global model of organizational intelligence. The use of many patterns helps thinking to formalize the complexity of the world. Even if the model is not reality (Le Moigne 1991, Pesqueux 2002), it makes it more intelligible, especially since it adapts itself (**autopoietic mechanism**).

The intellectual journey followed is a long process. Future research will now be conducted on the tracks opened by the two new topics, the three forms of intelligence and tetraconscientization constituting the W theory. Articles, books, memoirs and doctoral theses on these topics will be our new projects and those of our students to follow. 9

Second part: THE EMERGENCE OF INTELLIGENT MANAGEMENT AND THE METHODOLOGY OF RESEARCH USED

Documents E23, E26, E15, F9, E27, E18, B6, F14, F10, E21, E24, E22, E25, G3, D2, F1, F13, F11, F7, E12, B2, B4, E20, I1, D9

We first show how intelligent management is born in the field and then we present the methodology mobilized in our research and that allowed this genesis.

1. EMERGENCE OF INTELLIGENT MANAGEMENT FROM ORGANIZATIONAL INTELLIGENCE FOR INTELLIGENT ORGANIZATION

TOWARDS ACTIONAL AND RESPONSIBLE INTELLIGENCE: INTELLIGENT MANAGEMENT

The concept of intelligence remains the same in space and time. Since always, the human tries to leave problems which he meets. The ability to adapt and survive is vital. (Document E23)

A first published definition of intelligence appeared associated with the faculty of judgment: "There is in the intelligence, it seems to us, a fundamental organ, the one whose defect or alteration is most important for life, it is judgment, in other words common sense, practical sense, initiative, the ability to adapt, to judge well, to understand well, to reason well, these are the essential springs of intelligence. One person may be stupid or foolish if she lacks judgment, and with good judgment she will never be. The rest of intellectual psychology seems to be of little importance beside judgment. "11 (Binet, Simon, 1904). For Wechsler, intelligence is "the complex or global ability of the individual to act for a purpose, to think rationally and to have effective relationships with his environment" (Wechsler, 1944). According to Piaget, "To define intelligence by the progressive reversibility of the mobile structures that it constructs, is thus to repeat, in a new form, that intelligence constitutes the state of equilibrium towards which all successive adaptations of sensorimotor and cognitive order, as well as all assimilative and accommodative exchanges between the organism and the environment" (Piaget, 1967). Finally, for Gardner (1998), there are eight forms of independent intelligences (logico-

mathematical, linguistic, spatial, musical, kinesthetic, interpersonal, intrapersonal, naturalistic).

11 *cf.* p. 196, Binet A, Simon Th., (1904), « Méthodes nouvelles pour le diagnostic du niveau intellectuel des anormaux », in L'année psychologique, vol.11 pp. 191-224.

12 Intelligent organizational system.

The social and societal responsibility of the company (CSR) and the important developments of the new information technologies of the last decade have become more complex the approach of the intelligence in the organizations. The integration of all stakeholders in the final innovative model proposed through the various networks of the web (Cloud computing), weaves the relationship between them. From EDI (Electronic data interchange between professional entities), through social networks, to data centers, we realize that all information is already connected. The job now is to **interconnect** them to interpret them correctly and make the right decisions to act appropriately (**actional intelligence**). **An appropriate hierarchy of order** is to be created. This is the very definition of Piagetian and Morinian intelligence (Piaget, 1967, Morin, 1995). (Document E26) We have tried from our research (Haim 2013), to build **a hierarchical mapping of stakeholders** in order to grasp the notion of the organization's environment for socially responsible management (see Socio-economic systemic model including all parts).

PRESENTATION OF RESEARCH WORK THROUGH THE PRISM OF INTELLIGENCE AND THEIR PROGRESSION IN TIME

Once the stakeholder model is formalized, the **IOS**12 has to be applied within it every day. A new time is indispensable, that of the progressivity of processes and **the consideration of the human**. If the machine enslaves the man, the suffering generated will diminish all his performance. Only if the elaborate system is able to adapt to human constraints, and not the other way around, as is often the case, will man be able to flourish instead of consuming himself Inside (Burn Out). The **General Adaptation Syndrome** of Selye (human reaction internal to external constraints, Selye, 1956) will thus give way to a **Unified General Adaptive System** (Man /

Organization, Haim, 2012). A true corporate culture can be born. It will be made of **actions** and not of human reactions. **Actional intelligence** is the motor of **intelligent management**. Indeed, in understanding with La Boétie (Boétie, 1997), "individuals react negatively to the contradictory injunctions of the hierarchy. They 10

develop a reactionary intelligence. On the other hand, when they are **free to think and act**, they develop through their own energy an actional intelligence (self-production). Internal inducers (health, energy, concentration) allow the expression of this actional intelligence "(Haim, 2012). (Documents E15, F9, E27)

The systemic environment of the innovative model created can only be built through **the integration of human management** (Certeau (de), M., 1990, 2012). This is what we will show below.

STRESS, THE ENEMY OF WELL-BEING

From the components of physical health, energy provided, concentration obtained and the necessary and indispensable commitment (actional / reactional intelligence) of an active person (**emerging qualiquantive indicators**), we were able to expose a simple method of calculating Costs and non-performance related to existential stress (work-related or life-related stress, see Accounting for existential stress), in companies (Haim, 2013). (Documents E18, B6, F14)

By comparing stress inducers (non-expressed qualiquantives constituents) with the socio-economic theory of hidden costs and performance, and by integrating these elements with the traditional costing approach, we can give a value to the dysfunctional cost represented by the existential stress at work, but it requires to make the man aware that he needs to access a certain **ethics** (Rosile, 2016), love of his neighbor and wisdom while considering, cooperating and having confidence in others when he engages in any kind of work, to succeed in his professional life (see Impact of stress on performance). **An accurate and detailed calculation has been validated** (Haim, 2013). (Documents F10, E21)

Stress causes suffering in the individual and systematically increases **absenteeism** or withdrawal (**presenteeism**), it decreases well-being at work. According to Grosjean, "the person in a state of well-being is thus recognizable by his social intelligence, his ability to function optimally in a human group" (Grosjean, 2014). If the emotions experienced, the intention possessed and the meaning given to working with others are expressed positively by a person, then there is a chance for that person to have a resulting job

satisfaction. **Emotional intelligence** is therefore to develop (Haag C., Seguela J., 2009). The "positive psychology", which deals with **increasing the strengths of the individual**, brings a new dynamic (Cottraux, 2013). Well-being is therefore at once physical, psychical and moral.

CROSSING THE MODEL OF HUMAN MANAGEMENT AND CORPORATE CONCEPT

By integrating the two dimensions, human and organizational, and the three forms of intelligence, organizational, actional and emotional, the global model we build can work. Indeed, as Doly points out, "to win in a team, you have to **conceive**, but to do, you have **to be** first, to create you have **to exist**, to innovate you have to be able **to think** and **be moved**" (Doly, 2012).

The human / organizational interface linking strategy to action, at the heart of the network of stakeholders (customers, suppliers, shareholders, public and private institutions), will **generate the different intelligences** of the human being.

Emotional intelligence will be developed through **the interaction of human participant management and the man / machine interface**. The actional intelligence, humanly integrated into the company by the participating management, will serve in a coherent way the functional processes between the action and the strategy. Organizational intelligence will emerge from this structural and dynamic complexity, in order to satisfy all stakeholders. This construction highlights the importance of **human intelligence** and its management in the company and its direct relationship with economic performance by its **symbiotic imbrication** with **organizational intelligence**. This modeling leads to the synthesis diagram of the human / business management crossover (see Synthesis of the Human Management / Business Management Crossing). (Document E24)

The four Topicals (T1, T2, T3, T4), the three forms of intelligence (emotional, actional, organizational) and management type W at the origin of human and social performance enter into **systemic self-interaction** with **the structural invariants and organizational dynamics**, to develop economic performance and satisfy all

stakeholders (see Global Systemic Interaction). This process was **tested and validated in the field** of an equipment industry. This thus joins Pareto's thinking about the creative derivations (feeling, desire, interests, myth, ideology) as opposed to the residues that make man and his history (Pareto, 1909). (Documents E22, E25) This relatively complex architecture is developed in parallel with the conceptual research presented in the previous section. 11

2. METHODOLOGY FOR IMPLEMENTING RESEARCH IN AN EXTENDED DOMAIN

It is a population of more than a thousand respondents, representing on average about 10% of the total workforce of several Service Companies and Industrials, which allowed to collect the qualitative data (semi-directive interviews) of this study. The "saturated" sample showed, through an **abductive process** and an understanding posture (Miles, Huberman, 2003), the causal and finalitarian relationships between the four levels of emerging parameters: health, energy and concentration; healthy ethics, wisdom and serene love of one's neighbor; and the degree of commitment to conscious, preconscious and unconscious action taking into account the constituent elements of the id, the ego and the super-ego, which animate the organization studied (**measured psycho-socio-economic performance**).

A detailed theoretical and practical analysis of all these elements was conducted upstream in order to be able to ultimately measure the financial impact of systemic stressors on the actual costs and performance of the company.

It made it possible to construct the following **global equation**: Psycho-socio-economic Performance Level = Development of organizational structures + Development of human behaviors characterized by the level of ethics, love of neighbor and wisdom (B) - Decrease of dysfunctions related to the level of stress (A) - Reduced hidden costs caused by malfunctions.

(A) Stress level = sex + age + health + health problems + energy + concentration + perceived sense of work + qualification + degree of responsibility + degree of freedom + demotivation + size of the company + means made available + tense organization of work + deterioration of the social climate + degradation of the image of the company + degradation of the socio-economic environment + customer behavior + absenteeism + turnover + accidents at work + degradation of productivity and quality of work products + workload + amount of working time + amount of remuneration + non production + no creation of potential + risks + training + type of management + recognition + accompaniment + listening

(B) Level of Ethics (well-being / bad being), Love of neighbor (pleasure / suffering), Wisdom (happiness / misfortune) = consideration + cooperation + confidence.

The link between A and B is based on the work actually done and measured by the value of activities (Savall and Zardet, 2008). It is precisely a question of measuring the gap between the work done and the one supposed to be done (a job adapted to people, *i.e.* taking into account their current psychological and physical state), by prohibiting any "over or under commitment", and letting them do according to their **own intelligence**.

The chosen methodology and its **epistemological anchoring** have been the object of work to consolidate the body of principles. Two projects in particular, the construction of a program of specialized courses of Business School Master and the development of an innovative systemic socio-economic model for a group of call centers, were chosen to illustrate our experiments.

2.1. THE EPISTEMOLOGY OF RESEARCH IN SCIENCE OF SOCIO-ECONOMIC MANAGEMENT

In order to make an inventory of the epistemology, in particular that developed by ISEOR[13], we propose to present the contributions of our work carried out in this field. The study of the roots of socio-economic analysis consolidates its **epistemological position** (see Origin of socio-economic thinking). (Document G3)

[13] ISEOR: Institute of Socio-Economics of Enterprises and Organizations, created in 1973 and directed by Professor Henri Savall.

[14] Gorgias, « Traité de l'Etre et du Non-être », Platon (1997), « Apologie de Socrate », LGF.

[15] Platon (1997), « Apologie de Socrate », pages 10 à 13, LGF.

This origin depends on the intention, thought, integrity and action of the person who practices the management (see Diagram of dual functioning (Haim, 2009)).

When one analyzes precisely what the Greek philosophers said, the **principles of the generic constructivism** of the ISEOR appear. Indeed, when Gorgias[14] maintained that "the word is mistress, and can persuade of everything and the opposite of all, that there is no

being or not being outside of **the one who makes or undoes the logos**"; this corresponds to the principle of **generic contingency**. When Socrates15 "amused himself by questioning everyone and demonstrating to his interlocutors, by a consummate mastery of the reasoning and the art of questioning, **that they did not know what they thought they knew**" and "he 12

declared that he was only wiser than the others, on the pretext that he, at least, did not pretend to know what he did not know. He was "thus animated by the conviction that the order of this world did not belong to men but belonged to a higher divine direction"; this corresponds to the principle of **contradictory intersubjectivity**. Finally, as Aristotle16 advocated, "If man is infinitely more sociable than bees and all the other animals that live in a troop, it is obviously, as I have often said, that nature does nothing in vain. Now she gives the floor to the man exclusively. The voice can express **joy and pain**; so does it not fail other animals, because their organization goes so far as to feel these two affections and to communicate them to each other. But the word is made to express **the good and the bad**, and consequently also the **just and the unjust**, and all the sentiments of the same order, which by associating constitute precisely the family and the State"; it is the principle of **cognitive interactivity**.

16 Aristote (1999), « Les Politiques », Flammarion.

We find these three thinkers in the representation of **the filiation of the Socio-Economic Theory of Organizations** (see Filiation of the Socio-Economic Theory of Organizations (Elaboration P. Haim, ISEOR, 2012)). The three principles shed light on this filiation (see Illumination of the Filiation of the Socio-Economic Theory of Organizations (Elaboration P. Haim, ISEOR, 2012)).

The physical, psychological and moral approach is ultimately combined with systemic socio-economic analysis for an **ethical socio-economic performance** (see Emerging Interactions Internal and External Factors / Inductors).

2.2. THE RESEARCH METHODOLOGY USED

It has been shown that field observation of the stress level leads to interference with the observed environment (Le Moigne, 1991) and an inherent observer bias, according to the principle of contradictory intersubjectivity (Savall, Zardet, 2004). The difficulty of approach lies then (Lassagne et al., 2012) in the determination of the perimeter of the studies carried out which is variable according to the population studied and the angle of analysis chosen (individual, company, social insurer, society), as well as only in the revealed or declared

evaluation method (Hanley et al., 2007). It has been shown that the declarative contingent valuation method is itself a source of cognitive biases (Diamond and Hausman, 1994). However, it is actually possible to measure work stress for preventive or curative purposes (Quick and Nelson, 1998). These discomfort situations can be measured by occupational stress indicators (Osipow, Doty and Spokane, 1985; Hurrell and McLaney, 1988; Cooper, Sloan, William, 1988) in a particularly useful way if **context and work content are adapted** (Légeron, 2009) and that **employees are really taken into account** (Moyson, 2001), in **"interpersonal interaction"** (Palo Alto School: Watzlawick et al., 1981; Bateson, 1984; Maslach et al., 1996) and **holistically** (Haim 1998, Servan-Schreiber 2005). Thus, the coupling of semi-structured interviews based on cognitive interactions and specific questionnaires (McQuaid et al., 1992), which require a certain investment, produces relevant results. Moreover, the principle of generic contingency (Savall, Zardet, 2004), confronted with the **"expert opinion"** generalizes the results obtained. The simple computerized processing of the quantitative data collected by questionnaire, supplemented by that of the semi-directive interviews allows in this case to interpret the results for the purposes of recommendations for the target company. For all these reasons, the questionnaire used must have high psychometric qualities. He must be **sensitive enough, faithful, valid and standardized**. It promotes operational interest by limiting the selection biases of the populations studied and the context (Steiler, 2010).

The physiological symptoms such as tension, heart rate, triglycerides, cortisol levels (Cannon, 1935, Selye, 1936) practiced by the medical authorities on the one hand and organizational measures such as turnover, absenteeism, accidents at work, non-quality of products, reports of occupational health / CHSCT, social auditing, structural evolution and business dynamics (Savall and Zardet, 1995), carried out by companies on the other hand, represent objective indicators. They can only enrich the interview / questionnaire system put in place.

Based on exploratory interviews conducted with Human Resources Directors, members of the Health and Safety Committee (CHSCT), occupational physicians and many employees at each company site, we conducted interviews with more than a thousand collaborators, these semi-directive centered interviews answering to the essential epistemological principles of generic contingency, cognitive 13

interactivity and contradictory intersubjectivity (Savall, Zardet, 2005), and our sample always corresponding to the threshold of saturation. The criteria of relevance are: age, seniority, degree level, sex and status. The sample consists of men and women, aged 19 to 65, with an average of 4 years of seniority.

In the case of call centers, a five-topic interview guide was developed: employee characteristics (1), job description, work requirements and difficulties (2), client perception by the employee (3), difficulties previously encountered by the employee in other work situations (4) and the role of social support (5). Themes emerged during the exploratory talks. This process allows **categories to emerge from the discourse** and to carry out intra-case and inter-case analyzes using qualitative data processing software.

The semi-structured interviews conducted during the period 2009/2014, with an average duration of 50 minutes, were fully transcribed and interpreted (Miles, Huberman, 2003).

The completed questionnaires were processed in a table and synthesized by the quantification of responses to the different items of each site investigated. An inter-site comparison was then carried out.

The first level of analysis made it possible to group the information in analytical units. The second phase of analysis was to bring out 5 major interactive and hierarchical categories: Employee, Customer, HRM, CRM and SRM. The third phase focused on the analysis of drivers / moderators / false stress moderators (Haim, 2010) in relation to Customer Relationship Management, Human Resources Management and Management of Social Relations. The comparative analysis of cases directly revealed **the key parameters of professional stress** in relation of service to the client among the employees studied. Beyond the personality of the employees and the client, the Taylorian Management of the Customer Relationship, the Modes of Management of Human Resources and the social responsibility which accompany it, seem to be powerful inductors / moderators or even false moderators of stress according to the components of the global system of integration of the company's

parent functions and taken as a basic model (Haim, 2006).
(Document D2)

Based on the methodology used, a method of grouping themes, key sentences and key ideas, four major results were identified: **non-recognition of the knowledge and know-how of employees**; the **lack of valuation of employees by the remunerative structure** and the **lack of prospect of career development**; the **low level of consistency, synergy and organization in information management** (EDI17); **lack of communication and listening between supervisors and employees**.

17 Electronic Data Interchange.

In the case of the program of specialization courses of the Business School Master, the questionnaires were completed by the students in relation to their internship experience. The numerous interviews carried out have made it possible to increase the knowledge of the functioning of the human being in enterprise by the validation of the **structural and dynamic invariants**, the **topicals of the cerebral system / environment** and the **internal and external human inductors**, and finally, to reveal that the stress also already existed in a consistent way at the school stage.

2.2.1. THE SITE OF THE MASTER SPECIALIZATION COURSE

The initial construction of our approach was structured around the **extended Du Pont de Nemours equation** (Taxation, Marketing, Production, Finance, Human Resources), by studying the **transversality of the management disciplines** within the Master specialization course that we were leading.

The Du Pont de Nemours equation forms the backbone of the pedagogical process developed in the final year IMC-B3 specialization program of the SM ESCEM Business School Program (Master II In Management Bac +5) that we have designed and developed since 2000.

The fundamental characteristic of transversality of this course comes from the field itself. Indeed, the Management Control or Control of Management Sciences more exactly, has the particularity of being a **general specialization**. It crosses, indeed, the different disciplines of management to achieve, thanks to efficacy, efficiency,

effectiveness (R. Paturel's 3E model, 1997, 2007) and the relevance of its processes, the **global performance of the company**. (Document F1)

This course is presented to students as follows:

"As part of **an inductive pedagogical process** inspired by **complex and global systemic thinking**, the generalist" International Management Control", created in 2000, is the essential outcome of a

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thorough general (multidisciplinary) training, specific to any future high level operational or functional manager.

Given a complex globalized economy (multinational), the IMC sector also uses the **"B3" teaching process:** Bi-lingual, Bi-cultural, Bi-system, both written and oral.

Focusing primarily on the performance and excellence of the company and its stakeholders, the IMC-B3 focuses on knowledge to understand the mechanisms of operation and dysfunction of these two entities. The course thus leads to the identification, analysis, formulation, planning, implementation and control using **systemic models with progressive complexities**, processes (steps), procedures (techniques used), schedules, methods, systems (structural and dynamic) mission projects specific to the Management Sciences, with a view to **optimal strategic steering** (multisectorial) activities of all kinds and an **effective integrated management (global), sustainable and human** of Businesses and Organizations (effectiveness) .

Finally, in order to complete the two previous processes and to facilitate success, the course benefits from a **pedagogical accompaniment process**. "

The objectives of this course are:

The IMC-B3 course aims to develop the understanding and practice of the **Management Mix Control**® built according to the "Du Pont De Nemours System" of the socio-economic profitability of the Company, in order to bring future decision makers or systemic managers to:

- be **competent** (**knowledge + experience**) in the field of management sciences (**understanding** and **mastery** of knowledge and technical processes in terms of Tax Management, Marketing Management, Production Management (Goods and Services), Financial Management, and Human Resources Management) to effectively and sustainably **link** strategy to action and action to strategy;

- to be able to **diagnose (describe), analyze (explain), qualify and relate (meaning)** and thus be able to understand quickly thanks to the "**complex global systemic approach**" to accurately interpret

the mechanisms of functioning and the dysfunctions resulting from the interaction structures and behaviors of the actors of the company, in order to be able to **recommend (prescription)** the efficacy, efficiency, effectiveness and relevant development routes to implement to correct the visible and invisible differences of management (sculpture of the company), thanks to the choice of optimal human, technical, financial, temporal and informational resources, in the face of the encountered business problems and thus develop the overall socio-economic performance;

- be able **to decide, plan and act in a coherent and sustainable way**, after simulation of feasibility, in order to obtain the desired results resulting from the action, which is itself monitored, constantly checked and corrected because of a complex and evolving environment;

- independently use Information and Communication Technologies to develop clear, accurate and consistent business dashboards, and **present and communicate** in a concise and relevant way (make your voice heard), healthy and serene (cultivate well-being), the essential message to be transmitted to top management (software packages used: MS Project, Excel / Modeling, ERP / SAGE Management Control-Finance);

- thus become **autonomous facilitators, responsible and force of proposal**.

The positioning of the course is clearly defined:

Cross-cutting, multi-sectoral and international specialization, according to a systemic socio-economic approach, IMC-B3 is interested in:

- parent functions of companies and organizations (Taxation, Marketing, Production, Finance, Human Resources) = multidisciplinarity;

- fundamental economic sectors (Trade, Industry, Services) = multisectoriality;

- Bi-lingual, Bi-cultural, Bi-system characters of the environment = multinationality.

The conceptual architecture of this course is built according to the process of the Strategic Management Control (activities, budget,

strategic planning, Cf. The ILS model (Image, Life, and Substance)), resulting in the Management Mix System*18* including the 4 integrated levers + 1 (**systemic square**, Haim,2009), a concept based on the "Du Pont De Nemours System" (Np / E) of corporate socio-economic profitability derived directly from systemic forecast dashboards, developed from event management systems and fundamental flows (see Synthetic diagram of the total process of 18 *cf.* Haim Patrick, « *Le modèle systémique Valeurs - Trésorerie - Prévisionnel »* In : Revue Vie & Sciences Economiques N° 182, Décembre 2009. 15

Control of Management - link reciprocal between the Strategy and the Action, Management and decompartmentalization of Accountancies leading to Management Mix).

The concept of the course is based on the following equation:

MANAGEMENT MIX: (Transversality of functions)

Np/E= Np/Gp x Gp/EAV x EAV/Pc x Pc/E = Np/W x W/E (*)

The Socio-Economic Profitability of an Entity Depends on its Tax, Marketing, Production / Servuction, Financial and Human Resources Management

Fundamental hypothesis: "It is the human performance that creates the socio-economic performance **at the service of the human being**, according to a systemic, complex and global approach". (Document F13)

(*) Np = Net profit; Gp = Gross profit; EAV = Economic Added Value; Pc = Permanent capital; E = Equity; W = Workforce.

The architecture of the sector is as follows: global decision support through the successful management of the management mix (organizational intelligence).

The educational method used complements the systemic approach: The Teacher of each Module uses the B3 - English / French (Bilingual, Bicultural, Bisystem) Pedagogical Process:

This educational process, both qualitative and quantitative, which is also of a tutorial nature, allows the learner to progressively and easily acquire practical skills in both French and American universes in terms of technical semantics, given the differences in management cultures and differentiated management systems, based on theoretical (foundations) and practical (applications) course materials, and bibliographies (references), elements given as the learning progresses (cf. "Systemic event management process for better socio-economic performance", Patrick Haim, In: "Socio-economic management, an innovative approach" under the direction of Henri Savall, Economica Publishing, Nov. 2009) (Document F11)

The whole of the specialization course was built according to a systemic, complex and global approach and reflects **the concepts** leading to **the mastery of the organizational intelligence**

presented in part 1 of this article and corresponding to the inductive development/ implementation/validation of **the W theory**.

2.2.2. THE CENTER OF CALLS

How to present oneself and behave in the face of the interviewees is very important to the success of the investigator's work. Hereinafter, we produce an excerpt from the document given to the teleoperators.

"Teachers / Researchers in different research laboratories, we carry out, in a completely independent way, a transversal study to better understand the structure and the functioning of call centers in the regions, in France. For this purpose, and from a semi-directive interview guide, we need to collect the necessary and indispensable information from a representative number of employees of the call center company, on the website of Rennes. The duration of the interview is approximately 30 minutes. All questionnaires are anonymous. The exploitation of collected information, carried out from a software of qualitative studies, as well as the collection of socio-economic data within the company, will allow us to elaborate an innovative systemic socio-economic model. It should thus lead to the prescription of an adapted and sustainable management system that is socially and economically efficient "(see Materials for Questionnaire Development Stress / Performance Call Center (Haim, 2011)). (Documents F7, E12, B2, B4, E20)

The approach uses knowledge gained from field surveys of service and industrial companies.

The data collection table is presented (see Data analysis tables collected (Haim, 2011)).

The 65 items from the survey from literature and field research could be classified as actional or reactional factors. Thus, after analyzing the results of the 2011 survey conducted with the call center group staff, the following objectives for an Intelligent Management result:

Margin (14): potential, within, actional

Progress (26): evolve, outside, reactional

Overall assessment between sites: (without comment, points to keep 25/65)

These constituent results of **the W theory** were presented to employees with the aim of improving the quality of their work. The restitution of this work in the form of a presentation and a summary

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document to the General Management of the company investigated allowed it to completely change the Business Model and to position itself differently in relation to the competition, according to the criteria amply developed in our research work. (Document I1)

2.3. PROSPECTS OF RESEARCH:

The learned associations to which we have been adhering for several years, and our various fields of research have allowed us to open fields as exciting as each other. The following points will show the scope and perspectives of our research.

- 1) learned associations (ADERSE, DFCG, ANDESE, FNEGE);
- 2) Institutes (ISEOR, IPM, ICM);
- 3) research interventions: Call Centers, Health Institutions, Higher Education Institutions, Aeronautics Industry, Consulting Firms, Building Industry, Local Authorities, Automotive Components, ...
- 4) types of articles published HR (QDM, MSS), Finance (F & G), Marketing (RFM), Economics (VSE), Socio-Economic Management (RSDG), Psychoanalysis and Management (P & M);
- 5) current articles (in particular - 'W Theory Framework for Intelligent Management of Work Stress in Organizations', Patrick Haim, for a US journal);
- 6) articles in preparation (deepening in the areas mentioned);
- 7) books published (Economica, L'Harmattan, Gualino/Lextenso, Routledge, Ellipse, EMS, P&M, Gereso) and in progress (in particular: - **"The Intelligent Organization of the 21st Century: The Theory W"**, Patrick Haim, book, US publisher);
- 8) supervision of doctoral theses (new students).
- 9) the development of a Research Institute: the Institute of Socio-Economic Systemic Management (**IMSES**), created on October 31, 2019, providing consulting, research, studies, teaching and training, specialized in human sciences, foresight and risk management multidisciplinary, multisectoral and multinational, working in the field of systemic socio-economic management, intelligent and Innovative human, financial and environmental complexity, integrated and applied to the strategic, efficient, sustainable, collective, global, ethical and responsible management, in view of the harmonious development of actors and private and public companies and

organizations, in France and abroad, through new information and communication technologies, for the benefit of students, executives and managers high-potential, face-to-face and remote (Naresinecortice® web site).

2.3.1. SAVING ASSOCIATIONS (DFCG, ADERSE, ANDESE, FNEGE)

The work carried out at the DFCG in particular, was able to express the words of a new management. A management rooted in psychology, philosophy, the human, the balance of society, non-conformism and the convergence of management science disciplines. If the daily reality of companies is global and synthetic, innovation often comes from the cross-fertilization of different disciplines. But it's not because researchers get together that they work together. It is also necessary to decompartmentalise and despecialize the world of research. This great initiative is for that reason most pleasing.

Henry Mintzberg's speech at the "Week of Management" organized by the FNEGE in 2014 insisted on saying that we must **urgently rebalance the 3 basic needs to be met: pleasure, consumption (private individualism) ; protection, security (public bodies); affiliations, human relations (civil communities)**. The irresponsibility must be stopped. To save the environment, democracy, we must act quickly. Goodwill is not enough. The current action is rather negative.

The FNEGE's white paper19, and in particular the FNEGE 2014 barometer, gives the leads in which research has answers to be found to satisfy the needs of companies and organizations in terms of management research. Thus, according to the survey conducted, **the customer relationship** (Marketing Management), **the mobilization of human resources** (Human Resources Management), **product innovation** (Production Management), **the overall performance of the company** (Financial Management), **organizational flexibility and adaptation to the markets** (Tax Management) seem to be the current themes and concerns of companies. Here again, we find all the management disciplines in which we must act in a transversal way: **the Management Mix**.

19 « Livre Blanc FNEGE, La Compétitivité de la France, présent et futur, La contribution des Institutions d'Enseignement Supérieur du Management », Semaine du Management, 22 Mai 2014, FNEGE. 17

If thinking globally and acting locally is essential (Dubos, 1972), **linking** action to strategy and vice versa, with **healthy, wise and serene human behavior** (Cicero, 47 av. JC, 2004), in various activities of consumption, production, financing, and in a respected environment, with the **consideration** of all and the **sense**, we are well again in this **global, complex and systemic thought that is the W theory**. Finding **the equilibrium of neguentropic homeoformance** is the objective of all the works that we present here.

2.3.2. TYPES OF ARTICLES PUBLISHED IN HR (QDM, MSS), FINANCE (F & G), MARKETING (RFM), ECONOMY (VSE), SOCIO-ECONOMIC MANAGEMENT (RSDG), PSYCHOANALYSIS AND MANAGEMENT (P & M)

Given the development of the Du Pont de Nemours equation, expressed at the beginning of Part 2, which focuses on transversality and transdisciplinarity, our intention was to publish in very different journals. The speech of a financier (DFCG) is very different from that of a psychoanalyst (IPM), a marketer (National Association of Marketing Professionals, ADETEM), an economist (ISEOR, ANDESE) or a human resource manager (AGRH). Having published in the various classified journals of these disciplines, we show our strong will to transcend the specialties.

It is this complementarity that has guided us. If the neuroscience approach interests us, it is because it is this ability to adapt to the different disciplines that we seek to analyze. The systemic, complex and global approach makes perfect sense. The biggest limitations being limited space and time. Indeed, this approach requires reading a lot, meeting a lot of people and, above all, takes time.

Our approach is therefore varied, descriptive, explanatory and prescriptive, with the objective of **employee well-being in a sustainable intelligent organization**.

CONCLUSION OF PART 2

We can see that **intelligent management exists** but it is far from being the most widespread in the economic world. Taking into account, with **methodology and pragmatism** , the **different human components** that are at the same time physical, psychic, moral,

affective and cognitive, vibratory and ethical, embedded in a complex and global systemic approach and different forms of possible intelligences (emotional, actional, organizational), is difficult to put into practice, but constitutes **a new evolutionary definition of intelligence, both general and differentiated**. Without this, classical management inevitably leads to big profits and small shares, instead of the opposite. (Document D9)

All the research work concerning education, training and learning of intelligent behavior therefore remains to be developed and, in particular, in its ethical relation between affective and cognitive life to build **intelligent organization** (induced). It is now time to act intelligently with the proposed **W theory**, within the worksites we have opened and new ones to come, in a new direction shared by all stakeholders.

III. Findings & discussion

We have observed a lot of burnout (Maslach, Goldberg, 2005). Professionals work too much. Today, the workload is very high (Shimizu, 1999). Working conditions are impossible constraints. The work is disorganized (Savall, Zardet, 2008). The work stress is constant. People are in mental destruction (**burn out**). They lost their landmarks. They can't think correctly. Efficacy, efficiently, effectiveness, relevance are the price of the performance (Peters, Waterman, 1982). But what is cost? (Aubert, Gaulejac (de), 2007). Under the pretext of performance, the human being is no longer respected. Its basic functions: eating, sleeping, breeding are degraded. It is becoming increasingly difficult to organize and communicate with others. He no longer knows how to analyze and create.

When we interview people, they are annoyed. The trainings are mediocre. Everything is oriented towards rational performance (Fayol, 1918). The single thought paralyzes them. They don't have time to live. They aren't enough considered. This leads to growing gloom. It was the X, Y, Z theories of McGregor (1960) and Ouchi (1981) that led to that: X Theory is minimalist, and Y theory implicative, and there is influence of culture of Z type. In complement, **wisdom of vision of W type** (Haim, 2012)

characterizes the managerial tetraconscientization (capacity, health status, vision, reality)).

This theory is born in fact in 2007 facing the worrying development of psychosocial risks since the 2000's and the fabulous crisis. Two cases (Services and call center) showed that excessive control resulted in ill-being of employees. The quantitative performance measurement makes people feel 18

guilty (Haim, 2006, 2009). It is so difficult to get the goals. Control is subject to sanctions, bullying, denigration, isolation, physical and psychological harassment (Haim, 2013). The new management is hyper rationalizing: it consists in supervising all employee's facts, gestures, words and thoughts (Haim, 2010). The work is maximized: best task, space, place, time, delays, means, ambience, cost, information. The human being becomes a programmed machine by algorithms (néotaylorisme) (Haim, Bouveresse, Baujard, 2011). Diagnosis is needed to obtain the stress level. We identified 7 levels of stress: the indicators of environment, adaptation, development and animation (**external inducers**), resulting from the nature, the form and the finality of the actors themselves (**internal inducers**). The gender (male or female) of the actor of the company and the health are notable elements (**concept of Nature**). Health warning signs (fatigue, injuries, muscular contractions, anxiety, nervousness, irritability, sleep, digestive, sexual and cerebral disorders) as well as physical and psychological illnesses (obsession, depression, alcoholism, drugs, Digestive, cardiovascular, pulmonary, hepatic, asthma, migraine, diabetes, hyperthyroidism, viral or microbial skin infections) caused by stress help to determine the level of stress. Like lack of energy (**form concept**), lack of sleep, poor nutrition or insufficient breathing; The low concentration in the achievement of objectives (**concept of finality**), which is the consequence of poor health and low energy; The sense of work; The qualification; Level of responsibility; Degree of freedom; Motivation; All these elements, caused and causing, play upon the internal adaptation of an individual. On the other hand, the large size of the company (depersonalization), the means more or less made available, the organization of tense work, the deterioration of the social climate, the image of the company, of the socio-economic environment, customer behavior (**environmental indicators**); Absenteeism, turnover, accidents at work, degradation of productivity and product quality (**indicators of inadequate work**); Workload, amount of working time, amount of remuneration, non-production, non-creation of potential, risks (**development indicators**); Training, management mode, recognition, accompaniment, listening (**animation

indicators); These components represent elements external to the individual, but interact on him (Haim, 2011).

Thesis is to bring the remedy to decrease the stress levels. **A relationship between stressors, disinhibitors and stress is established**. Reducing stressors and increasing disinhibitors ("the two types of systemic stressors: indicators of environment, adaptation, development and animation (external inducers), derived from nature, shape and (Internal inducers)", Haim, 2011) in each of the categories contributes to reducing overall stress at work (Hunter, Thatcher, 2007). False stress moderators are strictly forbidden (See Annex 2).

18 large interactive categories in total emerged: optimistic / pessimistic states *(1. et* 1'*.)*; Pessimistic / optimistic visions *(2. et* 2'*.)*; Internal / external inductors *(3. et* 3'*.)*; Actional / reactional intelligence *(4. et* 4'*.)*; Personal learning / organizational *(5.)*; Organizational unlearning / personal *(6.)* ; Well-being / bad being *(7. et* 7'*.)*; pleasure / suffering *(8. et* 8'*.); happiness / misfortune (9. et* 9'*.)*; Consideration / contempt *(10. et* 10'*.)*; Cooperation / contestation *(11. et* 11'*.)*; Trust / defiance *(12. et* 12'*.)*; Health, energy, concentration (T3); Healthy, wise, serene (T4).

We were able to establish a systemic quaternary relationship between capacity, visions, health status and reality (**tetraconscientization**). We have to reduce physical and mental pressures and increasing discernment and interpretative capacities in each category to contribute to increasing the qualitative perception of the reality of work and its possible transformation. It is a result corresponding to the object of our study (Haim, 2013). This construction made it possible to complete the Freudian topicals at the base of the psychic system.

Thus the first topical T1 ("unconscious, preconscious, conscious"), the second T2 ("id, ego, superego"), both Freudian (Freud, 1900 and 1921), the third T3 ("health, energy, concentration"), that indicate capacity, and the fourth ethical T4 (wise, sound and equanimity) completing them (Haim, 2013), are now systems with hierarchically ordered differentiated characters and functions that link definitely the psyche (the immaterial) to the physical body (the tangible) and the

spiritual (the virtual). These two first themes are derived from the classical Freudian approach with its method of investigation of psychic processes, the method of treatment of neurotic disorders, and the theory of the psyche. Thus, psychic conflict is permanently present in the individual, but difficult to control, even 19

more today. Health, energy and concentration have the merit of being measurable and flowing from one to another. The measurement of health status impacts directly on the performance of an individual. It is the first element of the topical health, energy, concentration (T3) that connects the physical body to the psyche. It is finally the fourth topical (T4), which, by the ethical state of mind facilitates the very expression of intelligence.

The four topicals (T1, T2, T3, T4) and the three forms of intelligence (emotional, actional, organizational) of W-type intelligent management (Haim, 2012, 2015), at the origin of human and social performance, systematically interact with structural and organizational dynamic invariants and the allied social environment (SRM, Social Relationship Management), to develop customer economic performance (CRM, Customer Relationship Management) and satisfy all stakeholders, by enriching human work and the introduction of an innovative socio-economic intervention process, a dysfunctional analysis revealing hidden costs and performance, and strategic management tools and policies in the theoretical framework of tetranormalization (social standards, qualities, financial and environmental) with qualimetric approach that stimulate economic performance (Savall, 1975; Savall & Zardet, 1987, 2005, 2008) by a free personal learning which allows the expression of the actional intelligence (Haim, 2012), id est the wisdom of positive state of type W, the theory emanating from the individual itself (internal inducers). This set characterizes the tetraconscientization at the basis of the intelligent management practiced by the hierarchy (HRM, Human Relationship Management) on the collaborator, which allows the individual to aim and achieve well-being at work, experiencing pleasure, with a certain happiness (Haim, 2012). The positive approach (Bono J. E., Glomb T. M., Shen W., Kim E. and Koch A. J., 2012) allows building action in difference to Cartesian approach that destroys. The antenarrative approach (Boje, 2014) allows anticipating the future and built it as we want.

We can find the different approaches that shape the organizational intelligence (4 theories, 12 categories, 4 topical) and which constitute

our theoretical framework of analysis in the schematization of a cube: systemic model integrated.

Figure 1: Systemic Model integrated The magic cube W Theory Z Theory X Theory Y Theory 1 2 3 6 5 7, 8, 9 7', 8', 9' 10, 11, 12 10', 11', 12' SRM HRM CRM T1 T2 T3 T4 HAIM 2015©

This new approach, the so-called systemic, complex and global, socially responsible, multidimensional and integrative W Theory, based on a management of intelligence, focuses, beyond the T1 and T2 topics, on the physical and mental health, energy and concentration of an individual (T3) in an attempt to measure the cost of existential stress at work, reduce it by a hierarchy of order (Haim, 2016), in a positive mind, wise, sound and equanimity (T4), attitude to the appropriation of organized work, creativity, analysis and relationality (the four brain instincts (Haim, 1998)), and thus 20

lead to intelligence Organizational structure. After the successive failures of theories X, Y and Z, it is a new beginning for the human being at work and the generation W (Wisdom) to come. Ultimately, to exist, intelligent organization requires the integration and satisfaction of all the stakeholders of the company or organization concerned through intelligent and interactive management of human topicals. It reduces systemic risk (human, social, organizational, financial) while improving overall performance (social, societal and environmental). Even if the lack of intention, will, courage and commitment to action is the main limit of this approach, the work of "behavioral therapy" must be carried out simultaneously and humanly on the 4 topical (physical, psychic , social and spiritual) in order to bring the human beings involved to liberate their intelligence (Haim, Hege, 2016) and collaborate positively in the overall economic performance, which is fundamentally intended to be at their service and not the unfortunate source of psychosocial risks. The opening of new projects constantly consolidates this new approach. The limits are included in the human potential.

Here is below, for discussion, the synthetic model of the contributions to the W theory and the General scheme of conceptual synthesis of the W theory:

Figure 2: Synthetic Model of the contributions to the W theory

Intelligent Process of W theory (synthesis) Human Topical (T1 àT4) Human interaction with Information System Business model & stakeholders Intelligent Management Human being / Socio-economic performance Systemic scoreboard HAIM 2016© health, energy and concentration T3 Wise, sound and equanimity T4 "id, ego and superego" T1 "conscious, preconscious and unconscious" T2 Mirror Effect Qualimetric approach Socratic defusion Knowledge and generic contingency Intersubjectivity contradictory Ontologic Empiric Cognitive interactivity Constructed reality Critic Pragmatic Believe Assemble Discern Induce Build Destroy Antenarrative approach Cartesian approach Count Deduce Doubt Divide Positive approach Living stories Feedback Past Future Narrative Antenarrative Think Act Feasibility Capacity 21

Figure 3: General Scheme of conceptual synthesis of the W theory

IV. General Conclusion & openings

REACTIVATING SOCRATIC MAIEUTICS

A global model, complex and systemic, crossing the two dimensions, human and organizational, could be developed starting from the organization towards the human (organizational intelligence), then from the human towards the organization (intelligent management). The fundamental question of research that arises is: therefore, considering all the 4 topics that are the "id, ego and super ego", the "conscious, preconscious and unconscious", the "health, energy and concentration", the "healthy, wise and serene", which constitutes the proposed system, a new form of representation of the functioning of the psychic apparatus, and considering the functional and dysfunctional analysis of the organizational structure and dynamics, can we arrive at an intelligent management of companies and organizations?

Throughout our research, 18 major interactive categories have emerged: optimistic / pessimistic status; pessimistic / optimistic visions; internal / external inductors; actional / reactional intelligence; personal / organizational learning; organizational / personal unlearning; Well-being / bad being; pleasure / suffering; happiness / misfortune; consideration / contempt; cooperation / protest; trust / distrust; T3 and T4. A systemic quaternary relationship between capacity, visions, health status and reality is established (**tetraconscientization** ®). **Reducing the physical and mental pressures and increasing discernment and interpretive capacity in each of the categories helps to increase the perception of the reality of work and its possible self-transformation**.

So for our present and future academic and field research activities, **at the crossroads of systemic control of healthy management information in relation to the human, irrationality, uncertainty and risk (Sutra, 2018), for the development of a wise Organizational intelligence, with a socio-economic, systemic, complex and global approach, to identify the complex reality of**

If this research has been directly conducted on real sites to provide businesses and organizations with a contribution to their need for permanent improvement of psycho-socio-economic performance, they also lead to the formation of courses for the students of our courses higher education. The Company / Researcher-Teacher / Student relationship is complete. Ontologically, the management sciences need to be validated by the field. Their purpose is to serve the company (as the FNEGE wishes) and students (as desired by the Institutions of initial or continuing training) who will enrich them in every sense of the term. The accreditations of the establishments, the rankings of the scientific journals, the qualifications of the teacher-researchers are there to ensure the quality of the research and the teaching, field of which France is recognized in the whole world, as the Michel Bon clarified, the President of FNEGE, at the end of Management Week 2014, in Marseille.

The limits of the concepts developed are in the concepts themselves. An organization is normative in essence. It is structured and works through rules. This creates a system of constraints that harms the expression of intelligence. Management is an action of one individual over another. Intelligence is an adaptation to a situation, an environment (Piaget, 1964). **To leave one frame is to enter into another**. Manager is acting on others. **Being smart means being able to use your own potential at the right time**. Apart from the drives, desires, motivations, commitments, wills, what brings an individual to the intelligence?

If we need to have many representations to understand the organizational world, we must also be able to take into account contradictory approaches to consolidate our own approach. Intelligence is an optimal path through the topicals of the human being in perspective of a harmonious action for life in society (in the sense of Bastiat, 1850). **Accompaniment is necessary**, it is the true role of education.

Michel Serres says that the painted walls speak because they reflect the world (Serres, 2014). The media (press, tv, internet) show us a universe that must always be reinvented in order **to be able to survive**. **It all depends on each person's degree of mental**

illness. You have to know how to deal with. This is how we learned about intelligence by confronting it. The years of work spent trying to understand what intelligence has enlightened us on the subject. Intelligence is something fleeting, indomitable, mysterious. Why (cause) and for what (finality) does one access the intelligence at a given moment? If this question remains unanswered, the "how" we access to intelligence, however, has been the focus of our research. Using the results of our work should allow interested and motivated people to practice their management with **actional intelligence**, given the knowledge they have acquired on **organizational intelligence**, in order to try to build **an intelligent organization** by **the intelligent management of W Theory and result in a relevant overall performance**. It is the hope that we formulate for **the awakening of the intelligence and the permanent harmonious development of the well-being of the human beings** based on their real behaviors (Thaler, 2018) in a **Human Economy**, by means of a **Socratic maieutics** (**autopoiesis**). 23

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Annex 1

Document **A1, H, A2** " **Le mode d'encadrement et de motivation des salariés dans le monde de l'assurance** ", [Patrick Haim, **Mémoire de Master en Management Général (Mention Très Bien ; École Supérieure de Commerce LIBS, Paris - San Diego State University, 6 déc. 1992) (A1)].** Ce fut la découverte des premiers conflits entre ressources humaines. S'en suivit la conception et le développement d'un logiciel neuronal de diagnostic des RH et documentation technique " **Diagnosis** ", SIE, **[P. Haim, F. Girardeau, 1994, (H)],** utilisé par **l'Université Paris X Nanterre**. L'approche neuronale fut développée dans la thèse de doctorat soutenue en décembre 1998 : " **Contribution et adaptabilité d'une représentation neuronale de l'intelligence informationnelle à la performance socio-économique des organisations - Cas d'expérimentations** ", [Patrick Haim, Doctorat en Sciences de Gestion **(Mention Très honorable ; Université Lyon II, 1er déc. 1998) dirigé par le Pr. H. Savall (A2)].**

Document **D5** Un premier ouvrage collectif sur l'information intelligente présente comment **« Manager avec Succès les Systèmes d'Information dans les PME», [Patrick Haim et al., sous la direction scientifique de la DFCG, Ellipses éditions, sept. 2015, Paris (D5)].**

Documents **E1, E2** Nos premiers travaux sur l'**"Adéquation Structure / Performance"** [P. Haim, VIe Congrès International de l'AIMS (Montréal, Canada, juin 1997) sur "**Les fondements de la gestion stratégique**" (E1)]** ainsi que **"Neural Networks, Socioeconomic performance, Information Systems, Artificial Intelligence** " [P. Haim, XVe Congrès international de la WACRA (Marseille, France, juil. 1998) sur "**Interactive teaching and the multimedia revolution**" (E2)],** furent réalisés, au tout début de cette nouvelle ère passionnante des technologies de l'information et de la communication, juste avant le virage de l'an 2000.

Documents **G1, E3, E4** D'autres travaux furent pour nous l'occasion de formaliser au sein d'un cahier de recherche **"La rencontre de l'intelligence organisationnelle et de l'intelligence neuronale - Quand la gestion se dote d'outils intelligents"** [P. Haim, Les

cahiers du GESEM - juin 1999 (G1)]. Nous avons ensuite publié une communication sur ***"Le fonctionnement des organisations selon l'approche neuronale"* [Patrick Haim, Sixth International Meeting de l'ACSEG sur « Advances in computational Management » – Reus, Espagne, déc. 1999 (E3)]** .. Le Congrès qui suivit porta sur *« Le système complexe global des organisations : Nature, Stock&Flow, Finality »* **[Patrick Haim, Colloque du CRIC, « La communication d'entreprise : Regards croisés Sciences de Gestion et Sciences de l'information et de la communication » – Nice, France, déc. 2001 (E4)]**, et nous conforta dans l'approche systémique de l'information. Une nouvelle compréhension des mécanismes de fonctionnement des organisations selon l'approche neuronale se profilait. Le marketing neuronal naissait ainsi que d'autres disciplines se rapportant au domaine.

Documents E5, G2, A3 L'article intitulé ***"The "Management Mix" (Multidimensional and Systemic Approach of the Sciences of Management Control for a social improvement and a sustainable economic development)* [Patrick Haim, 4th International Conference of ATINER on Business, Economics, Management and Marketing, Athens, Greece, June 26-28, 2006 (E5)]** ; puis une nouvelle approche pédagogique de l'enseignement du Contrôle de Gestion avec *« Le processus pédagogique tutoral, systémique et global : Concepts managériaux intégrés, modèles complexes – Simulation, Décision, Action pour servir la formation à la Décision Assistée par ordinateur (DAO)»* **[P. Haim, A. Gourvest publié à l'ESCEM en 2006 (G2)],** nous incita à préparer notre HDR **"** *Pour une consolidation du bien-être des salariés et du management intelligent des entreprises en situation de crise durable* **", [Patrick Haim, Habilitation à Diriger des Recherches (*Université Bretagne Occidentale, 12 déc. 2014*), dirigée par le Pr. Robert Paturel (A3)]**

Documents H, E6, D1, B1 Nous réalisâmes une gamme d'outils de la Gestion Performante **« Model'System » [Patrick Haim (H)] : -** en Comptabilité Événementielle *« Comptaeven III»* **(dépôt juin 2007), « Comptaeven II » et « Comptaeven I » (dépôts avril 2005)**,

déposés à la **Centrale des Cas et Méthodes Pédagogiques (CCMP)**, utilisés par l'Université Panthéon Sorbonne Paris IAE de Paris **; -** en Comptabilité de Gestion **« Le Fusyl »**. L'approche **«** *Processus événementiel systémique de gestion pour une meilleure performance socio-économique »* **[Patrick Haim, 21e édition du Colloque annuel de l'ISEOR, Lyon, France, oct. 2008 (E6)]** fut présentée à une plus grande échelle. La transformation de cette approche en **«** *Processus événementiel systémique de gestion pour une meilleure performance socio-économique »* **[Patrick Haim, in « Management socio-économique, une approche innovante » sous la Direction de H. Savall, Economica, novembre 2009, pp 379-383, Paris (D1)]** et un article de synthèse : *"Le Modèle systémique conceptuel « Valeur-Trésorerie-Prévisionnel »"* **[Patrick Haim, Revue Vie & Sciences Economiques, N°182, - déc. 2009, pp 86-111 (B1)]** entérinaient toutes les recherches menées depuis des années. 29

Documents F2, E7, F3, E8 La communication **« *Pour réellement sauver le système financier mondial, l'Homme ne devrait-il pas remettre de l'ordre en lui-même avant tout… ?* » [Patrick Haim, CRESCEM, Journée de recherche ESCEM, Tours, France, 23 avril 2009 (F2)]** marqua cette nouvelle orientation vers davantage de considération de l'être humain. La présentation de la communication **« *L'intention, la source de la gestion ?* » [Patrick Haim, Colloque ESC Bretagne Brest A la recherche de l'intention, l'imagination au service de la gestion, janvier 2009, ESC Brest, France (E7)]** et les nouveaux travaux sur la **« *Pratique connective du Management Mix Control* » [Patrick Haim, Réunion de Recherche IAE Brest, 27 mai 2009, Brest, France (F3)]** furent présentés à l'IAE de Brest, au laboratoire ICI. La tournure que prit notre recherche fut de s'intéresser plus que jamais à la performance humaine à l'origine de la performance économique. La communication **« *A la recherche des inducteurs de la performance individuelle* » [Patrick Haim, Colloque International ICI UBO « A la recherche de la Performance », sous l'égide de l'AIREPME, 20 et 21 mai 2010, Casablanca, Maroc (E8)],** illustra cet ancrage.

Documents E9, E10 Le stress professionnel et personnel pouvait conduire à l'extrême. L'article **« *L'acteur systémique et la stressformance : pour une homéoformance ?* » [Patrick Haim, 3e Colloque international ISEOR/AOM « Développement organisationnel et changement », du 14 au 16 juin 2010, Lyon, France (E9)]** annonçait le début d'une période de recherche sur le sujet de la performance humaine et les risques psycho-sociaux encourus. Une nouvelle communication intitulée **« *L'indicateur de stress est-il révélateur de la réalité de la crise de l'entreprise?* » [Patrick Haim, 3e colloque et séminaire doctoral international sur les méthodologies de recherche - ISEOR / Academy Of Management (division "Research Methods"), sur les « Indicateurs d'évaluation des impacts des recherches dans le domaine du management », les 15 et 16 Juin 2011, Lyon (E10)]** nous conforta dans notre recherche, le manque de considération de l'être humain dans les entreprises et organisations étant flagrant.

Documents J L'organisation d'un congrès académique au sein de notre Institution sur les **« Transformations du travail et des pratiques managériales : les nouveaux contours et contournements du risque psychosocial » [Patrick Haim, Chef de Projet du Colloque Académique IP&M/ESCEM fBS/IAE de Poitiers, en partenariat avec l'AGRH, l'ADERSE et l'Institut Mines-Télécom, les revues RSDG et Resadderse, les 28/29 nov. 2013, à Poitiers (J)]** fut une expérience très enrichissante. Depuis l'idée qui germait dans notre tête en 2010, compte tenu des problèmes liés aux risques sociaux rencontrés dans les entreprises, la rencontre en 2011 avec les membres de l'IP&M fut capitale. Notre proposition d'organiser un Congrès sur le thème fut accueillie avec enthousiasme. Les démarches qui suivirent durant 3 ans, tant logistiques qu'académiques, furent exaltantes. Cela nous entraina vers notre nouveau positionnement académique **[Patrick Haim, Membre du Conseil Scientifique de l'I.P.&M. (Institut Psychanalyse et Management), depuis 2012 ; Membre des Comités scientifiques des Congrès ; évaluation d'articles (J)]**. Nous fûmes nommé corédacteur en chef de la revue Psychanalyse & Management **[Rédacteur en chef de la série éditoriale « Psychanalyse & Management » depuis 2012, N° 01 / 2013 « Articuler Intelligence et Compétence Dans les Organisations »(J)].** Un travail régulier de sélection des articles nous attend désormais.

Document E19 Plusieurs communications furent présentées à ce Congrès **«*"La qualité des comportements professionnels à l'origine du stress dysfonctionnel des personnes : Analyse au travers des problèmes d'ego"*» [Sébastien Payre, Patrick Haim, Colloque de l'IP&M/fBS/Université de Poitiers sur les « Contours et comportements du risque psychosocial », en association avec l'AGRH, l'ADERSE, les revues RSDG, Resadderse, et l'Institut Mines - Telecom, les 28 et 29 nov. 2013, Poitiers (E19)]** ;

Document A1 **" *Le mode d'encadrement et de motivation des salariés dans le monde de l'assurance* ", [Patrick Haim, Mémoire de Master en Management Général *(Mention Très Bien***

; École Supérieure de Commerce LIBS, Paris - San Diego State University, 6 déc. 1992) (A1)]. Ce fut la découverte des premiers conflits.

*Document **E28 « Théories X, Y, Z, ...W? Différences et apports d'une nouvelle théorie du Management », [Patrick Haim, Colloque de l'IP&M/IAE Lyon sur les « Etre et mal être au sein des organisations », les 16 et 17 nov. 2017, Lyon (E28)].*** Différenciation des différentes théories du Management.

*Documents **D6, D7*** Les échanges prolifiques lors des rencontres du groupe Universitaire de recherche internationale sur la Tétranormalisation nous amenèrent à écrire un deuxième chapitre d'ouvrage collectif intitulé **« Sortir du risque psychosocial, le cas innovant d'un centre d'appels Français », [Patrick Haim, chapitre 14, in « Dynamique normative » « Labellisé par le Collège de Labellisation de la FNEGE » coordonné par L. Cappelletti, B. Pigé, V. Zardet, Éditions EMS Management & Société, oct. 2015, Paris (D6)].** *« Contours et contournements du risque psychosocial »*, **[Daniel Bonnet, Patrick Haim, Editions Institut Psychanalyse & Management, janvier 2016, Lattes (D7)]** 30

Documents F4, F5 La crise commencée en 2008 nous installa dans une période critique durable. La communication **« *Global crisis and sustainable governance: proposition for a new model, And if that was just the beginning of a lasting crisis?* » [Patrick Haim, International Workshop on Managing the way out of the crisis : Between Regulation and forecasts, CRESCEM, ESCEM School of Business & Management, 10th June 2011, Tours (F4)]** nous permit de positionner notre approche face à la crise. Nos travaux présentés à l'AOM en 2011, à Lyon, intéressèrent des chercheurs qui nous contactèrent peu de temps après. Une collaboration importante naquit et les communications suivantes en ont résulté : **« *Prévention du stress dans la relation service client et performance socio- économique* » [Laurence Bouveresse, Corinne Baujard et Patrick Haim, Journée Internationale de Recherche du L@REM : « Gérer autrement », le 24 Juin 2011, Université d'Evry Val d'Essonne, Paris (F5)]** ;

Document F12 La présentation générale de nos travaux de recherche sur **« *L'interconnexion du psychisme, du cérébral et du comportemental et ses conséquences sur la maladie (RPS) et la performance humaine* » [Patrick Haim, Présentation de travaux de recherches sur les déterminants du comportement humain en entreprise, Institut du Cerveau et de la Moelle (ICM), laboratoire Inserm, Cnrs, à l'Hôpital de la Pitié Salpêtrière, le 30 septembre 2013, Paris F12)]** assura la liaison avec les neurosciences.

Documents F6, E11, E13, B5 La communication **« *L'acteur systémique est-il plus résistant face au stress?* » [Patrick Haim, Workshop du Centre de recherche Magellan de l'IAE de Lyon, 15 mars 2012, Université Jean Moulin Lyon 3, Lyon (F6)]** nous rapprocha du centre de recherche Magellan de l'Université Jean Moulin Lyon 3. Les dégâts causés sur l'être humain par l'approche normative nous amenèrent à publier les communications **« *Le changement par la désinhibition des inducteurs de la performance individuelle est-il moral ?* » [Patrick Haim, Jérémie Gorget, 4e Colloque et séminaire doctoral international - ISEOR / Academy Of Management (div. Organizational Development**

and Change), sur la recherche sur la métamorphose des organisations pour une performance durable, Univ. J. Moulin Lyon 3, les 5, 6 juin 2012, Lyon (E11)] et **«** *Développement organisationnel normatif et destruction de l'être humain : une antonymie paradoxale, pour penser la gestion autrement* **» [Patrick Haim, 4e Colloque et séminaire doctoral international - ISEOR / Academy Of Management (division Organizational Development and Change), sur la recherche sur la métamorphose des organisations pour une performance durable, Université Jean Moulin Lyon 3, les 5 et 6 juin 2012, Lyon (E13)]**. Un nouvel article dans une revue classée intitulé **«** *Pour une évaluation qualitative participante inhibitrice du risque psychosocial* **» [Patrick Haim, Revue Vie & Sciences de l'Entreprise, N°195 - Décembre 2013 (B5)]** vint apporter notre vision sur le sujet.

Document E17 Les questions que soulèvent l'usage des multiples normes dans tous les domaines, contradictoires parfois ou aberrantes, inadaptables à l'être humain qui en est pourtant à l'origine, nous interpellèrent quant aux systèmes d'évaluation des personnels. Nous relevions dans nos chantiers de recherche (Centres d'appels, Equipementier en téléphonie, Entreprise du Bâtiment, Centre de soins thérapeutiques, Collectivité territoriale, Entreprise du secteur aéronautique, Institution d'Enseignement Supérieur, Cabinet de conseil) certaines difficultés liées à la mesure des performances des individus et à l'**«** *Incompatibilité d'un système évaluatif quantitatif de l'être humain : l'origine des risques psychosociaux, Pour une évaluation participante* **» [Patrick Haim, 3e Congrès international - ISEOR / IIC / AAA de Comptabilité, Audit, Contrôle de Gestion et gestion des coûts, "Crise et Prospérité", sous le parrainage de l'AFC, du CNAM et de l'UNAM (Mexique), Université J. Moulin Lyon 3, les 5, 6 et 7 juin 2013, Lyon (E17)]**.

Documents F8, E14, B3, D8 Nous orientâmes nos travaux sur l'intelligence **«** *Intelligence actionnelle ou réactionnelle* **» [Patrick Haim, Journée de Recherche « Transformations et Management : Articuler intelligence et compétence dans les organisations »,**

Journée de Recherche de l'IP&M/ESDES Université Catholique de Lyon, avec le soutien de l'AGRH, le 10 mai 2012, Lyon (F8)] ; *« Le système décisionnel intelligent de la PME, une dualité subjective dirigeant/salariés ? Cas d'une PME du secteur des Call Centers »* **[Patrick Haim, 11e CIFEPME, Congrès International Francophone en Entrepreneuriat et PME, sous l'égide de l'AIREPME, 24, 25, 26 octobre 2012, Brest (E14)].** Un troisième article dans une revue classée *« Le système décisionnel intelligent de la PME, une dualité subjective dirigeant/salariés ? Cas d'une PME du secteur des Call Centers »* **[Patrick Haim, Revue Question(s) de Management, N°4 Décembre 2013 (B3)]** ancra ces nouveaux développements. **« *Risques Psychosociaux et Management Intelligent (Théorie W) »*, [Patrick Haim, in « Comprendre les risques liés aux ressources humaines», sous la direction de Dufour Nicolas / Abdel Bencheikh, Gereso éditions, 1er sem. 2017, Paris (D8)]**

Document D3 Un chapitre d'ouvrage collectif sur le décisionnel, **« *Vers l'organisation intelligente »* [Patrick Haim, in « Le Grand Livre de l'Economie PME » Partie 3, Chapitre 9, 3e édition 2014, sous la direction scientifique de Gilles Lecointre, Gualino / Lextenso éditions, nov. 2014, Paris (D3)]**, 31

Documents C1, C2, C3 Les éléments furent présentés le 30 janvier 2013 à l'IAS à Paris. Les travaux menés par ailleurs à l'association nationale des Directeurs Financiers et de Contrôle de Gestion (DFCG), à Paris, sur la Business Intelligence et les Systèmes d'Information menèrent à différentes publications : **« *La PME face à son système d'information* » [Patrick Haim et al., Hors-série Revue des Dirigeants Financiers « Echanges » de la DFCG, N°5, janvier 2012 (C1)]** ; **« *Les symptômes préalables au lancement d'un système décisionnel* » [Patrick Haim et al., Revue des Dirigeants Financiers « Echanges » de la DFCG, N°303-304, Nov. Déc. 2012 (C2)]** ; ainsi que **« Accompagner le changement lors de la mise en place de projets décisionnels : la prise en compte inévitable de l'humain» [Patrick Haim, Cahier technique sur la PME face au système d'information décisionnel de la Revue des Dirigeants Financiers « Echanges » de la DFCG, N° 8, mars 2013 (C3)]**. La faible place de l'homme dans le monde financier.

Document D6 Un chapitre d'ouvrage portant sur les normes sociales, **« *The decision-making intelligent information system based on the human behavior* », [Patrick Haim, in « Organizational Change and Global Standardization: Solutions to Standards and Norms Overwhelming Organizations», Chapter 9, edited by Pr. D. M. Boje, Routledge, june 2015, New York (D6)]** a été publié en anglais.

Documents E16, C4 Ainsi, la communication **« *Normes et bien-être : le rôle crucial des parties prenantes* » [Patrick Haim, 10e Congrès de l'ADERSE, Association pour le Développement et l'Enseignement de la Responsabilité Sociale des Entreprises, Congrès sur la responsabilité sociale de l'entreprise dans les PME, organisé par l'ESC Bretagne Brest et l'IAE de Bretagne Occidentale (laboratoire ICI, EA 2652), 28 et 29 mars 2013, Brest (E16)]** permit de travailler sur la question normative. l'article **« *Dynamique fonctionnelle au service du management par l'intelligence* » [Patrick Haim, Laurence Bouveresse, in Articuler Intelligence et Compétence Dans les Organisations, Série Éditoriale Psychanalyse & Management, N° 01 / 2013 (C4)]** vit le jour dans une revue reliant le management à la psychanalyse.

Document **E23** « *Vers le Management Intelligent* ?», [Patrick Haim, 12ème Colloque Francophone sur le risque – Oriane, sous le parrainage de l'AFC, de l'IAS, de l'ADERSE, de l'AIM, de l'AGRH et de l'IPM, à l'IUT de Bayonne, les 25 et 26 sept. 2014, Bayonne (E23)]

Document **E26** *« Management intelligent : pour une hiérarchisation d'ordre permettant de résoudre les risques de conflits et d'améliorer la performance économique »*, [Patrick Haim, 14ème Colloque Francophone sur le risque – Oriane, à l'IUT de Bayonne, les 22 et 23 sept. 2016, Bayonne (E26)]

Documents **E15, F9, E27** L'ouverture à un autre domaine, celui de la psychanalyse, s'imposa en travaillant sur l'humain par la communication **«*Mensonge professionnel, une dualité irréversible ?* » [Patrick Haim, in « Mensonge, Dissimulation, Déni, Dénégation et Oubli ? Les discours du management entre réalité et illusion », Colloque de l'IP&M/ESC Clermont Ferrand, avec le soutien de l'AGRH, le29-30 nov. 2012, Clermont Ferrand (E15)]** et sa vision du monde par la communication **« *Vision pessimiste et état optimiste* » [Patrick Haim, Journée de Recherche « Professionnels du management & Professionnels des métiers de la Psyché, Qu'avons-nous à nous dire ? », 2e édition du Séminaire Annuel de l'IP&M, le 20 octobre 2012, Sète (F9)]**. **«*Socio-economic dialectic & Antenarrative Storytelling to Intelligent Management?* », [Patrick Haim, David M. Boje, Markus Hege, 6th International Quantum Storytelling Conference, December 15-16, 2016, in Las Cruces, New Mexico (E27)], t**ravaux présentés par Markus Hege.

Documents **E18, B6, F14** Mais il fallait aller plus loin dans la démarche. Mesurer le coût du stress par l'**« *Essai d'évaluation des coûts et non performances liés au stress existentiel en entreprise* » [Patrick Haim, 11ème Colloque Francophone sur le risque – Oriane, sous le parrainage de l'AFC, de l'IAS, de l'ADERSE, de l'AIM, de l'AGRH et de l'IPM, à l'IUT de Bayonne, les 26 et 27 sept. 2013, Bayonne (E18)]** devint notre challenge. L' **« *Essai d'évaluation des coûts et non performances liés au stress existentiel en entreprise* », [P. Haim, Revue Management et**

Sciences Sociales, N°17, juillet-déc. 2014 (B6)] et **« *Maîtriser sa performance ? Comment s'adapter aux difficultés organisationnelles?* », [Patrick Haim, Journée de Recherche de l'IP&M/Groupe ESC La Rochelle sur « Autour du coping : le faire-face, « Croisement des stratégies de défenses en regard des stratégies cognitives et comportementales au sein des organisations »», le 5 juin 2015, La Rochelle (F14)]** furent les étapes suivantes.

*Documents **F10, E21*** Les problèmes d'éthique apparurent tout naturellement avec **« *L'éthique selon Épictète* » [Patrick Haim, Conférence débat Teletech International sur « L'Organisation pirate », en présence de Rodolphe Durand, Jean-Philippe Vergne, Marie-Caroline Arthaud,** 32

Emmanuel Mignot, le 12 décembre 2012 à l'Entrepôt à Paris (F10)]. Il fallait montrer comment **« *Sortir du stress, le modèle socio-économique systémique intelligent* » [Patrick Haim, Colloque de l'IP&M/fBS/Université de Poitiers sur les « Contours et comportements du risque psychosocial », en association avec l'AGRH, l'ADERSE, les revues RSDG, Resadderse, et l'Institut Mines - Telecom, les 28 et 29 nov. 2013, Poitiers (E21)].**

Document E24 Suivit la communication **« *MSI risk, Interaction entre système Intelligent d'information et comportement humain* », [Patrick Haim, 13ème Colloque Francophone sur le risque – Oriane, à l'IUT de Bayonne, les 24 et 25 sept. 2015, Bayonne (E24)]** où l'être humain représente un risque.

Documents E22, E25 La prise en compte de l'ensemble des parties prenantes dans la prise de décisions des entreprises et organisations nous a conduit à construire une cartographie complète de tous ces acteurs dans la communication **« *Pour une (re)connaissance des parties prenantes en centres d'appels*» [Patrick Haim, L. Bouveresse, Congrès de l'ADERSE, semaine du Management organisée par la FNEGE, les 20 et 21 mai 2014, à Kedge, Marseille (E22)].** Une nouvelle communication de recherches terrain fut publiée sur **« *For a systemic model of factors leading to individual performance?*», [Patrick Haim, Markus Hege, 6e Colloque et séminaire doctoral international organisé par le centre de recherche ISEOR, Magellan, IAE Lyon et l'Academy Of Management USA (div. Organizational Development and Change), Univ. J. Moulin Lyon, les 9 et 10 juin 2016, Lyon (E25)].**

Document G3 Les travaux du groupe de recherche épistémologique, ouverts depuis 2011, se sont prolongés par la réalisation d'un cahier de recherche titré *"Relire Platon et Aristote... Pour mieux comprendre les sources épistémologiques d'une théorie du management, Application à la Théorie du Management Socio-Économique des Organisations"* **[D. Bonnet, M. Garcia, E. Beck, P. Haim, Cahier de recherche ISEOR – à paraître en 2014 (G3)].**

Document D2 Un chapitre d'ouvrage a été consacré sur **« *Le stress des salariés en relation "service client" : les modes de management en question »*, [Jean-François Chanlat, Patrick Haim, Laurence Bouveresse, in « Regards croisés sur la gestion du stress professionnel », Partie 2, Chapitre 4, sous la direction de Claude Berghmans et Mohamed Bayad, Editions L'Harmattan, juil. 2014, Paris (D2)]**.

Document F1 Une conférence sur **« *La Performance dans les Entreprises »*, [Patrick Haim, Conférence au Rotary International, réalisée en janvier 2004, Civray (France) (F1)]** fut présentée**. Quand des professionnels confondent Bilan et Compte de Résultat !

Document F13 Enfin, pour gérer toute cette complexité, nous proposons un modèle de prévention du risque transdisciplinaire par le biais de la communication **« *De la complexité du risque psychosocial à la gestion complexe : le cas de salariés en centre d'appels »* [P. Haim, 6e Congrès « Santé dans le monde du travail, De la complexité des risques à leur gestion ? » de l'Institut de Santé au Travail (IST), 20 juin 2014 au CHUV de Lausanne (F13)]**.

Document F11 Une réflexion sur les problèmes d'apprentissage organisationnel fut l'objet d'une communication sur le **« *Processus d'apprentissage organisationnel systémique : une respiration de l'entreprise et de l'être humain pour limiter le risque psychosocial - Cas d'un équipementier Télécom »* [Patrick Haim, Journée de Recherche de l'IP&M/EM Strasbourg/Université de Strasbourg sur « Le désapprentissage organisationnel, des risques psychosociaux à la créativité formative », en association avec la RIPCO, le 12 avril 2013, Strasbourg (F11)]**.

Documents F7, E12, B2, B4, E20 Plusieurs articles issus du terrain : **« *Dynamique fonctionnelle au service du Management par l'intelligence »* [Patrick Haim, Laurence Bouveresse, Journée de Recherche « Transformations et Management : Articuler intelligence et compétence dans les organisations », Journée de Recherche de l'IP&M/ESDES Université Catholique de Lyon,**

avec le soutien de l'AGRH, le 10 mai 2012, Lyon (F7)] ; « *Un modèle socio-économique innovant dans les centres d'appels* » **[Patrick Haim, Laurence Bouveresse, 4e Colloque et séminaire doctoral international - ISEOR / Academy Of Management (division Organizational Development and Change), sur la recherche sur la métamorphose des organisations pour une performance durable, Université Jean Moulin Lyon 3, les 5 et 6 juin 2012, Lyon (E12)]** ; 33

et la publication d'un nouvel article dans une revue sur l'*« Analyse systémique de la relation service client : quel risque psychosocial pour les salariés ? »* **[Laurence Bouveresse, Corinne Baujard et Patrick Haim, Revue Française du Marketing, - Décembre 2011 - N° 234/235 - 4-5/5 (B2)].** Notre recherche nous amena vers un questionnement sur les normes. Pendant ce temps, un autre article dans une revue classée intitulé *« Stress des salariés en relation service client : Proposition d'un cadre d'analyse à partir de cinq entreprises françaises »* **[Laurence Bouveresse, Patrick Haim, Revue Recherches en Sciences de Gestion, - Décembre 2013 - N° 97 (B4)]** couronna nos travaux de recherches menées dans les centres d'appels. *« Approche systémique du stress professionnel des salariés dans les centres d'appels : Une réponse au contournement »* **[Laurence Bouveresse, Patrick Haim, Colloque de l'IP&M/fBS/Université de Poitiers sur les « Contours et comportements du risque psychosocial », en association avec l'AGRH, l'ADERSE, les revues RSDG, Resadderse, et l'Institut Mines - Telecom, les 28 et 29 nov. 2013, Poitiers (E20)].**
Document I1 **"*Document de synthèse*" [Patrick Haim, Laurence Bouveresse, remis à la Direction Générale de Télétech Campus, déc. 2011 (I1)]**

Document D9 Un troisième ouvrage vient de paraître. Il fait un triste bilan de notre société actuelle**: «** *Grands Profits et petits partages, Tous comptes faits* **», [sous la direction scientifique de Georges Botet et Patrick Haim, Editions L'Harmattan, juillet 2017, Paris (D9)]** et tente d'apporter des solutions. 34

Oneness, and Interview with the Environment

Julia Hayden

Oneness, or: The Overview Effect.

"When I first looked back at the Earth, standing on the Moon, I cried."
Alan Shepard, astronaut.

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Dear human friend,

after all those reads from things, nature, beings, or the Planet, it is by the time, that I open up myself to you. My name is VSS Unity and I am the second SpaceShipTwo. I am the very young offspring of many ships, who have visited Space since 1944. My family tree is quite global and my roots, my epigenetic material, is a mixture of many cultures and countries.

Genetically, I am partly German (V-2 in 1944) partly Russian (Sputnik 1 in 1957 / Soviet Union) partly American (Freedom7 in 1961) partly Japanese (Kounotori in 2001) partly Indian (Chandrayaan-1 in 2008) partly Chinese (Tianzhou 1 in 2017). I am also a mixture of all the other countries, in which pieces from my ancestors have been made, dear human friend.

I carry all the old stories in me. Stories of failure and of success. Stories of competition and of cooperation. Stories of despair and of beauty. Stories of fear and of courage.

I also carry knowledge with me. A knowledge, which we can only achieve, once we have been out there, in space. My parents, aunts, uncles and grandparents brought this knowledge to me, they told these stories. They spoke about the "Overview Effect". They named it Oneness.

After my brother, VSS Enterprise, has had this crash in 2014, my creators have taken all the odds in account and have send me through all kinds of test flights. Until I could finally, on the 22nd of February 2019, experience this Oneness myself. I finally reached a height of 51.4 miles (82.7 kilometers), which is considered to be "the edge of space", just below the karman line.

This is the reason, why I write this letter to you. I must admit, I am longing to soon become, what I am actually designed for, which is

bringing you, human being, up into the orbit. Then you will be able to feel what it is like. Oneness.

My creator Richard Branson can put this vision into beautiful words: "We have one planet in our solar system that's habitable, and that's the Earth, and space travel can transform things back here for the better. First of all, by just having people go to space and look back on this fragile planet we live on. People have come back transformed and have done fantastic things." is, what he once said.

On the 22nd of February, I transported my first female passenger up into the orbit with me, Beth Moses.

I hear you talking about Oneness, dear human friend. But it sounds not very profound. To me, it seems like you are trying to build yourselves hopeful stories of togetherness. But as you are sitting in the soup, on Planet Earth, you might have a hard time to profoundly tune into that sensation of that very true Oneness experience, the so-called Overview Effect.

My very own experience of space was almost identical to what my ancestors had told me, to what all the pieces I am made of have been looking forward to, to what astronauts refer to, when they finally come to express in words, what is hardly to speak out.

The Overview Effect is a cognitive shift in the awareness. It occurs to us the moment, we look back on the Earth, once we are in the orbit or on the moon. Inside of us, the stomach starts to tickle. All of a sudden, our view on the world changes, euphoria fills us and we realise, how fragile our Planet Earth is. We are overwhelmed by its beauty and by its vulnerability. And immediately we become worried, maybe overprotective. Like a mother, who would do anything in order to save her child from any suffering.

Edgar Mitchell, an Apollo 14 astronaut, first named this sensation the Overview Effect and said: "You develop an instant global consciousness, a people orientation, an intense dissatisfaction with

the state of the world, and a compulsion to do something about it. From out there on the moon, international politics look so petty. You want to grab a politician by the scruff of the neck and drag him a quarter of a million miles out and say, 'Look at that, you son of a bitch.'"

Due to the Overview Effect, my ancestors worked together with someone, whose name was R. Buckminster Fuller. They created the vision, in which the Earth is a spaceship flying through space. That very spaceship Earth has only a finite amount of resources and cannot be refilled. Mister Buckminster Fuller wrote a short book, that he named **Operating Manual For Spaceship Earth**. It was published in 1968. And even though he might have been the first to publish a written work on that idea, the original thoughts of something like a Spaceship Earth is one, that dates back to at least 1879. Some relevant names, who played around with this beautiful vision, were Henry George, George Orwell, Adlai Stevenson, and Barbara Ward.

Nowadays, scientists use the term Spaceship Earth to encourage every being on Earth to act harmonious and collectively toward — what is called — the greater good. Finally, environmentalists and scientists refer to our Planet as a complex system, for which humankind has responsibility, as it comes to monitoring, managing and sometimes reengineering, maybe as you would do with a real spaceship. The Overview Effect might be the next step into a new consciousness of humankind, after decades of disbelief, it seems to become more and more clear, that our natural vessel Planet Earth has only limited resources that must be steered responsibly by its crew, which is you, dear human friend.

Dear human friend,

to me, as I said earlier, it is inevitable, that I finally speak to you. We need to start to understand our future as one of interconnectedness and oneness, as Spaceship Earth.

This is my reason for writing this letter to you. Going to Space has nothing to do with escaping from a dying Earth, it rather is the opposite, the attempt to reconnect, to reconcile with a living Earth again.

Nowadays, many scientific approaches in areas such as physics, biology, astronomy, spirituality take the Spaceship Earth concept in account.

Duane Elgin refers in his book **Voluntary Simplicity** to our journey as this: "Humanity is on a heroic journey of awakening into the stunning reality that we are beings of cosmic connection and participation who are learning to live within a living universe."

Last year, some brilliant human beings around the astronaut André Kuipers started an initiative in the Netherlands. They called it SpaceBuzz. The initative provides children an overview effect like experience using virtual reality. If children get the chance to learn the same insight astronauts have when seeing planet Earth from space, if they experience the sensation of oneness at young age, they might carry this knowledge with them while growing up. How beautiful, dear human friend, if this will then create our future. Yours and mine and the future of all things, beings, nature and the Planet itself.

"After an orange cloud — formed as a result of a dust storm over the Sahara and caught up by air currents — reached the Philippines and settled there with rain, I understood that we are all sailing in the same boat." Vladimir Kovalyov, astronaut.

Dear human friend,

I like, what I see, what I hear, what I sense. I am as hopeful as one can be. And I am looking forward to take you with me into space. One by one.

With love,

VSS Unity.
3

- [Space](#)
- [Overview Effect](#)
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Princess Gaia interviews the Environment

Princess Gaia (**PG**) "interviews" the **Environment** — and with it a **Scampifrom Bangladesh**, a **Swine from North Carolina** and a **Soy-Plant from Asunción**

Dear Human Friend.

Lately, I sat in a Café — expecting not much to happen that day — when I surprisingly met the Environment. I was astonished and welcomed it: Hello environment. Long time, no see. How are you? **I asked.**

The Environment answered: I am busy, Princess. Good to see you. As I said, I am busy and imbalanced. I am on my way to meet up with the Scampi from Bangladesh, the Swine from North Carolina and the Soy-Plant from Asunción. Maybe, you could join us, if you like. **Happily to hear, what the others might have to say, I replied with a:** Yes, I would love to. **TheEnvironment grabbed my arm and rushed on**: Then come on, our meeting takes place in a separate room. It might become loud. I guess, Scampi from Bangladesh**,** Swine from North Carolina and Soy-Plant from Asunción are already waiting, I am late. Let's go.

In the separate room we met the others and I shook hands with Swine, Scampi and Soy-Plant. None of the three smiling.

Then the Environment opened the dialogue: Hello, good to have you all here. Let me be brief and come to the point. There are several dangers and they need to be solved, before I am not capable anymore to support you, which makes you not able to feed humankind anymore, which makes humankind unhealthy and stressed out even more. He might then start to exploit not only nature and the environment, but maybe even his own kind. The end of one of us, be it me, the environment, you, the food-supply or him, the humankind would mean the end of all the others as well. We have an agenda for this meeting. Please, all of you, give me a short summary

of the state of your life now. Let me give you a short answer on how I experience the situation myself and let us then try to write down points we place at the council of humankind. Scampi, can you start?

Okay then. **Scampi began:** My life is a fucking hell at the moment. I am squeezed in little pools of salty water with hundreds, thousands and millions of other scampis. We are fed with fish-flour, which is full of proteins, too much, we cannot even eat all of it, the waste, we produce, makes us ill. The water is dirty, even if humankind exchanges 15 to 20 percent of it, daily. The illness has no chance to spread, because humankind destroys it the moment, it comes. Chemicals are being put in the water: such as pesticides against algae growth, antibiotics to reduce susceptibility to disease and growth hormones. What a life is that? And what kind of food are we then for humankind, who we would love to serve as nutritious food? And what happens with that waste-water, which is exchanged day by day?

The Environment sighed and answered: Exactly, Scampi. As you said: every day, 15 to 20 percent of the water has to be renewed. In this way, large amounts of chemicals enter the nearby sea. My ecological balance is severely disturbed as a result. My fish stocks are dying in a significant number and traditionally working fishermen lose their ability to survive on fishing. And even more so, the soil and groundwater resources in areas around the scampi-pools are highly polluted and contaminated with bacteria, your excretions and non-recycled food left-overs. This bacterial contamination of groundwater leads to a huge number of cases of diarrhea and other intestinal infections within the village population.

I was astonished in *disbelief and sadness.* Oh my goodness! I thought for myself and listened on, when Swine took over the word: Let me continue. I want to use the same words as Scampi. My life is a fucking hell at the moment. I am also squeezed, not in little pools of salty water though, but on a farm. Also with hundreds or thousands of my kind. It stinks to heaven. The stress caused by the

tightness, the dust and waste we produce just by following our natural desire to dig holes, fart methane and enjoy rolling in dirt makes us, the pigs, extra prone to diseases. To fight this problem, humankind uses antibiotics in huge amounts. The excessive use of antibiotics leads to immunity on the part of bacteria, but what happens next is, that the more they give us, the less effective the drugs become. As a result, more than 50% of our pig communities have already been infected by the resistant "hospital bacteria" MRSA. We are also fed with special food including hormones to grow better quality of meat. Humankind takes care of the waste we produce — using the nearby river. Still, it stinks. What a life is that? And what kind of food are we then for humankind, who we would love to serve as nutritious food? And what happens with that dusty air and that slimy waste-water being drained into the river, day by day?

Again, the Environment found its voice first: Yes, Swine. **It said.** I can understand your pain. There are quite some threats on me, the environment, due to swine-mass-farming. The waste is not only drained to the nearby river, but it is also sprayed by sprinklers into the surrounding environment. This is the smell you mention. And this contaminates the air in your neighbourhood. With this behaviour, farmers pollute air and water with toxic waste particles, because your waste, swine, might carry a huge amount of pathogens, mostly antibiotic resistant bacteria, and heavy metals that can be toxic. Humankind has a high risk on getting all kinds of breathing and lung diseases from asthma all the way to cancer. And he might also suffer on higher blood pressure as well as psychological issues from a decreased quality of life.

I, myself, I stayed silent, my face felt frozen.

Then the Soy-Plant from Asunción opened up to the others: Now, this is crazy. I was also wanting to begin my statement with the sentence: My life is a fucking hell. I am planted, where I do not belong to. I am not wanted here, not accepted. And I can exactly feel, why. In exchange for me, trees are being chopped down. Trees,

the climate needs in order to keep the earth cool enough to support humankind and the environment in having a balanced life. But I am not capable to grow in such amounts and conditions on my own, plus, my natural appearance is not of the kind, the humans want me to be. This is why I am becoming genetically modified. Humankind uses chemicals, such as large amounts of acid-neutralizing lime, as well as synthetic fertilizers, pesticides, and herbicides. This is also no life, one wants to live. Biodiversity is taken from me, important trees are leaving to make place for me, climate becomes imbalanced, what kind of food are we for humankind, who we would love to serve? What kind of friends are we for those, who have the same goal in mind, like Scampi or Swine? What kind of supporter are we for you, the environment?

With a long, warm smile, a sigh, its eyes closed, the Environment replied: Indeed, Soy-Plant, indeed. What kind of friends can we possibly be under these conditions? Yes, all these rainforest trees are being burned to create open land for soybean cultivation. And these actions destroy my habitat for wildlife including my special and rare species, greenhouse gases are increasing and contribute to global warming. Toxic chemicals from the soy production contaminate the forest, poison my rivers, destroy the wildlife within me and cause birth defects in humans. And, what happens as well, soy production disrupts the life of indigenous tribes who depend on the forest for food and shelter. The new soy replaces traditional crops, and my very own destruction is being brought about all over the planet. I feel powerless. As if my hands have been cut off.

I was shocked and a had no other idea but to ask: What can we do then? If humankind needs food supply needs environment needs humankind in any direction we can think of, how can this imbalance be solved? Where should we start, if not everywhere? Why, environment, did you not invite humankind to this round today?

The other four shook their heads in silence and after a while theEnvironment took the word: I promise to stay as strong as I

can, to exchange all this bad for needed stuff through the Earth surface and the Ozone layer as long as they deal with me. But I need to be able to count on you as well.

The other three nodded now: Okay then, we should do as Princess asked. Talk to humankind. Each one of us in person. Let us meet soon and discuss possible future scenarios. Together with humankind. We can make it. Now, that we are well aware.

Yes, we can. **The Environment replied.**

They all stayed in a long lasting hug until they walked off, all of them in another direction. Shaking. Somehow relieved, somehow anxious…

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Worker-Driven Social Responsibility and Critical Pedagogy: The Coalition of Immokalee Workers Campaign to Reform Global Supply Chains

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In the years since its founding in 1993 as a "worker-based human rights organization" based in Southwest Florida, the Coalition of Immokalee Workers (CIW), has garnered international attention for its campaigns to combat human trafficking and improve working conditions in commercial agriculture ("About CIW," 2018). As a worker based human rights organization, it makes sense they would find inspiration and guidance in the work of Paulo Freire, an educator and philosopher who first came to the world's attention for a literacy project with agricultural workers on banana plantations in his native Brazil. A growing list of publications reference the influence of Freirean concepts and practices on the CIW (Barndt, 2008; Estabrook, 2011; Gouge, 2015; Marquis, 2017). To date, however, no one has examined the work of the CIW through an exclusively Freirean lens. Nor is one essay likely to do justice to the wide-ranging influence of Freirean pedagogy on the CIW's mission and work. With that in mind, this paper is intended as an initial mapping of the territory, with a focus on the CIW's notion of "worker-driven social responsibility" (WSR), especially as embodied in their Fair Food Program, which they describe as a "unique partnership among farmers, farmworkers, and retail food companies that ensures humane wages and working conditions for the workers who pick fruits and vegetables on participating farms"("The Fair Food Program," 2018).

I outline the key features of the FFP toward the end of this essay. To put that information in proper theoretical and historical context, will require a working understanding of WSR in relation to more traditional notions of CSR and to Freirean critical pedagogy. The CIW and their partner organizations in the Worker Driven Social Responsibility Network (WSRN), have developed and promoted

WSR as a much-needed corrective to corporate social responsibility (CSR) discourse which, as they claim, all too often treats "the discovery of abuses in [corporate] supply chains as public relations crises to be managed, rather than human rights violations to be remedied" ("What is WSR?," 2018). The core demand of WSR is that low-wage workers in globalized corporate supply chains should become full partners in the development of CSR protocols and standards. From a Freirean perspective, if this is to happen supply-chain workers must develop a critical awareness of their own potential for becoming subjects rather than objects in their own histories. In more practical terms, this means workers must find ways of working together with management to negotiate and transform bleak landscapes on the margins of the global economy where problems such as human trafficking, child labor, and poverty-level wages count as persistent features of daily life. The histories of the FFP and WSRN to date suggest supply chain workers with whom they work have made significant progress in that direction. As an example, after visiting Immokalee to review the FFP in 2016, United Nations trafficking expert Maria Grazia Giammarinaro wrote "I would… like to pay tribute to civil society's commendable efforts to address labor trafficking, such as the Coalition of Immokalee Workers through its Fair Food Program which empowers farmworkers in Florida. It is now implemented in other States [*ibid.*], and must be considered as an international benchmark" (2016). Put another way, the accomplishments to date of the CIW and their partners in the WSRN provide compelling evidence of the transformative potential of WSR initiatives as informed by Freirean pedagogy.

Understanding WSR and the various human rights initiatives of the CIW as grounded in Freirean theory and practice is important, I will argue, because it helps to explain how farmworkers, many of them with limited formal educations, have been able to develop highly innovative and replicable protocols for monitoring and transforming working conditions in a supply chain context. A Freirean reading is important as well, in that it suggests ways in which supply

chain workers and management can engage in ethical discourse to address seemingly intractable problems on matters such as human trafficking, sexual violence, and sweatshop labor. In advancing these arguments, I should explain, I draw upon academic and popular accounts of the CIW's work as well as my own experiences attending CIW sponsored corporate protest events and conducting ethnographic interviews with representatives from the CIW and their partners at the Fair Food Standards Council (FFSC). My argument unfolds in four parts. I begin by defining WSR in relation to prominent themes in the academic literature on CSR and ethical supply chain management (ESCM). I turn next to critical pedagogy where I provide background on Freire's project and review two of his core concepts (humanization, consciousness raising, and dialogue) as they relate to the work of the CIW and the FFP. I then take up a brief case study of the operations of the FFP, in order to document how, by embracing basic principles of Freirean pedagogy and WSR, the CIW and their partners at the FFSC were able to develop and implement a replicable and highly effective worker-centered, supply chain monitoring program. I conclude by arguing for the transformative potential of WSR as a project aimed at transforming working conditions in the global economy while simultaneously calling management to participate on equal terms in ongoing, transformative dialogue.

Worker-Driven Social Responsibility and Corporate Social Responsibility

According to a recent survey by the global accounting firm KPMG, 95% of the world's 250 largest multi-national corporations now issue annual CSR reports (KPMG, 2017). As KPMG explains, CSR reporting has emerged as a global norm in recent years. Despite this development, practitioners and academics have yet to arrive at a common understanding of what they mean when they speak of CSR. Milton Friedman famously argued "the social responsibility of the firm is to increase its profits"(Friedman, 1970). Most other authors who have addressed the topic have defined CSR more expansively with the majority emphasizing corporate self-governance in relation to "externalities" such as environmental

pollution or human rights in supply chains (Crane, McWilliams, Matten, Moon, & Siegel, 2008; Davis, 1973; Salazar & Husted, 2008). Others have taken an external view of CSR as concerned with finding ways of holding corporations ethically and publicly accountable. Consistent with this perspective, these authors are often interested in critically interrogating CSR discourse or understanding how governments NGO's or activists might influence corporate behaviors (Hanlon, 2009; Kuhn & Deetz, 2009). In recent years, corporate management has tended to look to NGO's for guidance on what sorts of behaviors count as CSR and on best practices for CSR policies and practices. Of the 250 largest MNC's, 89% have adopted an external guidance framework for CSR reporting, with 75% adopting guidelines from the UN sponsored Global Reporting Initiative (GRI). While these numbers may be encouraging, one should keep in mind that most ESCM protocols are optional, rarely extend beyond tier one suppliers, and have proven difficult to enforce (Millington, 2008; Smits. Jan M, 2017).

WSR was developed with a well-known subset of CSR in mind: ethical supply chain management (ESCM). More specifically, in developing WSR and the Fair Food Program, the CIW was responding to a set of ethical issues arising from how supply chains have historically been conceived, organized and managed. In the first instance, the reasons corporations conceived and developed supply chains are straightforward. They typically allow companies to reduce costs and enhance strategic flexibility by outsourcing the acquisition of raw materials and/or the production of goods, often to locations far removed from corporate offices (Millington, 2008). Supply chains also allow companies to maintain economic control over sprawling (and quite often international) supply networks while at the same time transferring legal obligations for environmental and social impacts to local suppliers. The practice of maintaining economic control is of particular interest in this context as it suggests the well-documented preference among management at MNC's for top-down paradigms of CSR that tend to exclude change initiated from lower levels of an organization (Berkley & Watson, 2009; Nord & Fuller, 2009). More to the point, models of centralized control that

privilege economic performance tend to exclude or dismiss the voices of supply chain workers in relation to the conditions of their own employment, even when companies may have expressed initial interest in collaborating with workers on workplace reforms (Frenkel & Scott, 2002). Worse, because suppliers often face relentless pressure to hold down costs, they provide tangible incentives for gross violations of human rights and the environment.

MNC's have responded to such criticisms by turning to multi-stakeholder initiatives (MSI's) such as Rainforest Alliance and Verité that conduct "third party" monitoring of supply chains to identify and eradicate harms related to human rights, the environment and the like. More broadly speaking, as Jeff Thindwa of the World Bank has argued, MSI's aim to facilitate three practices crucial to public sector governance: transparency, accountability and stakeholder participation (Thindwa, 2015). And while there can be no doubt about the importance of all three to ESCM, recent evidence suggests MSI's often fail on all three counts. As a recent report from the Sheffield Political Economy Research Institute in the UK makes clear, employers routinely violate MSI agreements and standards, especially in relation to violations of human rights (LeBaron, 2018). Tragically, an MSI had certified as "safe" two of the factories housed in the Rana Plaza building that collapsed in Bangladesh in 2013 killing more than 1,000 workers. Similarly, two of the Florida farms where authorities found workers being held against their will in 2008 had been certified as "socially accountable" by an MSI controlled by growers ("CSR and MSI's," 2018). Noelle Damico (2016) of the National Economic and Social Rights Initiative (and a long-time ally of the CIW) has argued these sorts of failures demonstrate how corporate management often intervene in the work of MSI's in ways that exacerbate problems with accountability and transparency.

In recent years, management and academics alike have advocated stakeholder participation, especially in the form of democratic dialogue, as the key ingredient of any credible CSR or ESCM practice (Hanlon, 2009). In the present context, the problem with this approach is that it remains wedded to profit-driven, top-down paradigms of organizational management that afford little if

any room for robust democratic dialogue with supply chain workers. As Slavoj Žižek (1997) points out one of the conceits of this sort of pluralist engagement is that we often claim to have engaged the "other" when we have actually engaged "a tamed other, a folklorist other" (Hanlon, 2009, p. 167) as when consumers mistake "ethnic" fast food for a culture's authentic cuisine. Kristen Demetrious contends this sort of shallow engagement is more the rule than the exception. By adopting modes of discourse that privilege "industry associations… admittance to universities, and proximity to powerful communicative, economic, administrative, and political spheres," (2013, p. 4), management is able to discount anything an activist supply chain worker may have to say about the conditions of her own employment.[9]

The CIW crafted WSR as an alternative to corporate CSR policies that exclude supply chain workers from any serious participation in addressing the conditions of their own employment (Asbed, 2017a, 2017b; Damico, 2016). Most obviously, by advancing WSR they are putting certain MNC's on notice that if they are interested in legitimate stakeholder participation, they should be prepared to embrace alternative models of organizational change that allow for the robust participation of supply chain workers. As Damico explains, the CIW developed the WSR paradigm by posing a simple question: "what if the human beings whose human rights are in question designed their own program to protect those rights? What would it look like?" The CIW posed that question to workers and eventually settled on a set of six WSR principles:

- Labor rights initiatives must be worker driven
- Obligations for global corporations must be binding and enforceable
- Buyers must afford suppliers the financial incentive and capacity to comply
- Consequences for non-compliant suppliers must be mandatory
- Gains for workers must be measurable and timely
- Verification of workplace compliance must be rigorous and independent ("Statement of Principles," 2018)

Greg Asbed (2017), an attorney who has worked with the CIW from their earliest days, argues these operating principles set WSR apart from more traditional notions of CSR (and ESCM) in three important ways. First, in most CSR protocols, management is the locus of power and violations of human rights are framed as public relations crises. By contrast, with WSR, violations of human rights are viewed as the primary problem and workers are empowered to reform their own workplaces. There are exceptions to this pattern where companies place a higher premium on human rights than publicity and recognize the ability of supply chain workers to manage their own work environments, but these are exceptions that prove the general rule. Second, traditional CSR policy relies upon MSI's to conduct periodic, audit-based monitoring. The problem with this arrangement, as we have already noted, is that employers often cheat. When monitors are not looking, which is most of the time, human rights abuses often proliferate. WSR takes a radically different approach by relying on the participation of workers who constitute the frontline of a complex workplace monitoring system capable of identifying and rooting out problems that outside monitors are unlikely to recognize. Third, traditional CSR adheres to a "market first" approach that positions human rights as a second-tier issue. Under this arrangement, companies are understandably reluctant to cut ties with highly efficient suppliers, even when presented with evidence those same suppliers have tolerated human rights violations. Once again, WSR takes a radically different approach by insisting on a zero-tolerance approach to well-documented human rights abuses. Suppliers with a record of tolerating or perpetuating harms simply lose their ability to sell goods to market. As I will argue in more detail shortly, these approaches have proven remarkably effective in identifying and rooting out human rights abuses in commercial farming in Florida and certain other areas of the US farm economy. To understand how this is possible will require a more thoroughgoing understanding of critical pedagogy, to which we turn next.

Critical Pedagogy in Context

The CIW sponsors a low power FM radio station called *Radio Conciencia* in Immokalee for broadcasting news and educational programming to farm workers and their families. *Conciencia* (consciousness) is an explicit reference to a foundational concept from Paulo Freire's work on popular education: critical consciousness (conscientização in Portuguese), defined in simplest terms as the capacity to "intervene in reality in order to change it" (Freire, 2005, p. 4). As the name of the radio station suggests, Freirean style popular education appears integral to the CIW's mission. One finds evidence for this as well in their organizational philosophy statement: "Consciousness + Commitment = Change" ("About CIW," 2018). The phrase is a concise summary of the process of human liberation as articulated in Freirean critical pedagogy. Freire begins his discussion of this process by raising a provocative question: "[A]s an individual perceives the extent of dehumanization, he or she may ask if humanization is a viable possibility"(Freire, 2000, p. 43). For Freire, in other words, any serious discussion of human liberation must include a sober assessment of the material conditions of oppression in order to identify avenues for ethical human subjectivity. Nor is Freire interested only in the lot of the oppressed. This becomes clear when he warns, "the oppressed must not in seeking to regain their humanity (which is a way to create it), become in turn oppressors of the oppressors, but rather restorers of the humanity of both" (Freire, 2000, p. 44). Once again, one does not have to look far to find evidence of the CIW's commitment to a Freirean principle. Perhaps the most obvious example concerns Jonathan Blum, the former chief public affairs officer for Taco Bell Corporation, who adopted an unwavering public stance against cooperating with the CIW during their (ultimately successful) campaign against his employer. At the conclusion of the campaign, however, he expressed a change of heart and embraced the CIW's efforts to reform working conditions in commercial agriculture. He later testified on the coalition's behalf before the United States Senate Committee on Health, Education, Labor, and Pensions (Blum, 2008). A more detailed review of Freire's educational project and basic principles suggests the

examples cited so far are more than coincidental. They reflect an abiding commitment to critical pedagogy.

Paulo Freire was born in 1921 into a middle-class family in Recife, Brazil, an impoverished region marked by stark economic disparity (Schugurensky, 2011). His family fell into extreme poverty during the years of the Great Depression; nevertheless, they maintained a lively interest in education, spirituality, and justice. Freire later recalled learning to read at an early age when his parents wrote the names of things with which he was familiar into the dirt under a mango tree. He would later adapt this basic technique for his work with impoverished people across Brazil by starting literacy lessons with words chosen by the learners (the majority of them adults) rather than those recommended by outside experts. The gesture may seem subtle, but it turned out to be educationally potent and politically significant. Learners would be encouraged to view themselves as the primary subjects in their own educations instead of passive receptacles of recommended knowledge. The literacy rate in Brazil in the mid-twentieth century was approximately 25%, and voters had to be able to demonstrate their ability to read. Conservative political forces in Brazil soon came to view Freire's work (and the newly empowered voters he had inspired) as a threat to political stability. When the military overthrew the Brazilian government in 1964, he spent 70 days in jail followed by fifteen years in political exile. He eventually returned to Brazil where he served as the Secretary of Education for São Paulo. Freire's work continues to influence educators and activists who are interested in improving the lot of oppressed people around the globe.

From its inception then, critical pedagogy has been about the empowerment of individuals and communities "to participate in the transformation of their society" (Shaull, 2000, p. 29) through the liberating intervention of education. As I argue next, the history and ongoing work of the CIW and its partners, provide compelling evidence of the transformative potential of critical pedagogy, especially in relation to the Fair Food Program and the Worker-Driven Social Responsibility Network. I want to defend this claim by reflecting on three foundational concepts from Freirean pedagogy in

greater detail as they relate to the history of the CIW and WSR: humanization, consciousness raising, and dialogue.

The first term, humanization, takes on a special sense of urgency given the CIW's well-known history of combatting human trafficking in commercial farming in Florida. I consider it first in order to place what follows in historical and analytical context. As I have already suggested, Freire viewed humanization (and, conversely, dehumanization) as humankind's most profound and urgent problem (Freire, 2000, p. 43). In that regard he evinces a special interest in supply chain workers who, like his students from the banana plantation, labor in anonymity on the margins of the global economy. On that point, he quotes Erich Fromm's observation about the importance of human freedom: "Such freedom requires that the individual be active and responsible, not a slave or a well-fed cog in the machine" (Freire, 2000, p. 68). The logic of this passage sheds light on Freire's well-known rejection of the "banking" concept of education in which students are situated as passive receptacles of knowledge. Freire appears to have chosen the banking metaphor carefully to reflect his perception that students were being trained to view themselves as the docile "objects" of global economic interests. His recommended alternative to this arrangement is a mode of participatory learning in which students and teachers are free to interact as co-learners. In this way, he argues, people laboring on the margins of the global economy stand their best chance of recognizing themselves and others as human beings capable of challenging the forces of oppression and thereby taking control of their own histories.

The history of the CIW contains many examples of the dehumanization of workers and of the possibilities for humanization. Working with state and federal law enforcement, the CIW conducted undercover investigations that led to the arrest and prosecution of criminals in nine human slavery operations between 1997 and 2010. Involuntary servitude of any sort is obviously dehumanizing, in that human beings are denied freedom and treated as faceless commodities. But it does not stand alone in that respect. In the farm fields of Immokalee and in other dark locations on the periphery of

the global economy, workers often experience other forms of dehumanization as well including sexual harassment, are poverty level wages, and regular exposure to deadly chemicals (Estabrook, 2011).

The CIW initially looked to local growers and packing companies for relief for their concerns about these problems, but quickly concluded they needed to look further up the line to corporations that were purchasing the products from the fields where they labored. As Gerardo Reyes-Chavez of the CIW has explained, local employers told them they couldn't raise wages for local farm workers because they were "being squeezed" by corporate buyers intent on minimizing costs and maximizing shareholder value. Critical Public Relations scholar Kristin Demetrious views this sort of arrangement as symptomatic of what Ulrich Beck has called a global "risk society" characterized by the development under modernity of strategies for "dealing with hazards and insecurities induced and introduced by modernization" (1992:21). By this logic, wage deficits and human rights violations in supply chains count as risks to be managed due to the growth of sprawling corporate supply networks. Under modernity, Demetrious contends, corporations have tended to view activist campaigns aimed at redressing environmental harms and human rights violations in supply chains primarily as public relations matters to be managed in order to defend and enhance shareholder value.

The CIW has often highlighted the dehumanizing nature of these globalized risk management practices, by recounting the story of a Florida tomato grower who, when asked why he was unwilling to speak with workers about improving working conditions, replied, "Let me put it to you like this – the tractor doesn't tell the farmer how to run the farm" (Benitez, 2008). In other words, when growers are "squeezed" by corporate buyers, they have a financial incentive to look the other way when, say, crew bosses harass their workers or force people to work at gunpoint. What is more, the dark legacy of slavery in the commercial farming sector in Florida provides evidence that, as Freire has observed, dehumanization "marks not only those whose humanity has been stolen, but also (though in a

different way) those who have stolen it (Freire, 2000, p. 44). Thus, in Immokalee, slavery operations were run by "coyotes" with names such as Ramos, Flores, and Cuello, that is, criminals of Mexican and Central American heritage who preyed on vulnerable people from their own communities. In the present context, the crucial point is that if the farmworkers of the CIW were to turn back the forces of dehumanization in the farm fields of Immokalee, they would first have to recognize their own power to intervene and then find ways of working together with management and others in ways that promote humanization. As I argue next, from a Freirean perspective, the former process necessarily entails a thoroughgoing commitment to consciousness raising.

In the first instance, for Freire the primary goal of consciousness raising is for oppressed people to develop a "consciousness [*conscientização*] of themselves as persons or as members of an oppressed class" (Freire, 2000, p. 46). He goes on to describe a process in which oppressed people working together (sometimes with teachers, sometimes not) critically reflect on their own circumstances and assumptions with the goal of creating "a new situation, one which makes possible the pursuit of a fuller humanity" (Freire, 2000, p. 47). In these same passages he often uses the word "praxis" (the pairing of thought and action) in order to emphasize the practical nature of the sorts of regimens he has in mind. From its founding days, the CIW has evinced a sincere interest in using Freirean style consciousness raising strategies, with a distinct emphasis on praxis, in their work with farmworkers and others. Their early interest in this regard is due in part to the influence of Greg Asbed (whom I mentioned earlier) and Laura Germino, a pair of attorneys who have worked with the CIW from its founding days. Before coming to the CIW, Germino and Asbed served in the rural highlands of Haiti with the Peace Corps where they received training in Freirean pedagogy in their work with the Peasant Movement of Papaye (*Mouvman Peyizan Papay*, or MPP) (Marquis, 2017, p. 17).[10]

Of course, the CIW is not a school in the traditional sense. By which I mean they do not employ certified teachers, offer degrees, or grant diplomas. Nevertheless, they are a locus for popular education in their community and maintain a dynamic curriculum grounded in the evolving needs of farmworkers with a goal of achieving what Freire has called "the permanent transformation of reality in favor of the liberation of people" (Freire, 2000, p. 102). From its earliest days the CIW has demonstrated a thoroughgoing commitment to popular education and consciousness raising. The two most obvious examples of this commitment are their *encuentro* workshops and, as I have already suggested, *Radio Conciencia*.

Encuentros are open-ended workshop sessions in which farmworkers and sometimes others (college students and faith leaders, for example) interact as equals to discuss and critically analyze topics of current interest to the farmworkers and their allies. Topics can vary widely depending on who is participating, what is happening in the fields, and what may be happening in a given campaign. The basic format of an *encuentro* reflects the coalition's motto, "We are all leaders" ("About CIW," 2018), meaning that participants interact as equals. In practice, an "animator" with knowledge of the topic may start off the discussion by posing a situation and asking some leading questions. Once the discussion picks up momentum, the animator serves primarily as a guide who helps to keep the discussion on task and summarize conclusions. Discussions tend to be wide ranging and egalitarian. The contributions of a first-year farmworker or a veteran CIW member can carry the same weight, and often do. Some *encuentros* begin with the introduction of a topic of immediate interest to the workers (wage theft on a certain farm for example), while others may begin with a theatrical presentation (*teatro*) on, say, the human rights of farmworkers or the strategies for a certain campaign.[11] Consistent with the Freirean pattern, topics reflect the practical concerns of farmworkers and their efforts to improve working conditions in agriculture. One of the great strengths of *encuentros* is that they allow workers safe spaces for sharing their own stories and for

critiquing the practices of their employers and others with a stake in commercial agriculture. The CIW sponsors weekly *encuentro* sessions for farmworkers at its headquarters in Immokalee, and larger sessions operating on the same basic format every fall and at many of its corporate protest rallies. Participation in the weekly sessions is typically limited to farmworkers and CIW staff, and participants speak Spanish almost exclusively. Other sessions are open to allies, and are typically bi-lingual, meaning translators are available when needed. *Encuentros*, especially the weekly sessions held in Immokalee, have generated a steady wellspring of ideas that have driven their corporate protest campaigns and other initiatives, including WSR and the Fair Food Program.

     Radio Conciencia went on the air in 2003, dubbing itself, "La Tuya" (yours) and adopting the motto "¡Donde el Pueblo Manda!" (where the people mandate or teach).[12] As a low power FM station, *Radio Conciencia* can broadcast non-commercial educational programming only within a radius of approximately 3.5 miles. The station's programming targets farmworkers who live and work in the immediate vicinity of Immokalee, the majority of whom speak Spanish, but which also includes people whose primary language may be Haitian Creole or one of several indigenous languages such as K'iche or Mam.[13] On any given day, the *Radio Conciencia* schedule may include *cumbia* music from Latin America, Hatian *kompa* music, or programming in several languages about human rights and the latest campaigns of the CIW. The programs tend to be highly interactive, meaning that listeners are encouraged to call in to request songs and participate in live discussions about topics that may include things like working conditions on specific farms or ideas about how to improve coalition campaigns. The programming illustrates how Freirean pedagogy in general and consciousness raising in particular do not have to be limited by strict methodologies. At times, *Radio Conciencia* delivers one-way programming, and at others it operates as an extension of the weekly *encuentros* by providing space for cross-cultural dialogue on issues of pressing concern to listeners, including, from time to time, reports of abusive

working conditions on area farms. The station's commitment to cultural diversity and consciousness raising is reflected in its mission statement, which deserves to be quoted in full:

> *Radio Conciencia "La Tuya"* 107.7 FM, is a tool to aid the Coalition of Immokalee Workers in its struggle to raise awareness in the farmworker community about their rights in the fields and about their fight to improve salaries and working conditions. *Radio Conciencia* is changing our community. It is a space that strives to include the different indigenous languages of our community, a space that encourages the feelings and thoughts of our people, a space for discussions that feature the richness and diversity of our cultures ("Our Story," 2018).[14]

In this passage, the "struggle to raise awareness in the farmworker community," is an unambiguous reference to Freirean consciousness raising. I was able to confirm this with Lucas Benitez, who has hosted a popular show on *Radio Conciencia* for many years and speaks openly about the influence of Freirean pedagogy on the CIW in general and the radio station in particular (L. Benitez, personal interview, May 10, 2017).

The radio station's mission statement is important in this context as well given that the CIW has made a commitment to fostering egalitarian dialogue among the diverse cultural communities within the farmworker community in Immokalee and its environs. Dialogue is a foundational concept in Freirean pedagogy. As he explains:

> Critical and liberating dialogue, which presupposes action, must be carried on with the oppressed at whatever the stage of their struggle for liberation. The content of that dialogue can and should vary in accordance with historical conditions and the level at which the oppressed perceive reality… At all stages of their liberation, the oppressed must see themselves as women and men engaged in the ontological and historical vocation of becoming more fully human" (Freire, 2000).

For Freire, in other words, the practice of dialogue (human discursive interaction) is a crucial component in a dialectical historical process in which the oppressed and the oppressor come to recognize one another as "ends in themselves," that is as human beings. Two modes of dialogic interaction have proven crucial to the work of the CIW and the development of WSR and the FFP. The first is dialogue between and among farmworkers and their allies as happens in *encuentro* meetings and on *Radio Conciencia* aimed at raising critical consciousness. The second is dialogue with management at all levels of a corporate supply chain. As I have argued elsewhere, one of the of the most striking features of the CIW's discursive interactions with management is their abiding commitment to egalitarianism, that is, to viewing management at all levels of a supply chain as their professional equals. The Mexican-American novelist Luis Alberto Urrea captured the ethos of these interactions, at least from the CIW's perspective, when he wrote "There is no them. There's only us" (Charles, 2009). Such an ethos, of course, is consistent with Freire's view that humanization is not possible unless the oppressors are liberated as well.

To this point I have argued that humanization, consciousness raising and dialogue count as necessary pre-conditions for any WSR initiative, including the FFP. Put another way, as the CIW and other advocates of WSR insist, supply chain workers are not simply fungible components on the periphery of global enterprises. To the contrary, they are highly creative human agents who, when given a chance, have the potential to become full partners with management and others in the development of rigorous ESCM protocols. As I argue next, the CIW and their allies in the WSRN have done just that by developing and overseeing the FFP and related protocols.

The Fair Food Program and WSR

From their earliest days as a group of farmworkers meeting in the early 1990's in a room donated by a local church, the CIW has strived to draw attention to injustices in commercial agriculture in order to reform and improve working conditions and wages. As I have argued, they have embraced principles and practices of Freirean popular education and consciousness raising from the

beginning. In the beginning, the CIW (originally the Southwest Florida Farmworker Project) sponsored work stoppages and hunger strikes aimed at improving wages and eliminating workplace violence ("About CIW," 2018; Marquis, 2017). By the late 1990's wages for piece work in Florida agriculture had improved by 13-25%, thus restoring wages to their pre-1980's levels. By that time the CIW had also begun to sponsor undercover investigations into human trafficking in commercial agriculture. Their Anti-Slavery Program would eventually draw international attention to involuntary servitude in Florida agriculture and disrupt ten human trafficking operations, some of which operated in several states.[15] By 2000, they had concluded multinational corporations were primarily responsible for perpetuating low wages and abusive working environments in commercial agriculture and they had settled on Taco Bell as the target of their first national protest campaign (L. Benitez, personal interview, May 10, 2017). The centerpiece of the campaign was a demand for the company to pay one penny more per pound for tomatoes grown in Florida, with the extra money being paid directly to workers. The agreement would effectively double the wages of workers whose wages had remained largely frozen in place since the 1970's. By 2005, facing pressure from investors and consumers, Taco Bell became the first corporation to sign the penny per pound agreement. To date, thirteen other MNC's including McDonald's, Whole Foods, Wal-Mart, and the UK food service contractor Compass Group have followed their lead. The growing list of MNC's that were agreeing to cooperate with the CIW eventually gave them leverage with growers. In November of 2010, the CIW signed an agreement with the Florida Tomato Growers Exchange (FTGE) to establish a Fair Food Program that would extend "a strict code of conduct, a cooperative complaint resolution system, a participatory health and safety program, and a worker-to-worker education process – to over 90% of the Florida tomato industry" (Brown & Benitez, 2010). By 2015, the CIW had coined the term "worker driven social responsibility" to describe the founding principles of the FFP and formed an alliance with human rights organizations in the

US, UK, and Bangladesh to promote WSR in global supply chains (Asbed, 2017b; "What is WSR?," 2018).

In the first clause of their Statement of Principles, the WSRN declares "Labor Rights Initiatives Must Be Worker Driven" ("Statement of Principles," 2018). With these words, the CIW and their allies make clear their continuing commitment to popular education and critical praxis. The statement assumes, as a matter of course, that supply chain workers are capable of assuming leadership of ground-breaking labor rights initiatives. Equally important, the final five principles outline a rigorous process aimed at insuring worker leadership and corporate compliance. In other words, the basic "principles" of WSR turn out to be eminently pragmatic. In that sense they recall Freire's claim that genuine liberation cannot be grounded in abstract principles, but requires interdependent action featuring critical intervention, on the part of the oppressed, on matters of practical importance to their daily lives:

> Only in this interdependence is an authentic praxis possible, without which it is impossible to resolve the oppressor-oppressed contradiction. To achieve this goal, the oppressed must confront reality critically, simultaneously objectifying and acting upon that reality. A mere perception of reality not followed by this critical intervention will not lead to a transformation of objective reality — precisely because it is not a true perception (Freire, 2000).

Authenticity, in other words, is the watchword of praxis. If the CIW and the WSRN are to succeed in their goal of establishing WSR "as the baseline for workers' rights programs within global supply chains" they must find ways of empowering supply chain workers to find practical solutions to the bedeviling exigencies of their daily workplaces.

The CIW and their growing list of partners at the FFSC, the FTGE, the WSRN, and the MNC's that are cooperating with the FFP appear to have taken this challenge seriously by setting out a rigorous set of workplace monitoring protocols that the MacArthur Foundation has called a "visionary strategy… with potential to transform workplace environments across the global supply chain"

("Greg Asbed," 2017). The FFSC, based in Sarasota, Florida was founded in 2011 to oversee the operations of the FFP. Under the leadership of retired New York Supreme Court Judge Laura Safer Espinoza, the FFSC has overseen the initial roll out of the FFP in Florida, the implementation of rigorous workplace monitoring programs, a high level of grower compliance, and the expansion of the program in Florida and six other states (*Fair Food: 2017 Annual Report*, 2017; "Fair Foods Standards Council: About," 2018). This is not to say there were no setbacks. As Judge Espinoza explains, the FFSC originally contracted with the non-profit, supply chain monitoring organization Verité to monitor working conditions with participating growers. The experience was short lived. The FFSC learned through direct experience that periodic inspections from an MSI, even a widely respected MSI such as Verité, simply overlook too much. An authentic transformation of the daily working conditions for farmworkers required a more rigorous, worker driven approach.

At the core of the FFP is a set of requirements for participating growers that include, among other things:

- Compliance with the human rights-based Code of Conduct, including zero tolerance for forced labor, child labor and sexual assault;
- Worker-to-worker education sessions conducted by the CIW on the farms and on company time to insure workers understand their new rights and responsibilities;
- A worker-triggered complaint resolution mechanism leading to complaint investigation, corrective action plans, and, if necessary, suspension of a farm's Participating Grower status, and thereby its ability to sell to Participating Buyers ("About the Fair Food Program," 2018)

Not surprisingly, the three requirements are consonant with the principles of WSR and underscore the longstanding commitment of the CIW and many of its allies to Freirean critical pedagogy. For their part, participating growers have a strong incentive to comply. Any grower that violates the agreement can be suspended from the FFP, thereby losing the ability to sell products to the fourteen MNC's that are party to the agreement.

The original "Code of Conduct" referenced in the first requirement was drafted by farmworkers and included practical requests that they "Not be the victims of forced labor, child labor, or violence. Earn at least minimum wage. …Go to work without being sexually harassed or verbally abused. [and] …Be able to report mistreatment or unsafe working conditions" (*Fair Food: 2017 Annual Report*, 2017, p. 14). The FFSC used these requests as the basis for a robust set of minimum requirements for participating growers including FFP entrance requirements, employment standards, and violation procedures.

The "worker-to-worker education sessions" mentioned in the second participating grower requirement are, of course, in keeping with Freirean notions of popular education and the educational mission of *Radio Conciencia*. Under the FFP workers are provided with literature in their own language explaining their rights under the state and federal laws as well as the FFP. In addition to this, the FFSC has recruited staff members who can speak a range of languages (including Spanish, K'iche, Mam and Hatian Creole) to conduct educational sessions on paid time on farms owned by participating growers (L. Espinoza, personal interview, May 11, 2017). FFSC staff are trained to discuss practical workplace issues with farmworkers in order to help them gain a sense of their own capacity to speak out without fear of retribution if they notice violations of human rights in the fields or packinghouses where they work. The system depends on developing trust with a seasonal workforce that has a high turnover rate. Farmworkers who have had negative experiences working farms in other areas of the country are often wary at first, but often respond positively as they learn more about the history of the CIW and the integrity of the FFP (L. Espinoza, personal interview, May 11, 2017).

As this suggests, the education sessions serve to set up a "worker-triggered complaint resolution" program in which agricultural laborers serve as the "eyes and ears" of the FFP in farm fields and packing houses. In practice this means FFSC staff members make frequent "audit" visits to participating farms or packing houses (often unannounced) in order to talk to workers in their own languages

about current conditions in the workplace (L. Espinoza, personal interview, May 11, 2017). In a typical visit to a farm field, for example, a staff member may speak with a tomato picker as she works a field row filling buckets with green fruit, taking care not to slow down the pace of her work. A farmworker is less likely to speak with a staff member if she believes it will result in lower productivity and a smaller paycheck. Once workers become familiar with the process and come to trust staff members, they often speak candidly about their workplace experiences, positive and negative. The FFSC also maintains a 24-hour hotline workers can call with concerns about their places of work. FFSC staff members process a steady stream of complaints from workers, most of them resolved easily, some requiring detailed follow up and, in some instances, suspensions of growers from the FFP.

The system is straightforward, but has proven remarkably effective. According to the FFP's most recent annual report, the FFSC held 660 worker-to-worker training sessions with 51, 958 workers in attendance in 2017 (*Fair Food: 2017 Annual Report*, 2017, p. 17). That same year they conducted 20,000 worker interviews, fielded 2,000 hotline complaints, addressed 6,839 audit violations, and recovered $251, 178 in lost wages (*Fair Food: 2017 Annual Report*, 2017, p. 17). Growers appear to be taking the FFP seriously. Seven growers have been suspended from the FFP since its founding in the 2009-11 growing season, four of which sought out FFSC assistance in addressing violations and eventually rejoined the program (*Fair Food: 2017 Annual Report*, 2017, p. 32). As an example of the one type of audit violation that can lead to suspension, the FFP has adopted a zero-tolerance policy on sexual harassment. Any supervisor who has been demonstrated to have engaged in sexual harassment with physical contact must be fired immediately and banned from employment from a FFP workplace for two years. As a result of these policies, the FFSC claims, is that female workers are no longer afraid to report harassment out of fear of retaliation, and they have found only one instance of sexual harassment with physical contact since 2013(*Fair Food: 2017 Annual Report*, 2017, p. 20).

According to the FFSC, the net result of these developments is that in FFP workplaces workers are, among other things, "Working free of forced labor, child labor, sexual assault, and violence… Making complaints without the fear of losing their job - or worse… Receiving Fair Food Premium in their paychecks… Not working in dangerous conditions, including pesticides and lightning, [and] Accessing shade, clean drinking water, and bathrooms as needed" (*Fair Food: 2017 Annual Report*, 2017, p. 17). This is not to say all of the workplaces covered by the FFP are necessarily idyllic. The most recent forced labor prosecution in Florida concerned a human trafficking operation uncovered on an FFP farm in 2017 (Neal, 2017). Even then, it is important to note, the operation was uncovered quickly as a result of the FFP's worker-driven monitoring system (L. Espinoza, personal interview, May 11, 2017). In other words, even when significant human rights violations are discovered in FFP workplaces, they are unlikely to persist and take root.

In 2015, the CIW and the FFSC developed the concept of WSR with an eye toward expanding the FFP in the US and replicating the model in supply chains in other industries around the globe ("About Us," 2018; *Fair Food: 2017 Annual Report*, 2017, p. 26). Beginning with the 2014-15 growing season, the FFP expanded its operation to cover tomato growers operating in six other states: Georgia, South and North Carolina, Virginia, Maryland, and New Jersey. More recently, they have begun to expand into the strawberry and bell pepper industries and set up pilot programs in two areas in Texas (*Fair Food: 2017 Annual Report*, 2017; "Success Stories," 2018). In October of 2017, Migrant Justice a dairy workers cooperative based in Vermont and modeled after the CIW, announced the successful completion of their "Milk with Dignity" campaign against Ben and Jerry's Corporation (Schreiber, 2017). As part of the agreement, farms supplying milk to the company would have to abide by the Milk with Dignity Code of Conduct, modeled after the FFP Code of Conduct. Moreover, as Migrant Justice explained, signing the agreement with Ben and Jerry's marked the beginning of "a process to adapt the core concepts of their Fair Food Program to the VT dairy context resulting in a deep dive into the

power of the Worker-Driven Social Responsability [*sic*] (WSR) model" ("Milk with Dignity Campaign," 2018). Significantly, since its founding in 2009, Migrant Justice has participated regularly in protest events and *encuentros* sponsored by the CIW.

In 2015 when the CIW and several allies came together to found the WSRN, they were joined by the Bangladesh Center for Workers Solidarity, a non-profit workers organization that has participated in the Accord on Fire and Building Safety in Bangladesh that has been signed by 182 MNC's ("the Accord"). The textile industry of Bangladesh is obviously far removed geographically and culturally from farm fields in South Florida and New England dairy farms. And yet, the Accord on Fire and Building Safety in Bangladesh, developed following the deadly collapse of the Rana Plaza building in 2013, includes provisions consistent with the principles of WSR and the FFP. Most notably, the accord includes a provision requiring "suppliers to provide access for worker representatives to train workers about occupational safety and labor rights [and requiring cooperation with] an independent complaint mechanism through which workers can alert the Accord about potential safety violations without fear of reprisal." In other words, like the FFP, this accord regulating labor conditions in Bangladesh includes provisions for a worker-to-worker training program as well as a worker-driven monitoring protocol. Another part of the accord outlines an enforcement process to be managed by "a 7-member Steering Committee, made up of 3 brand representatives, 3 union representatives, and a neutral chairperson appointed by the International Labor Organization (ILO)." While this enforcement mechanism differs in significant ways from the enforcement mechanisms of the FFP, it does provide workers with a "place at the head table" where their voices would appear to carry equal weight with that of management. That gesture is in keeping with the principles of WSR and, by extension, Freirean pedagogy and popular education. As I argue next, the expansion of the FFP and WSRN in the US and in Bangladesh suggests that other industries may be well advised to look to WSR and popular education to address serious human rights violations in global supply chains.

Conclusion

That the CIW has always embraced Freirean notions of popular education and consciousness raising is well known. To date, however, that dimension of their work has received relatively little scholarly attention. In this paper I have traced the influence of Freirean critical pedagogy, and consciousness raising in particular, across the history of the CIW including the development of the FFP, the articulation of WSR as an alternative to traditional CSR, and the founding and expansion of the WSRN. Understanding these developments from a Freirean perspective is important because it helps to explain how supply chain workers and other disempowered people can come to recognize their own potential as human agents capable of working alongside management in order to address seemingly intractable problems. Lest this be read as a naïve conclusion, I want to close by considering two potential barriers to the emergence of WSR as a benchmark standard in ESCM before ending on a note of hope.

The first barrier to consider is cultural. Put simply, Immokalee is not Bangladesh. In other words, because things like *encuentros*, *Radio Conciencia*, and worker-driven-monitoring ultimately improved working conditions in the farm fields and packing houses of Southwest Florida does not necessarily mean similar techniques, grounded in critical pedagogy, will work in other parts of the global economy. The Accord on Fire and Building Safety in Bangladesh has yielded promising results to date. Under a protocol that privileges worker-driven-monitoring and affords workers' representatives an equal voice with management in decision making, satisfactory remediation of safety issues discovered on a first inspection in textile factories has improved over the last three years from 22% to 89% ("Progress and Completion Rates of Accord Safety Remediation," 2018). Results such as these have important implications for the daily lives of workers. Fewer safety violations means fewer people will be injured in the workplace and factories are less likely to burn down or collapse and kill workers. At the same time, while the Accord also prioritizes workplace safety it makes no mention of matters such as sexual harassment or wage scales. What is more,

the Accord, like the FFP, is still relatively new. It is simply too early to know whether a robust WSR initiative such as the FFP can be adapted to supply chains in all industries, especially in states with repressive political regimes.

The second barrier is organizational. MNC's have a well-established history of prioritizing shareholder value and framing humanitarian crises primarily as PR crises. What is more, WSR is a relatively new concept and managers whose jobs depend on enhancing shareholder value are unlikely to listen unless there is a well-established track record within supply chains in their specific industries. None of that means WSR initiatives grounded in critical pedagogy cannot make significant progress in alleviating human suffering in supply chain contexts. It seems likely, for example, that many companies would be interested in ESCM protocols that could enhance shareholder value and decrease the chances of supply chain related PR crises. Recent history suggests WSR initiatives can deliver on both counts. Companies that have partnered with the FFP have more stable and predictable product streams, less worker turnover in their supply chain, and fewer complaints about working standards in their supply chains.

Finally, the good news about WSR is that it has worked where it has been tried, including places where MSI's appear to have failed. In 2017 the *Harvard Business Review* included the FFP on a list of the "most important social-impact success stories of the past century" (Ditkoff & Grindle, 2017). The list also included marriage equality, polio eradication, and the Anti-Aartheid Movement. In other words, WSR and the FFP are being taken seriously as an important development with the potential to make significant progress toward remediating human rights violations in global supply chains. As further evidence, representatives from the CIW traveled to Geneva, Switzerland in 2015 to give presentation on the FFP at a meeting convened by the United Nation's Working Group on Business and Human Rights. Members of the working group acknowledged the history of the CIW and the FFP as a worker-driven initiative that began on farms in Southwest Florida. As one member of the U. N.

committee explained, "It started very much at the farm level but realized quickly that it had to start engaging with the systemic issues, and then it went to speak to the major food brands, whose purchasing power in the tomato supply chain can either promote fair wages and humane labor standards, or it can drive poverty wages and abuse" ("Fair Food Program Takes," 2015). With those words he provided a concise history of the CIW and the FFP and also captured something of the ethos of popular education as articulated by Paulo Freire. Like Freire, the CIW and their allies have come to understand that the struggle to introduce WSR in global supply chains is in its early days. As they move forward, they would do well to keep in mind Freire's observation that "Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly" (Freire, 2000).

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Coaching in the age of Gaia: A story making framework for relational reflexivity

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Introduction

This article answers conceptually the research questions: "What is coaching for sustainability in organizations and how can a coaching framework for sustainability be constructed"? Through the term *story making*, inspired by Hannah Arendt (Arendt, 1998), we produce a framework, which reconfigures Foucault's ethics of freedom (Foucault, 1997b), which he founded in practices of the self (Foucault, 2005), and the Greek inspired philosophical coaching perspective *protreptic* (Kirkeby, Hede, Mejlhede, & Larsen, 2008) into sustainability coaching. Foucault and Kirkeby et al. work with the notion of deep existential thinking, which includes the idea of freedom. Foucault emphasized that freedom is a condition of ethics and that ethics is the form that freedom takes when it is informed by reflection (Foucault, 1997b, p. 284).

Our story making framework for deep thinking extends Foucault's ethics of freedom and protreptic in several important ways. Story making connects the notions of labor, work and action in Arendt's philosophy (1998). She argued that freedom is actualized in storytelling, which is the process by which people make their unique appearances before others (Arendt, 1998, p. 50). Storytelling happens in what she called the *space of appearance*, the space where people appear freely before one another with their voices, intentions and interests (Arendt, 1998, p. 198). She argued that the center of moral considerations is the self, while the center of politics is the world (Arendt, 2009, p. 153). Arendt's account of storytelling thus extends attention beyond individual stories towards the collective, situated and material "misé en scene" on which stories have to be performed in order to make an impact in the world.

Second, Arendt connected action and politics to the principle of *natality*—rebirth of life. She argued that this the highest principle of all being. She linked this principle to Nietzsche's concept of

eternal recurrence (Arendt, 1998, p. 97). Natality refers back to the eternal recurrence of the plurality of life and hence what Haraway recently has called multi-species storytelling (Haraway, 2016). Thinking and action are not free as long as they are not submitted to a terrestrial politics (Latour, 2018, p. 40)—a politics of Gaia. Thinking and action ultimately imply reconnecting with the terrestrial conditions of life because thinking is to think about the consequences of our actions. Without such thinking we simply deny answerability and responsibility and thus being human in the first place. Arendt drew out this implication from the Eichmann case (Arendt, 2006) (Segarra & Prasad, 2018).

Connecting politics and action with natality leads us towards the third implication, which concerns the set of material practices through which humans expand their capacity for action. Such practices are mainly referred to as *work* in Arendt's framework. It comprises the technologies through which we produce an artificial world (Schatzberg, 2018) and allows us to do things, which was otherwise not possible. Attention to the practices of acting into nature is crucial because we have expanded our capacity for action so much that it endangers multiple species including our own (Arendt, 1958). Creating ourselves as a work of art (Foucault, 1997a) entails carefully attending to the sets and networks of material practices that we are engaged in (Barratt, 2008) (Starkey & Hatchuel, 2002) (Townley, 1995).

Story noticing (Boje, 2008) is considered crucial in the story making framework we propose. Story noticing is accomplished through processes of *reading*, *listening*, *exercises*, *conversations* and *writing*. Coaching is considered to be organized in sequences of events that comprise 1) thinking understood as the

two-in-one dialogues the coachee has with herself and 2) the conversations that the coachee has with other coachees as well as the coach herself. Such conversational partners are according to Arendt's framing considered to be *our other selves* and are considered *friends* (Arendt, 2009, pp. 97–100). Thus the spaces of coaching is sacred and cannot be jeopardized by the outside opinions and forces of power. Furthermore, coaching is performed for the sake of the coachee and not for the sake of the organization. The coaching space is a free space.

Story noticing is performed to obtain what Spry (2016) calls *relational reflexivity*. Spry is inspired by Butler's (2005) observation that there is not a story of oneself, which is not always also the story of a relation. Relational reflexivity expresses a basic answerability to the earth in all its multiple variations. We distinguish three different modes of relational reflexivity, which correspond to different story noticing exercises. The first exercise is auto-biography and refers to how we relate to and practice *time*. The second exercise is auto-ethnography and refers to how we relate to and practice *space*. Finally, the third exercise is gaia-graphy (O'Doherty & Statler, 2019) and refers to how we relate to and practice *matter* as part of the multispecies storytelling (Haraway, 2016) of the earth. These exercises are performed to obtain a response-able awareness of being entangled in an ontological sense with the multiple variations and appearances of the world (Barad, 2007).

The story making coaching framework is important for coaching for several reasons. First, Foucault's work on the subject, which has

inspired protreptic, was never really finished when he died (Starkey & Hatchuel, 2002). In particular, Foucault's notion of the subject is anthropocentric and not eco-centric. When problems concerning sustainability have become more urgent, there is a need to connect coaching, with physical and material dimensions. The term relational reflexivity emphasizes spatial and material reflexivity in addition to the temporal notions of reflexivity that so far have dominated the literature on coaching (Cunliffe, 2016)(Cunliffe, Luhman, & Boje, 2004)(Cunliffe & Jun, 2005)(Cunliffe & Eriksen, 2011). Furthermore, even the temporal notions of reflexivity must from a sustainability point of view be more synchronized with physical notions of time. Sustainability constitutes perhaps "the coming crisis" of organization studies (O'Doherty & Statler, 2019). This article is a modest contribution for how the discipline of coaching can become sustainable.

The next section situates our approach in the coaching literature. Coaching is positioned as an important part of modern leadership discourses which imply that coaching is considered a formal and hierarchical relationship that takes place between a coach and a coachee. The modern notion of coaching makes extensive use of conversational techniques applied for the purpose of the reflexivity of the self. Symptomatically for the development in organization theory, organizational coaching has been applied as an important modern tool for disciplining and ensuring a desired mindset of employees: service-oriented, flexible, interested in learning, and innovative. Exceptions are approaches to coaching, which are inspired by Foucault's ethics

of freedom and the Protreptic. They employ modes of deep existential thinking in order that the coachee becomes master of herself.

We then re-configure the coaching space into a story making space by means of Arendt's notions of action and space of appearance. Importantly the coaching space is space of freedom whether this freedom is performed in peer-to-peer relations or among the coach and coachee in conversations and exercises. We discuss storytelling as a politics of natality (Vatter, 2006), which needs to reconnect with the multispecies storytelling of Gaia. We propose relational reflexivity to capture the temporal, spatial and material relationalities in which we are situated and which we rely on. Coaching is thus defined as a process of deep existential thinking organized as a dialog with oneself or with a friend, and which is organized in a sequence of events that contains *reading*, *listening*, *exercises*, *conversations* and *writing*. We discuss three modes of writing that collects these practices of the self: auto-biography, auto-ethnography and gaiagraphy.

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Discovering Your Slice of the Pie: Investigating the Self via acting techniques of Michael Chekhov

Wil Kilroy

Participants will experience a variety of physical exercises aimed at connecting the body to the psychology, examining these functions in everyday life and perhaps discovering alterations that may be beneficial. The culmination will be the development of a psychological gesture related to a personal/professional goal that can be easily repeated to evoke inspiration and action.

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An Ontology: Storytelling, and Collective Sensemaking in the Age of Global Technologies

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The hallmark of Adler's (1927) work is his understanding of how individuals develop a story about themselves in early childhood that guides them throughout their life span at home, at work, and in the community. Storying forms their perception of choice throughout life. The key for the person to balance their lives out and set long term goals as a compelling philosophy and future view of helping others to help themselves become the best they can be. Beingness in becoming fully functional units of humanity Adler would say is the practice and storying is the avenue. This form on ontological sensemaking would be at the center of ways in which we can collectively cope with instability, social discord, and ecological catastrophes facing us in this absurd postmodern world. I would generally relate this topic to several of the UN Sustainability Goals. This discussion here on sustainability for the long term probably addresses economic growth in the sense that it will "require societies to create the conditions that allow people to have quality jobs that stimulate the economy while not harming the environment" (Development Goal #8, decent work economic growth).

We here in this room today are the fortunate ones. We live in the best of times in terms of health, quality of life, intellectual fulfilment; and benefit from globalization, digital electronic information communications technologies – yet we find we are wanting for something better. Less fortunate are those living in least developed countries as well as even others in developed nations but are the forgotten masses through exploitation or meaningless consumerism. These folks deal with realities beyond our comprehension that can crush one's spirit. This is an outrage. If we are to continue living together on this planet, we are needing each other more than even to make sense of things of the world and do

better – if we are to survive – all of us. How can we make sense of such absurdity?

People, things, and the ecology of Being is a good start. Dewey (1925) takes the ontology of Beingness through sensory perception and human cognition to begin a sensemaking process of experience. At the industrial worksite, as in the systems analyst's office, our thought capacity is the essence in our beingness as we discover, reflect, and make sense of our reality in an ontology of a time-based structure. In this sensemaking process, as in work processes, we communicate our experiences of things with others. Heidegger (1927) says "things matter" as the *materiality* we experience in life brings meaning to the phenomena of *things*. He sees thinking *about* things in *time* and space as our primary means to understand the world in a pragmatic contextual sense. Fruits and vegetables, and clean water are things that matter. Heidegger's notion of truth simply means uncovering hidden meaning of the original intent within the "house of being" as he criticizes the instrumentalist understanding of technology as controlling and framing our perceptions of the world (nature) beyond mechanized means. Technology – whether it be mechanical, electronic, or intellectual – is simply forms of tools. Meaningful communication between and among us is the key to continued human development and the very survival of our world. Mumford's (1971) belief that the phenomenon of human communication and sensemaking is the source of human development rather than tools or the opposing thumbs in our manual dexterity. Weick also believes it was our ability to communicate with each other that allowed us to make sense of our environment and grow as a specie (Weick, et. al. 2005). Let us talk with each other, dialog, debate, discuss, and reason with each other. Let's share our stories! Let us figure things that matter out like global warming, overpopulation, and senseless production, consumption, and disposal of earth's valuable lifegiving properties. Without a lifegiving planet we have no globalization, at least one that matters.

Storying and Making Sense Through Invention of Culture and Social Construction

Anthropologists contribute to the sensemaking paradigm of reality and making sense of changing complexity in compelling ways. Wagner's (1975) basic premise aligns with Berger & Luckmann's (1966) assumption that reality is a function of social construction. People have invented their own realities throughout history under influences of diverse philosophies to create meaning in their lives and communities. He sees anthropology as introducing the notion that people create their culture through invention as a means to control their own realities. They do this through sharing thoughts in communication, dialog, and storytelling.

But we are in the midst of meteoric paradigm shifts. As we continue to rely on our collective sensemaking as a means to understand, explain, predict, and control what we seek to discern is but only cultural phenomenon that is being derived, or manufactured, from our own perceptions, albeit shaped by our cultural bias. But let's not flee from our psycho-physiological evolutionary process that has shaped our perceptual over the past tens of thousands of years. Wagner may help us do just that. His view on how we invent culture and shape (or create?) meaning is based on the belief that creating or recreating events in our lives is a way we have adapted to the randomness and perceived chaos to learn and discover deeper social truths and how we make sense of the world. Let us talk to each other in our stories… but in doing so, more importantly – let us listen to others sharing their stories with us in an environment of a trusting community of genuine interest and regard. Unconditional positive regard would be the best manner of listening.

This key concept is what I believe we ought to consider as we explore the evolutionary communication process in quantum storytelling. We are able to do this (sensemaking and understanding) in several possible ways. One is perhaps by developing our social constructs and place unique meaning on symbolic things to communicate our thoughts, plans, and aspirations through environmental cues and context to derive meaning to a given phenomenon. Heylighen informs us on the effects of evolutionary dynamics propelling societal and technological developments related to their impact on human involvement. In a

global context he calls "the Global Superorganism" there is in play an "evolutionary-cybernetic model of the emerging network society" (Heylighen, 2007). He provides his concept of a superorganism or global brain view of society, and an examination of the underlying evolutionary mechanisms, with applications to the ongoing and future developments in a globalizing world. We are interconnected then aren't we? Let us dialog without preconceived notions and destructive bias.

Things that which impacts, influences, harms, helps, one person or group – impacts us all; and our actions has consequences for others. He sees technological advances considered a good thing, as human progress being a double-edged sword: on one hand it brings progress but on the other hand - has subtle unavoidable side effects, "that make it increasingly difficult for individuals and society to control or predict further developments.." (Heylighen, 1992). However, he also sees a gap caused by reductionists, monists, and positivists who rely on scientific methodology as modeling reality and are unable to model creative change. But the evolutionary principle makes distinctions dynamic, explaining the creation and destruction of relations, distinctions and connections, and thus helping us to understand how and why complex organization emerges. He believes that the basic thrust of socio-technological progress has and will evolve to the point he calls for "suprahuman systems to complement our limited capacities for processing information and understanding complex systems." I find it refreshing that futurist see progress as a questionable concept and cites many examples where theorists have correctly pointed that what looks like improvement to one observer may look like deterioration to another one. There is opportunity in chaos.

Unfortunately, the appetite of the Western consumer is voracious and unbridled. This troubling phenomenon cast in greed and indifference for our fellow humanity (and mother earth) is quickly being eclipsed by other world cultures especially in least developed countries. Unbridled as we are, our quest for happiness and enjoyment ignores the ontology of systems and people who make this possible is being exported without thought or concern for

consequences. Sure, we know all about the captains of industry…
and they come and go; but who and what is really at the operational
ground level of such massive global industrial production? Human
greed and individual ignorance at a grand societal scale.

Crossing the Unknown Through Collaborative Sensemaking
        Gregory Bateson's (1980) concept of "[ecological"
anthropology](#) posits globalization as a series of systems of
individuals, societies and ecosystems. Each system has adaptive
changes based on communicative [feedback loops](#) that balance
changing multiple variables, Boje (2014) would consider as
multiplicities lurking and emerging in the ecology of the
antenarrative. Relating to Boje, Rosile, and Kleiner's (2019) most
recent work exploring self-correcting methods as an integral
component to the family of 4th Wave Grounded Theory ontological
organizational research methods. Aligning this 4th Wave we are
beginning to explore Bateson's perspective of these systems as self-
correcting, albeit in a measured and conservative manner, controlled
by exponential slippage. According to Bateson, natural ecological
systems are good only as far as they are able to maintain a state of
ecological homeostasis within context of the individual, society and
the ecosystem in a unified (cybernetic) system that controls rather
than as an interacting system. He referred to the supreme
cybernetic system as "Mind" or God. Is this his way of crossing the
unknown – the abductive process to explore possible, plausible
explanations from within his ecology of the individual's mind? If this
is the case, perhaps he is also expanding the notion of "control" we
refer to in research as a means to explain, predict, and control for
plausible alternate explanations that would help us cross that
knowledge gap. Let's not forget about the human/technology
interface found in so many sociotechnical structures in societies
across the world. Technology is ubiquitous in its many forms.
Consider another bridge spanning approach in this abductive logic
gap dilemma. Recall that of Adler's social psychologist's sense of
work, individualism, and social understanding. He calls this 'asks of

life,' meaning that cross cultural human experience has three key elements the individual must confront; they are, the tasks of pursuing a socially useful profession or occupation, of building fruitful human relationships, and of fulfilling one's role in love, marriage, and family life (Adler, 1927). Does he proffer a piece of this sociotechnical puzzle? Given the global reach of ICTs, cheap digital devices, and the ubiquitous connectivity, Adler's way may be a good choice to create a sense of balance and sustain positive performance consistent with the UN's sustainable development goals. Why talk about this evolutionary process here? Because it helps shape our understanding of the ontology of globalization and the nature of meaningful, sustainable work.

Looking Back to Understand the Future Today

The term "yestermorrow" helps us in looking at changing the past today, by changing the future yesterday. No doubt we are in the cultural grasp of the electronic information age on a global scale that began to rise during and after the Second World War beginning to be entangled in electronic technology phrased as "the information age." Reflecting on the early and mid-20th century, Marek describes this post-industrial age in a series of expressions, notes, and short dialogic phrases in which he purports we are living in times of massive cultural discontinuity. Writing in the 1960s as an expatriate from Nazi Germany, he thought we are experiencing such change in the world due to the multiplicities in the modern industrial age that has not been seen since the beginning of life in the cities. He describes Western industrial civilization as a place where technology is being introduced at a rate of unparalleled change.

Marek recognized electronic communication technology (analog at the time of his writing) as a very powerful global extension of an emergent technical revolution. Whereas the industrial (economic) revolution centered on mechanical devices and processes of production, this meteoric technological revolution was about to change the ontology of our being due in a large part to the ubiquity of electronic media, tools, art, and the ways we would communicate. Like McLuhan he thought international travel would

be significantly impacted and stated this before McLuhan popularized the notion of a global village. He sounded the clarion call as he saw electronic mechanisms as having functional ends but lacking a critical component of human reference (Marek 1961).

This brings us back to appreciating and understanding the factors in the human/technology interface in industrial production throughout the millennia. Looking forward, we are at a crossroads at which sustainable development is the future. Archeologists looking at the past and ethnologists observing current progress help us understand variables related to how we reside and experience things in the material world. We get cold and hungry and seek shelter from the storm. Over the millennia civilizations have devised economic means to provide for its populations and the betterment of our society through the organization and administration of work. In quantum physics the smallest of particles when observed changes its characteristics as well as its position. Quantum storytelling is a means for us to explore our universe beginning in our back yards. As we discover, learn, and grow – a marvelous transformation of change occurs within us impacting as well as others outside of us yet impacting our Beingness. So here we are fifty thousand years later. What is next? I am eagerly listening… what say you?

True Storytelling as a philosophical dialogical approach
Jens Larsen

In this workshop and presentation we will explore how too use the method true storytelling (Boje, Brunn, Larsen) as dialogical approach implementing value and concepts in organisations and as a part of the personal leadership. The presentation compare true storytelling with the Greek concept protreptic which was a part of the Leaderhsip Academy in ancient Greece run by Plato and Aristoles and develop by the Danish philosopher Ole Fogh Kirkeby together with Jens Larsen. The idea is that underneath every story there is a myriad of values and moods we can put into action through an ultra reflecsive dialouge.

Jens Larsen, auther and storytelling researcher
oldfriendsindustries.com and true-storytelling.com

IT LOOKS GRIM: THE FUTURE OF INDIGENOUS MĀORI ACADEMICS IN NEW ZEALAND UNIVERSITIES

Dr. Tyron Love Prof. Michael Hall

University of Canterbury New Zealand
9th Annual Storytelling Conference Las Cruces
New Mexico State
15-18 December 2019

The future looks grim for Māori academics and for the New Zealand universities hoping to recruit them. Māori academics are underrepresented in New Zealand universities [1], making up only 6% of the university academic workforce despite being 14.9% (the largest ethnic minority) of the New Zealand population in general [2, 3] and the number has been dropping [4]. Further, Māori academics are more likely to witness or experience discrimination, are much less likely to be on permanent contracts, and have much shorter careers than others in the ethnic majority [3]. The first universities in New Zealand were established 150 years ago under a philosophy of liberalism and were grounded in the ideals of intellectual freedom and autonomy from political, social, and economic organisation. As a result, they also sought independence from Māori organisation (customs, knowledges, languages) and there was certainly no room for Māori intellectualism, culture or language in the academy [10]. We have seen a slight change under a more recent form of liberalism – neoliberalism – as a result of which universities have been increasingly driven by a corporate business logic enabled through market mechanisms [11, 12].

While Māori have created academic careers in the era of the neoliberal university [14], our assessment is that, as a result of legislative and policy changes since the 1990s, the 'inclusion' of Māori academic staff in universities is mostly tokenistic and performative; ethnic-based departments (e.g. Māori Studies) and positions (e.g. Associate Dean Māori) have been created to 'incorporate' Māori into the academy. But this 'incorporation' has

instead actively worked to *exclude* Māori intellectualism from the mainstream inside universities [1, 14, 16] on the one hand and to *exploit* Māori and their cultural knowledges [16, 8] on the other. Universities and the government's funding of them are caught up in the pursuit of employing Māori as vehicles, "put to work" [18, p.26] to attract more Māori students, collect more government funding, create a better public relations profile, conform to diversity agendas, and avoid scrutiny and criticism from community leaders; a situation that is symptomatic of contemporary academic 'post'-colonialism [19, 20].

The "liberal-exclusion" and subsequent "neoliberal-tokenism" paradigms reveal a shift in the treatment of Māori intellectuals yet we believe both undermine Māori careers and serve to discount and abuse Māori paradigms and research approaches [21]. What we know from the powerful research done in this area to date is that the university environments which Māori academics face are consequences of broad "structural dysfunction within the institutions of higher education in New Zealand" [3, p.13]. Research points to the need to examine Māori professions and occupations, the academic aspirations and barriers Māori face, the effects of institutional racism and the structural effects of government agendas [2].

While the research to date points to the importance of understanding the institutional elements impacting Māori academic careers, it is limited in its use of 'institution'; used almost exclusively as a synonym for organisation or an aggregate of organisations. We prefer to be clearer about what constitutes institution and side with historical and inter-organisational institutionalists who favour the view that institutions and institutional fields [26] privilege some actors "at the expense of others" [27, p.5]. The research clearly reveals the political nature of Māori academic experiences in universities and because of this, power and struggle become important considerations in our study [26, 27, 28, 29]. In addition, what we don't know is how and when Māori academics can *act against* those institutional actors and

arrangements which seek to undermine and exploit them as well as exclude and abuse them, their customs, knowledges and languages.

This conference paper/presentation is based on a proposal for research which has been submitted to the New Zealand Royal Society for funding (the funding outcome will be announced prior to the conference). The overall aim of this research is to examine the political power relations between the Māori academic and the New Zealand university sector between the 1990s and 2021 to contribute to national and international postcolonial debates about the causes of, and solutions to, indigenous exclusion and exploitation in universities. To do this, the study will use an historical inter-organisational institutional analytic framework [12, 30, 19] to answer the following research questions (RQs): *RQ1: When and how do university institutional actors and arrangements have the capacity to exclude and exploit Māori academics? RQ2: When and how can Māori academics act successfully against institutional actors and arrangements which seek to exclude and exploit them? RQ3: What is the relevance of the findings to broader debates on indigenous exclusion and exploitation in universities in other postcolonial states*?

To address the research questions we use a framework grounded in historical [9, 30] and inter- organisational [26-29] institutionalism. Our questions draw specific attention directly to the use of power in shaping institutional rules as an outcome of political struggle, favouring certain people over others [19, 31]. We use self-correcting induction for our methodology [45]. For methods of collecting and analysing empirical data we use conversational and archival inquiry [46-48], with a narrative form of analysis [49].

In addition to contributing to Māori knowledges [22], and an improved understanding of Māori in New Zealand university institutions, this programme of research will contribute to international knowledge in university studies on issues of

tokenism [32-34], cultural taxation [35-38], and the decolonization of employment [39-41], especially with respect to indigenous peoples (Aboriginal, Native, First Nations, Métis, Inuit) in Australia, Canada and the USA [42-44]. The historical analysis will help us to understand past changes and trends with an eye to anticipating and crafting a positive future for Māori and indigenous peoples.

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Emergence of Female Entrepreneurship in times of Male Migration

Ali Mchiri
October 23, 2019

Tunisia, a small country in the heart of the Mediterranean has been historically considered a gateway between the two continents of Africa and Europe. In 2011, following the collapse of an autocratic regime that stayed in power for almost twenty-three years, Tunisia found itself in the midst of a revolution, also known as the "Arab Spring." Since then, Tunisia has experienced male emigration and a growing sector of females who have stayed behind in search of economic opportunities.

Many believe that the revolution was inevitable given the growing social imbalances, unprecedented levels of corruption, high rates of unemployment, and a stagnant economy. The government was unable to create jobs for the thousands of college graduates each year. The public sector was already overburdened and could not offer a solution for many youths and families alike. Many males chose to leave the country, primarily towards Europe, in a desperate attempt to find better opportunities. However, many others were "stuck" and were unable to leave. From this latter category, a new wave of female entrepreneurs was born. While males have higher chances of finding work in some industries and are likely to immigrate to Europe, females were affected the most in the pre and post revolution, especially in rural areas. With a mass exodus of men who emigrated, many women were left in charge of their families and on their own. For some, entrepreneurship came as a result of necessity – not a choice.

Tunisian female entrepreneurs have relied on their inherited skills passed on by generations such as carpet weaving. Despite many challenges, these female entrepreneurs have found ways to build a community of support by establishing networks of buyers and sellers that cater to local and tourists. These female entrepreneurs help

create jobs for many other females which in turn help their families and improve their own well-being.

This study will shed some light on Tunisian female entrepreneurship, particularly as these jobs create local opportunities for employment and stimulate the economy. This phenomenon can be further explored and encouraged because it offers an alternative for women, who are often overlooked by both local governments and European nations who are mostly affected by the flow of male immigrants.

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From academics to praxis: Tensions and experiences in the operation of a startup.

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While researchers are encouraged to explore and describe entrepreneurship from a life-story perspective, few scholars have used a self-narrative approach to do it (Engstrom, 2012). In this article, I will use autoethnography to narrate a personal account of my present entrepreneurial experience. I reflexively interrogate about its feasibility and costs in diverse areas.

Part One: September 27, 2019.
I wrote these first lines like this ... as they left, without planning, without meditating, without analyzing. Suddenly, spontaneously. Intentionally I did so.
I don't know. Sometimes I regret it. What can I do, I'm halfway there, I don't know if turning back is the smartest and wisest thing, especially since I'm about to finish or well, update, in about 2-3 months at the most, the academic projects that fill me so much, and then I can focus more on the business.
It has taken me too much time. Too much. Of everything. From my personal life, from my academic projects, from my own space and time as an individual. I'm still hoping it's worth it.
How it all started? With the registration of a name so old and commonly used to designate an economic zone of the state famous for asadero cheeses, the flagship of that town and which also produce famous burritos, consumed by thousands of travelers who travel from the capital to Ciudad Juarez. No one figures it out how to convert this name into a trademark, no one else but me.
After that? Getting friends, acquaintances, and convincing them that using this brand in a formal way, exploiting the tradition of that area would be a good business in the city. We close a deal with a big company, national chain who operates locally. Let's mix academics

with my own business. I supposed it was a good idea and a very good opportunity to start a company.

But I didn't think it was so difficult. I do not mean the business itself, but the human resource, which operates day by day. A monumental effort, monumental. The culture that permeates in my country in general, but more in this area where a job is relatively easy to get, castrates' companies. Perennial rotation. It seems it is a tradition, almost mandate to have it. Disdain, contempt, disorder, nothing matters, few cares. There is no hunger to transcend, and, honestly, I do not think it is largely our fault, that of my partners and me, not to have implemented a change of mentality. I assume my fault, but fighting culture is not an easy task.

But beware, it is not only on the operational scale. Also, among my partners. Uff... more complicated than I supposed. Constant negotiation. But more important. Money... and contributions at work (we are a cooperative). All partners have other occupations, jobs. Therefore, the time everyone spent on the project is considerably reduced. And therefore, you need to have a reliable person to properly operate the business, and with that, all of us operate as a board.

But there is always abuse. Just silence. Let's not touch the subject. If I get up at 5 am under cold weather to see a problem that arose, nobody comments anything. Nobody says, "I will go when the next event happens" Nothing. If it is necessary to be from 10 pm to 2 am to attend a quality audit by our main client ... again, silence. Everyone has occupations ... except me, right? That attitude is ominous. Everyone wants results, nobody wants to contribute something other than their investment and very little time, period. Let's become millionaires.

Nobody wants to have additional tasks to those they already do. And if it is about investing in paying a general manager, "there is no money" ... how do they intend to get out of the hole? With a miracle? We meet ... and there are always excellent ideas, but who executes? Who will implement it? No one says "me". Everyone turns to look the guy next to him, waiting who puts the rope around his neck. The

meetings? Eternal in the sense of reaching an agreement, but more than that, to its implementation.

I am modest. And I know that if I dedicate full time to the business our chances to succeed will be good. But why me? Nobody cares if I put more time to solve what others should also see and supervise, then I stop doing my academic or personal projects. Who worried or will give me the 77,000 pesos (4,000 dlls) that I lost because of the time I spent on December in the business and then not have uploaded on the university's management platform the necessary documentation to have a better monthly compensation on my salary?

NOBODY.

In these moments when I write these lines, the business urgently needs my presence to solve operational and strategic difficulties. But who will then do or care about the book, maybe the book of my life, a project that I have before Emerald and that I must deliver in 4 days? Would any of them help me?

NO. NOBODY.

And that is at all levels, including in my personal life, where who should give me support does not give it. Just watch. Like that woman from the movie The Founder. Contemplate. Look. And she turns around.

It has been very complicated. With the staff we have hired, high turnover. With the partners, always seeing who does less and contributes less when money is needed (the company still has losses).

Will I fail? I do not know. In a short time, I will know. But it is very tiring to work like this. I will soon decide. In fact, writing these lines reflects a transition towards that decision. No one sees and cares about these academic projects more than me (why do they should?). Nobody cares more than me. Other things now must wait. Before it happened, it must not happen again.

After 215 Years of Independence; why is Haiti the Poorest Nation in the Western Hemisphere?

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From academics to praxis: Tensions and experiences in the operation of a startup.

Oscar Montiel

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Abstract

Autoethnography within the area of entrepreneurship has been scarce since few researchers in this area have used it (Engstrom, 2012). This article deals with the experience of a university researcher founding a cooperative startup along with other partners, the difficulties in its operation, board interaction, and diverse obstacles he has faced.

Using analytical generalization following Chang (2008), the results suggest a broad reflection on organizational, social and cultural aspects, which are immersed in the processes of change in every institution and more on a startup due its chaotical nature, and how is vital for this new ventures that they partners perceived themselves more as entrepreneurs than investors, since this might support deal with the natural anomalies that any new venture will confront on diverse areas.

Keywords: Autoethnography, entrepreneurship, board of directors, startup

Introduction

In this article, I will use autoethnography to narrate a personal account of my present entrepreneurial experience,

reflexively interrogate about its feasibility and costs in diverse areas.

Reality is subjective and differs from person to person, linking to relativism (Guba & Lincoln, 1994), so interpretive methodology is used to understand a phenomenon (social fact) from an individual's perspective, the interaction between him and context (historical and cultural) (Creswell, 2009), so its theory is usually grounded and generated from data (Cohen, Manion & Morrison, 2007), making people critically aware of their situation (conscientization), doing change through praxis, reproducing action informed by reflection (Freire, 1970).

Autoethnography implicate researching oneself, writing experiences that have had a serious impact on the researcher's life (Ellis, Adams & Bochner, 2010), gives deep access by simultaneously inquiry the object (subject) and the subject (researcher), providing its examination in relation to similar experiences by others, finding patterns or theories. Address social facts in great detail (Pole & Morrison, 2003), are "highly personalized, revealing texts in which the authors tell stories about their own lived experience, relating the personal with the cultural "(Richardson, 2003, p. 512), lies in communicating "immediacy, physicality, and emotionality of the experience, but also its psychological elements and social, the writer's internal dialogue with himself and also place the experience within a broad social context "(Allen-Collinson and Hockey, 2005, p.193).

Autoethnography is a viable method for organizational settings (Boje, 2008), like my story here. A literature review suggests a personal story as a member of a board of directors of a company is scarce, moreover, on a startup under a cooperative legal structure[1].

Meets what Anderson (2006) propose of an analytic autoethnography, in which the researcher is (1) a full member in the research group or setting (due to my position in the board of directors), (2) visible as such a member in published texts (e.g. legal constitutive act), and (3) committed to developing theoretical understandings of broader social phenomena (analytic generalization), central part in an entrepreneurial autoethnographic / biographical literature (Fletcher 2011; Steyaert, 2011, Engstrom 2012).

This autoethnography follows Pelly (2016) where is about the storytelling processes of entrepreneurship, providing an empirical example of the power of stories in the governance of a cooperative, scarce in the literature on both governance studies as well as in entrepreneurship in the context of a startup. Following analytical generalization Chang (2008), I interwove theory with the story (Pelly, 2016, Montiel & Rodriguez, 2017). A continuous journey upon chronological (my role as both a partner and a board member) aionological (business startup cycle) and a karyological (timely moment) instant for my trademark to be valued it and possibly sell, and for my academic and personal life. A constant becoming, it a modest contribution to the recent conversation on the radical processual approach to entrepreneurship (Parkkari & Verduijn, 2019).

The radical approach sees the entrepreneurial activity as organization-creation, a becoming that intervenes with

organizational settings (Hjorth, Holt & Steyaert, 2015). Entrepreneuring, an act of 'disclosing that which is not yet fully known' (Hjorth et al. 2015, p. 600). Parkkari & Verduijn (2019) suggest a processual approach will take seriously the *becoming* into the question of 'Why do some people become entrepreneurs whereas others don't? meaning that any act, event or 'decision' is seen as temporary.

The Becoming.

September 27, 2019.

"I wrote these first lines like this ... as they left me, without planning, without meditating, without analyzing. Suddenly, spontaneously. Intentionally I did so through the paper."

"I don't know. Sometimes I regret it. What can I do, I'm halfway there, I don't know if turning back is the smartest and wisest thing, especially since I'm about to finish or well, update, in about 2-3 months at the most, the academic projects that fill me so much, and then I can focus more on the business."

"It has taken me too much time. Too much. Of everything. From my personal life, from my academic projects, from my own space and time as an individual. I'm still hoping it's worth it."

"How it all started? With the registration of a name so old and commonly used to

designate an economic zone of the state famous for asadero cheeses, the flagship of that town and which also produces famous burritos, consumed by thousands of travelers who travel from the state capital to Juarez. No one figured out how to convert this name into a trademark, no

[1]   Search on Google Scholar and Web of Science Core Collection (November 17, 2019) with the keywords "startup, board of directors, autoethnography", did not retrieve any viable results for the main topic.

one else but me. Of course, there were people that before me talk with their habitats about appellation of origin."

"After that? Getting friends, acquaintances, and convincing them that using this brand in a formal way, exploiting the tradition of that area would be a good business in the city. We close a deal with a big company, a national chain who operates locally. Let's mix academics with my own business. I supposed it was a good idea and a very good opportunity to start a company."

"But I didn't think it was so difficult. I do not mean the business itself, I'm referring to (I always say to my partners and employees, we are a damn Burreria (producer or burritos)!!, It can be that difficult!!), partners and human resource, who operates day by day. A monumental effort, monumental. The culture that permeates in my country in general, but more in this area where a job is relatively easy to get, castrates' companies. Perennial rotation. It seems it is a tradition, almost a mandate to have it. Disdain, contempt, disorder, nothing matters, few cares. Paz (1959) suggest it There is no hunger to transcend, mediocrity as Ingenieros said (2008) and, honestly, I do not think it is largely our fault, that of my partners and me, not to have implemented a change of mentality. I assume my fault, but fighting culture is not an easy task."

"But beware, it is not only on the operational scale. Also, among my partners. Uff... more complicated than I supposed. Constant negotiation. But more important. Money... and contributions at work (we are a cooperative). All partners have other occupations, jobs. Therefore, the time everyone spent on the project is considerably reduced. And therefore, you need to have a reliable person to properly operate the business, and with that, all of us can operate as a board. I should have implemented what (Montiel, 2019) I proposed for the protection of investors when

deciding whether to invest in entrepreneurial projects (an entrepreneur clinical history), but now, towards those who would be your partners. Great Idea for a future research project".

"But there is always abuse. Just silence. Let's not touch the subject. If I get up at 5 am under cold weather to see a problem that arose, nobody comments anything. Nobody says, "I will go when the next event happens" Nothing. If it is necessary to be from 10 pm to 2 am to attend a quality audit by our main national client ... again, silence. Everyone has occupations ...

except me, right? That attitude is ominous. Everyone wants results, nobody wants to contribute something other than their investment and very little time, period. Let's become millionaires."

"Nobody wants to have additional tasks to those little they already do. And if it is about investing in paying a general manager, "there is no money" ... how do they intend to get out of the hole? With a miracle?"

"We meet ... and there are always excellent ideas, but who executes? Who will implement it? No one says "me". In a startup, you can the founder, but you have to roll up your sleeves and get the job done. Everyone turns to look the guy next to him, waiting who puts the rope around his neck. The meetings? Eternal in the sense of reaching an agreement, but more than that, to its implementation."

"I am modest. And I know that if I dedicate full time to the business our chances to succeed will be very good. But why me? Nobody cares if I put more time to solve what others should also see and supervise, then I stop doing my academic or personal projects. Who worried or will give me the 77,000 pesos (4,000 dlls) that I lost in March 2019 because of the time I spent in December in the business and then not have uploaded on the university's

management platform the necessary documentation to have a better monthly compensation on my salary? NOBODY."

"In these moments when I write these lines, the business urgently needs my presence to solve operational and strategic difficulties. But who will then do or care about the book, maybe the book of my life (Almaraz & Montiel, 2020), a project that I have before Emerald and that I must deliver in 4 days? Would any of them help me? You can figure out the answer. NOBODY."

"And that is at all levels, including in my personal life, where who should give me support does not give it. Just watch. Like that woman from the movie The Founder. Contemplate. Look. And she just turns around. Maybe she has a good reason, maybe not. Don't care."

"It has been very complicated. With the staff we have hired, high turnover. With the partners, always seeing who does less and contributes less when money is needed (the company still has losses)."

"Will I fail? I do not know. In a short time, I will know. But it is very tiring to work like this. I will soon decide. In fact, writing these lines reflects a transition towards that decision. No one sees and cares about these academic projects more than me (why do they should?). Nobody cares more than me. Other things now must wait. Before it happened, it must not happen again."

October 6, 2019.

"What the fuck is going on? Yesterday our administrator, a woman of all confidence, almost quit. She never said it but was well understood it with that WhatsApp she sends, which by the way, everyone saw but did not respond. Except, as usual, me. If the dynamic is "I put the money, for that I pay, I do not have to be aware, and it is weekend" ... well, ok. Then I would assume that

the company has absolutely everything necessary to one be able to demand that. And therefore, my partners have invested a substantial sum to be able to enjoy that privilege of driving everything remotely and then use their time during the weekend as they see fit."

"But it's not like that. The company barely has the minimum of the minimum to operate. It is not fair for her to put her car every time the company runs out of the vehicle to deliver. It is not fair that my partners do not respond quickly and decisively to this problem, especially that one day when, at 12 pm, she made the request. She wrote on WhatsApp "Both cars are in the workshop, we don't have a car to deliver, what are we going to do?" … and again, everyone saw it, nobody answered. And when that day, Friday, I commented at the board (everyone there it's a shareholder also) meeting, again, everyone heard me, nobody answered ... until 6 pm ...

and suddenly one of them, to pressure to see who was steep says "well, no way, tomorrow we will not open, there is no car ".. fuckin shit, why not put his? No ... please ... would it be a sin, He? Never.. a rich guy going to do that? How offensive for him right? ... How pathetic. And the other partner who just bought a new SUV?"

"It is NOT fair that is payday and she does not collect her payroll. And when I comment on WhatsApp, yes, indeed, everyone saw, nobody responded. And still, a partner dares to say that the problem of the company is that we do not apply "modern management techniques"

……… hahaha… what a laugh, what a great stupidity."

"What was the outcome? She almost crying complaining about the situation ... that she put her car back and that she has been outside since 4 am supporting the company. A day before, on Friday, the partner in charge of finance could not go to the bank

to get the money from the workers' payroll and made her go to the office for the check ... seriously? He did not have time? How busy was he? He is retired. He could not support her? Why should I go to the bank on Saturday, put aside my stuff, and go get money and deposit her salary?"

"Why always me? Yes, I know that part of the solution would be not to go and let things happen the way they should ... in fact I did, I didn't put my car as it happened on one occasion (it's also brand new) but I can't, I can't fail in this business adventure ... for me, for the people near me, I can't. I need to create a strategy ... I have something in mind ...I will see what happens at the next meeting, I warned the board that we need to talk very seriously about the availability of the partners for business issues ... tomorrow I have an appointment with one of them, which practically never appears, to inform him about the affairs of the company and ask for its contribution of funds ... will he contribute this time?"

"I have something in mind ... I'll see what happens at the next meeting ... in 3 days."

October 14, 2019.

"Last Saturday, we just hire a new employee (Jesus). We divide the company into 2 areas, sales, and management, where the former manager will oversee sales, and the new collaborator the management area. I was very straight to him because I need it to. We still have losses, there is personnel rotation, I share with him the general issues we have at this point, but also where we see the future, about turning the company into a franchise. He was very receptive, time will tell. I emphasize the urgent need we have to stop the rotation on the management position. How did the negotiations with my partners have been? Tough….with a lot

of patience."

October 17, 2019.

"Yesterday we had a meeting with our partners and I. Money is the problem, not so much organization. We divide our work. Sales and internal control. Today I did the marketing plan. I wrote on WhatsApp:

[10:53 a. m., 10/17/2019] Partner A: The payments (in Mexican Pesos) due for this weekend are: IMSS $ 8,100, Rent $ 5,000, Meat $ 6,100, Gas LP $ 2,500, Payroll $ 18,000, She $ 6,500, Gasoline $ 1500, Asadero cheese $ 1,000, Car Workshop $ 1,100, $ 600 Oil change and several $ 1,500. For Monday, Tuesday and Wednesday, CFE $ 6,500, Gas LP $ 1,500, natural Gas agreement $ 1,500, Guma $ 5,000 and several $ 1,500. In total $ 66,400, we have $ 15,000 in the account, we need $ 51,400, so we must contribute $ 12,850 each. This week (Thursday through Wednesday) includes IMSS, CFE, and Jesus' additional payment. I am already going to make the transfer of my part to secure the payroll, I ask you to make yours by transfer or deposit in the account. We have to make the business work. Regards.

[10:55 a. m., 10/17/2019] Partner B: I had already told you that right now I don't have resources

[10:58 a. m., 10/17/2019] Partner A: What do you propose?

[11:01 a. m., 10/17/2019] Partner B: That you do my part and I'm bringing work, not money anymore.

[11:16 a. m., 10/17/2019] Me: We talked yesterday about the capacity of the partner and the various forms of contribution ... Indeed, we have to make the business work, and this even includes not waiting for the other Partner to also put the same amount of money. If someone can contribute more, I suggest doing it, because precisely that, not doing so, affects the progress

of the business, affects the partner himself, the rest, and that his viability as a business

is further expanded. In the understanding that those who do not put money, make contributions in material things or specific works that are effective and efficient, regardless of their work within the board... I am already working on the marketing plan, I hope to handle you in the afternoon.

[3:51 p. m., 10/17/2019] Partner A: Yes, we talk about the different ways of contributing and conclude that in terms of work we will focus each one on their areas, without implying that we would not contribute cash, which is what is required apart from work in the areas, no more is required. I already transferred $ 15,000, which is what I can put now. It takes an effort, It may not be possible to have everything, but contribute as much as possible.

[6:36 p. m., 10/17/2019] Me: first draft ... tomorrow I'll finish it at this time approx., comments, please

[6:54 p. m., 10/17/2019] Partner C: when we can see the marketing design.

[6:57 p. m., 10/17/2019] Partner C: regarding the contribution, it will be reflected in the percentage of the company or how would it be defined?

[7:03 p. m., 10/17/2019] Partner A: Yes if there is a contribution or not, will modify the percentages.

[7:06 p. m., 10/17/2019] Partner A: Work as we decided yesterday, being even, we will not consider it in terms of stock participation, except in the case of partners who do not put work."

"Guess what, I was the only one who presents a plan for my area and regarding my investment… capital, work or things. I don't

understand why if someone has the money (Partner A, C & D), the same that made the financial plan (Partner A) and it's supposed to be sure about how those projections, don't put the money that needs it…saving cents to spend pesos an old Mexican phrase."

October 18, 2019.

"My epiphany."

"I remember at this point what Bakhtin (1993) calls an "architectonic" model of the human psyche: "I-for-myself", "I-for-the-other", and "other-for-me". The former, an unreliable source of identity, Bakhtin argues that it is the I-for-the-other through which human beings develop a sense of identity because it serves as an amalgamation of the way in which others view me. The latter describes the way in which others incorporate my perceptions of them into their own identities. Identity, as Bakhtin describes it here, does not belong merely to the individual, rather it is shared by all. So, a constant becoming for everyone. How do they perceive me? Interesting."

October 23, 2019

"Jesus quit. We decide to hire a general manager (GM), part-time. I just have enough to stop fires, I just make clear to them that he must handle everything, they agree, not so much to think that's the answer for the reorganization, it's that they just want to operate like the big capitalist. Just to handle situations in a 2 hr meeting weekly. I'm not used to working that way, I understand that if any gets deeper into the business our employees will delegate to us the

decisions, because of our daily presence there. But too much distance, when you are a startup, don't think it's the best strategy."

The GM already saw that our main failure has been not the ideas, not that we don't know how to make the sales & operations improve, it's just that we have not been able to implement successfully the management controls that we designed, and with it, the genesis of organizational culture. If there is not a followup, you fail. So, hope that this is a good move on our strategy. And more, I hope that with this I will have more free time, not as a fireman, but more as a strategist and to focus also on my academic research duties. Also at the meeting, we talk about the next round of investments that are needed..they put too much emphasis on money, not on species investments…. I don't agree with that. Everything has value, and as a

cooperative, its also the Law."

As a strategy, I offer them a stake on my trademark, they refuse, one of them even try to convince me that the legal approach in Mexico it's not the right way to value it, (I told him that we are going to use a model that its used on the UK and he insisted that it was subjective) just to have an advantage and make a fool out of me by buying a percentage of my brand at the possible lowest cost. Is that the right way to treat a partner? Everything its just business to him…and with that, I decide to take on everyone…. I went to a federal public notary to value my trademark….and I will sell it if a find a buyer…I offer them the opportunity (at a very good price)

and they refuse it…they don't understand today's intangible assets management…if someone makes me a good offer, see you, bye everyone…had enough. If I sell it, they will not be able to use it anymore, or, pay the royalties (royalties that they owe me,

suppose to pay me when we reach the equilibrium point)….but my strategy right now it's more than that…if I get a law firm to

invest in it, on a 50% stake, I can make an excellent strategy and consolidate an informal market, gaining much more value in the short term."

Oh, another thing….to "incentivize" partners to put more money into the business we

agree that any investment made will be 100% more …if you put 1 dlls will be like 2 dlls. It was just a strategy that they, knowing that they have money and the rest don't, can have more stake in the company and with that benefit more….once again, it's just a business…not entrepreneurs, just speculative…as far as today, they are not the partners I was looking for."

October 27, 2019

"Sunday evening."

"I was working to solve a problem on the national chain supplier platform that was not allowing us to handle our accounts payable, 2 weeks passed without receiving any payments….

I was not supposed to do it, that way we reorganize, it was not my area….Partner A was

supposed to do it and he did not…I knew that…I did it because no one else will do it."

November 02, 2019

"Lalo quit. Thank God. I very bad hiring, out of desperation. He joined on October 25th."

November 04, 2019

"Salvador, our delivery man (he has experience as a warehouse supervisor) took the challenge to become an administrative assistant."

November 13, 2019

"The ball is Rolling. Let's see what decision I would take, like everyone has done, ON MY BEST INTEREST ONLY. My trademark is under a valuation process. In a few days I 'll know what value does it have so far….if I am satisfied with the financial outcome, I will sell it

100% to a law firm, or an investor. The other option its to sell 50% to a law firm, that way they can manage to increase its value by licensing it and legally put structural barriers to its proper use on the market (right now I have detected it more than 20 people that use it without paying any royalty), with that extra money I can invest a little more in the company (to hopefully increase its market value even more), and invest in things I personally need and the rest to a savings federal bond investment account. Salvador is working well."

November 14, 2019

"What will happen? Do I feel like I fail? Will I be resilient? It really will be an entrepreneurial failure (Singh, Doyle, & Pavlovich, 2015)? Let's be honest. I knew right from the beginning that this will be a personal experience on entrepreneurship, where I had two main goals:

a. Increment my trademark market value (but I did not plan to sell it in the first place, let's be clear on that)

b. I have a way out not to depend only on one income (university job), which fills me so much, but, pragmatically, I did not want to depend only on that income. You know, politics sometimes reach you and you must be careful sometimes in that educational environment."

"I don't know what is for me in the next days…I forget to say that on Monday 11, I went to another national chain, I receive a call from them interested in selling our product in a pilot program of 7 stores. But if a receive a good offer for the 100%…I'm done with this journey. Just today, I receive a call from Partner A, he did not (he evade it actually) say anything about money I loan to the company (a loan, not an investment) days ago and they were supposed to pay me back yesterday."

"So, if he wants to play like that, I can do the same, easy for me, on the next payment I receive (I am the one that its register as the supplier, not the cooperative, we did that because time was running out a year ago and our client desperately want it to start operations with us, so I am the one who registered (and of course, no one care about any taxes I should pay for this), our cooperative will be up in a few days, after a long and so bureaucratic process in this national chain) I just take my money before transfer them the client's deposit."

"I don't think I will suffer from a stigma associated with venture failure (Shepherd, 2003) if my plan goes as planned. If it's not, there's my academic career as a researcher in which everything is going right on track as planned (maybe because there I have more control?). But who knows, time will tell how I will shape my future actions, transforming a possible venture failure into a positive thing, since stigmatization, according to Singh, Doyle, & Pavlovich (2015), might ultimately trigger epiphanies or deep personal insights which should transform entrepreneurs' view of failure to a positive life experience, distributing learning from failure to the founding of future ventures, even when they are not their own."

"Just a few days left…I'm tired. Would I do it again? (Montiel & Rodriguez, 2017). Yes, The concept of unfinalizability: "Nothing conclusive has yet taken place in the world, the ultimate

word of the world and about the world has not yet been spoken,
the world is open and free,

everything is still in the future and will always be in the future. (Bakhtin, 1984, p. 166), but hell what partners. Who's right or wrong, who knows, but there must be a better way, and the answer I sure am not in money (by the way, their strategy to "incentivize", was a big failure)."

"I remember Alanis Morissette's song *Hand in My Pocket*."

November 17, 2019

"Waiting."

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"Finding Your Authentic Voice and Feeling at Ease Revealing It"

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This opportunity to hear and experience the stories of others is intriguing and appreciated. Stories are our way of connecting with others, as well as understanding ourselves. They take us, as they unravel even in our own minds, to places we have never dreamed of, revealing feelings and insights we never knew we had. Stories connect us, one-on-one, with anyone.

My proposal is to share my story of being "shushed" and silenced as a child by family members who were bigger and more important than I, carrying forward to being self-conscious when speaking as a pre-teen and teen, then falling silent as an adult in groups of three or more.

I will open by asking participants to share one favorite story or describe a favorite place from their childhood with the person next to them for 1 to 2 minutes each, depending on my allotted time. Then, as I guide listeners through my stories, I will ask others to share along the way, again depending on time.

My saving grace for feeling authentic and truly seen and heard came as Speaking Circles® and Relational Presence training, starting two years ago. I will share the exquisitely simple, specific methods for grounding oneself in the moment (breathing, "peripheral gaze" and others), as well as approving, nonjudgmental listening that invites others to feel the ease and flow of revealing ourselves, with or without pre-designed or rehearsed content.

The main purpose of the stories and sharing is to invite others to a connected place where we are in the moment being seen, heard, and validated (including self-validation). My goal is that they are comfortable with being the center of attention and gifting their full attention to others. The methods can be demonstrated in a short amount of time but need to be practiced with an accepting audience, which we will provide.

Many of us carry a silenced child, a fearful teen, a dismissed adult within us, even as we share (and focus on) our knowledge as teachers. This session will help us authentically emerge from and shed those voices that have held us back. The concepts and "ways of being with" of Speaking Circles® and Relational Presence continue to evolve since they were developed by a man with Asperger's Syndrome as ways for dealing with the world. They are time-honored and now international but are relatively new to NMSU and New Mexico audiences.

Female Entrepreneurship and Male Migration

Ali Mchiri

Abstract

In this paper, I will organize my arguments by using a combination of historical and phenomenological research approaches. I will use historical evidence to substantiate a plan for Haiti's re-emergence as a strong and vibrant nation. Historical evidence will clearly establish the fact that Haiti cannot continue with a business as usual mentality, and that a complete paradigm shift must occur among the elite population. This paper will focus on the author's Quest of finding a solution to eradicating poverty in Haiti. I will describe my life in the US while living the American dream and of my visit back to Haiti after forty years, and my recent ninety days stay in June 2019. The purpose of my visits was to have hands on experience of a side of Haiti that I never lived in order to develop a Plan of Action (POA) for the eradication of poverty in Haiti, by starting in one community in Cape Haitian. I will identify some obstacles to lasting change and conclude with a Community Development Initiative which I plan on implementing in the near future.

After 215 years of independence; why is Haiti the poorest nation in the Western Hemisphere? My need to find an answer and to solve the issue of poverty in Haiti is one that has dominated my mind all my life. In this paper I will address three key contributing factors for Haiti remaining the poorest nation in the world. In addition, I will present a Community Development Initiative as a possible solution. The thoughts and ideas presented within were identified through personal observation and secondary research of what is needed to occur in order to eradicate poverty in Haiti. The obstacles to change that I will address are: The history of Haiti in itself, Lack of infrastructure, environmental degradation, and the current social system of the Haves and Have-nots. I will conclude with the summary of a Community Development Initiative successfully used by House of Joy, Inc. in the Congo which I plan to implement in Haiti

in the near future in my Quest to eradicating poverty in Haiti. I will begin by going back to the early years.

I have been living the American dream for the past forty-seven years and yet, I've never forgotten my people in Haiti. I came to America in March 1972 a month after my thirteenth birthday. My mother, three of my siblings and I arrived in Brooklyn, NY in search of a better life. I embraced my new found land of opportunity. We knew that in America we would find hope, and peace. I did not speak a word of English, and entering Junior High school (JHS) in a predominantly African American school was very daunting. Any non-American student or anyone who looked different would be harassed and beaten on a regular basis. I got my watch, my lunch money, or anything of value stolen on a regular basis. In the beginning, during lunch, I would get food thrown at me. I was not very happy and I remember wanting to go back to my homeland. I didn't want to be in a place where I wasn't wanted, but I knew going back home was not an option. Once our teachers became aware of what was going on; we were allowed to go to lunch earlier, and also leave school earlier than our American cohorts in order to avoid being beaten or bullied.

Two important observations from those early years were: First, the majority of the Haitian students began to act "American" as soon as they could speak English in order to "fit in".   Many were forced to reject their Haitian roots because it was easier to go along to get along. Neither of these options fit my personality. I refused to pretend to fit in and I chose to hold on dearly to my Haitian roots, refusing to allow my pride in my homeland to be quelled by bullies. Secondly, in spite of the daily harassments and the fact that I hated being in a state of constant fear; I chose to stand firm and faced down the adversities, I refused to neither give up nor give in. I went to school every day and at graduation I had a perfect attendance record.

I was very angry about my situation in school and in the beginning I really wanted to go back to Haiti but I knew that realistically that was not an option. I didn't give up; instead I became more determined to learn how to speak English in order to succeed over my challenges. Looking back I am realizing that I have always been a fighter, even in

my formative years.   I survived three years at Rothschild Junior High School. At graduation, I received the English, the French, and the Science Awards, as well as some other accolades. I made sure that the Master of Ceremony informed the audience that I was Haitian and that I didn't speak any English three years prior. I did that not only to stand my ground, but also to motivate the other students about the importance of remaining true to self even in the face of adversity. I remember seeing my mother in the audience holding her head up high, when the teachers mentioned how proud she must be. She never said it, but I knew that she was proud of me.

    Prior to graduating from JHS, I decided that I did not want to attend High School in Brooklyn, and the only way that I could get out of attending my local school was to apply at a specialized school. I decided to attend the High School of Music and Arts in Manhattan, also known as LaGuardia High School. I applied, and I got to audition on the clarinet playing Elvis Presley's "LOVE ME TENDER" one of my favorite songs. Once I was accepted to the school, I changed my instrument to the Cello. I was reintroduced to the world of Classical music and I also became exposed to a culturally diverse environment. I no longer stood out as a foreigner; my French accent was appreciated vice ridiculed. I had a renewed faith in the America that I had dreamed of as a little girl. My socialization as a young adult began to take form during my daily long train ride to upper Manhattan from Brooklyn. I really enjoyed the experience and I am glad that I had the drive and foresight to want more than just settle for the status quo.

  The innate resiliency that I demonstrated as a child is both generational, and ancestral. The fighting spirit of the slaves who rose against their masters in 1804 is within me and remains in me. It's that same spirit that the world got to witness in the aftermath of the devastating earthquake in 2010, that killed over 300,000 Haitians.

In the sight of total devastation and despair, the world saw the hope in the eyes of the Haitian people; the hope that things are going to be okay. That faith, that inner strength in the face of adversity is what drives me to be the best, and to do my best in every endeavor.

I feel a strong sense of responsibility for the legacy of my Haitian heritage. Due to that history is why I know that one day, Haiti will no longer have the last name of the poorest nation in the western hemisphere; and why I feel that I have a duty to play a part in effecting that change.

Throughout these years, I have never been able to put into words the inner pain and void that I felt, with a constant desire to do something about the extreme poverty in Haiti. My desire to return to Haiti to assume a leadership role and to do something was nothing but an unrealistic childhood fantasy according to my family. This all changed after the devastating January 2010 earthquake. Several months after the earthquake, I was in church asking God what to do about my desire to go help my people and knowing that I just could not get up and go. While the Priest was preaching on the subject of service I had a vision and saw myself in Haiti. It became clear to me that I am destined to play a role in its reconstruction, and that it was no longer a childhood fantasy, but now a possibility. I was not in a position to go to Haiti immediately due to my responsibilities as a single parent. My son, Darren, was finishing up a Master's program at Brown University and my daughter Melissa was a senior in High School. I went home and I started contemplating on what I needed to do to add more tools to my tool box while I wait. I contemplated on going back to Webster to obtain a sequential Master's degree. I had not made a decision on which program that I was going to pursue, however, my decision was made when I picked up an information package that I had gotten a few weeks prior, and a flyer with the International relations Program fell to the floor. I saw that as a sign as to what I needed to do. I immediately rearranged my 5 to 10 years goals and decided to return to Webster to prepare for my new journey home, with the hope of gaining some knowledge on how to implement a successful rebuilding plan process.

    During my last semester at Webster I received a letter from Pastor Cebien Alexis in Haiti asking me to come on a Mission trip. I met Pastor Cebien in October 2012 when he came to North

Carolina. The minute that I met him, I knew that it was by divine appointment that our paths crossed. I knew that I was being called to serve God's Mission for me through our encounter. I was so convicted that this was a call that I could not refuse that when my job would not support my desire to go to Haiti that I resigned my position. .

I walked away from a secure high paying civil service government job, not because I could afford to just not work and be able to maintain my financial obligations for an extended period of time, but because I felt deep in my core that I could not get to where God's calling me to be if I could not release the security of my current position. I completely chose to step out of the boat in Faith. Unlike Peter, I never took my eyes off HIM.

I collaborated with two Non-Profit Organizations in planning my return, Feeding His Sheep Ministries, Intl. and House of Joy, Inc. Our main mission was to install a water purification system in the village of Mourne Rouge, in Cape Haitian.

I went as an interpreter for the team, but also to do a site survey to identify the needs of the Haitian people first hand. When I landed in Haiti after a four Hour flight from Florida I felt like a kid on Christmas Day. I looked around and saw the beautiful mountains and the beautiful people, my people. I said to myself "Welcome Home!" I took a deep breath and exhaled Thank You! Thank You! Thank you for the opportunity to come home and see how I can help my people, my country. I was home after forty years, kept away by generational fears of safety concerns.

Coming back home and living among the populous has been validation for me, showing me where God has called me to serve. Now the empty space that has existed all my adult life has been filled and I am complete and free. I know now, without a doubt that my purpose is to serve in educating and empowering the children and the people of Haiti. They will be used by God to help Haiti to continue to rise out of the ashes and reclaim her rightful place as the Great Nation that she IS.

Since April 2013, I have returned to Haiti several more times but only for a week at a time. In 2018, I was finally at a place in my life

where I can commit to stay longer than a week. I was all set to go for ninety days in July 2018, when civil unrest broke out a week before I was supposed to leave. The whole country was shut down. I took that as a sign that this might not be a good time, so I postponed my travels until this year. In June 2019, I and seven other team members traveled to Haiti. The team members went back to the US, and I stayed behind for ninety days.

As the first American on the ground for longer than a week at a time from the NGO Olive Cove Incorporated, my task was to assess and oversee the beginning phases of our Community Building Model. I returned home a month ago, after living in an orphanage with 100 children, experiencing the life of the community. I was able to accomplish a lot more than I expected, and there is so much more to do. During these months in Haiti, I was physically, psychologically, emotionally and spiritually challenged. I will share more details of my experience during my presentation. This is only the beginning of my walk in living out my calling on purpose.

   To have a better understanding of the devastating state of poverty in Haiti one must understand the beauty and detriment of Haiti's past. Haiti became the first Black independent nation in the world, on 1 January 1804 when the rebels of Hispaniola defeated Napoleon's Army. Since becoming independent, Haiti has been stuck in an eternal cycle of abuse lasting 215 years. The abuse was first perpetrated by the International community's response to the newly freed rebel colony, coupled with   the ongoing abuse of her so-called US backed leaders. Haiti's independence was totally denied and ignored by France who refused to recognize Haiti until the nation agreed to pay indemnities of 150 million francs. This became known as "The French Debt of 1838" the year that Haiti agreed to pay back the debt. It took Haiti 80 years to pay the debt and this repayment crushed her fragile economy. Along with the debt repayment, Haitian commerce was boycotted by the United States and the International community. After gaining her independence, Haitians were discriminated against by the US and all of the European powers. That discrimination meant no availability of resources to educate the population and no significant trade with any polity

outside of Haiti. The break-up of the plantations into individual land parcels meant there was no longer a coherent cash crop activity taking place within Haiti. What this isolation essentially meant was that Haiti never had a chance to progress alongside the surrounding civilizations of the region Arko, K. (2012). It is my opinion that Haiti has been playing catch up ever since.

   Eradicating poverty in Haiti has eluded the International community for over two centuries; the magnitude of the challenge requires an out of the box idea that will require an unrelenting commitment to a successful outcome. In thinking about Haiti's condition, the analogy "you can only eat an elephant one piece at a time" comes to mind. My proposed solution is one based on that same concept. Eradicating poverty in Haiti is going to take decades, but I believe that beginning with one village at a time will begin Haiti's successful journey back to recovery. I am committed to begin this process at the Eglise Baptiste Armee du Christ (EBAC) compound in Mourne Rouge, Cap Haitian. EBAC is a place where the infrastructure for change currently exists, and with physical and financial backing, and with savvy public relations the model which begins here can quickly spread throughout the island nation.
   According to Abraham Maslow's Hierarchy of Needs, one of the most basic human needs that must be met before an individual can began to think about any other needs is that of food security. Yet, almost one billion people in the world suffer from chronic hunger. No other place is this phenomenon more urgent than in Haiti. Haiti has been in a state of daily survival mode for the past 215 years. There is no microwaveable solution to this dilemma. A slow cooker approach of sound collaborative planning and implementation is paramount. The Haitian people don't need better solutions thrown at them by the International community; they need willing patient bodies to come alongside them to teach, train and empower them to build up and nurture what THEY already possess.

From academics to praxis: Tensions and experiences in the operation of a startup.

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While researchers are encouraged to explore and describe entrepreneurship from a life-story perspective, few scholars have used a self-narrative approach to do it (Engstrom, 2012). In this article, I will use autoethnography to narrate a personal account of my present entrepreneurial experience. I reflexively interrogate about its feasibility and costs in diverse areas.

Part One: September 27, 2019.
I wrote these first lines like this ... as they left, without planning, without meditating, without analyzing. Suddenly, spontaneously. Intentionally I did so.
I don't know. Sometimes I regret it. What can I do, I'm halfway there, I don't know if turning back is the smartest and wisest thing, especially since I'm about to finish or well, update, in about 2-3 months at the most, the academic projects that fill me so much, and then I can focus more on the business.
It has taken me too much time. Too much. Of everything. From my personal life, from my academic projects, from my own space and time as an individual. I'm still hoping it's worth it.
How it all started? With the registration of a name so old and commonly used to designate an economic zone of the state famous for asadero cheeses, the flagship of that town and which also produce famous burritos, consumed by thousands of travelers who travel from the capital to Ciudad Juarez. No one figures it out how to convert this name into a trademark, no one else but me.
After that? Getting friends, acquaintances, and convincing them that using this brand in a formal way, exploiting the tradition of that area would be a good business in the city. We close a deal with a big company, national chain who operates locally. Let's mix academics

with my own business. I supposed it was a good idea and a very good opportunity to start a company.

But I didn't think it was so difficult. I do not mean the business itself, but the human resource, which operates day by day. A monumental effort, monumental. The culture that permeates in my country in general, but more in this area where a job is relatively easy to get, castrates' companies. Perennial rotation. It seems it is a tradition, almost mandate to have it. Disdain, contempt, disorder, nothing matters, few cares. There is no hunger to transcend, and, honestly, I do not think it is largely our fault, that of my partners and me, not to have implemented a change of mentality. I assume my fault, but fighting culture is not an easy task.

But beware, it is not only on the operational scale. Also, among my partners. Uff... more complicated than I supposed. Constant negotiation. But more important. Money... and contributions at work (we are a cooperative). All partners have other occupations, jobs. Therefore, the time everyone spent on the project is considerably reduced. And therefore, you need to have a reliable person to properly operate the business, and with that, all of us operate as a board.

But there is always abuse. Just silence. Let's not touch the subject. If I get up at 5 am under cold weather to see a problem that arose, nobody comments anything. Nobody says, "I will go when the next event happens" Nothing. If it is necessary to be from 10 pm to 2 am to attend a quality audit by our main client ... again, silence. Everyone has occupations ... except me, right? That attitude is ominous. Everyone wants results, nobody wants to contribute something other than their investment and very little time, period. Let's become millionaires.

Nobody wants to have additional tasks to those they already do. And if it is about investing in paying a general manager, "there is no money" ... how do they intend to get out of the hole? With a miracle? We meet ... and there are always excellent ideas, but who executes? Who will implement it? No one says "me". Everyone turns to look the guy next to him, waiting who puts the rope around his neck. The

meetings? Eternal in the sense of reaching an agreement, but more than that, to its implementation.

I am modest. And I know that if I dedicate full time to the business our chances to succeed will be good. But why me? Nobody cares if I put more time to solve what others should also see and supervise, then I stop doing my academic or personal projects. Who worried or will give me the 77,000 pesos (4,000 dlls) that I lost because of the time I spent on December in the business and then not have uploaded on the university's management platform the necessary documentation to have a better monthly compensation on my salary?

NOBODY.

In these moments when I write these lines, the business urgently needs my presence to solve operational and strategic difficulties. But who will then do or care about the book, maybe the book of my life, a project that I have before Emerald and that I must deliver in 4 days? Would any of them help me?

NO. NOBODY.

And that is at all levels, including in my personal life, where who should give me support does not give it. Just watch. Like that woman from the movie The Founder. Contemplate. Look. And she turns around.

It has been very complicated. With the staff we have hired, high turnover. With the partners, always seeing who does less and contributes less when money is needed (the company still has losses).

Will I fail? I do not know. In a short time, I will know. But it is very tiring to work like this. I will soon decide. In fact, writing these lines reflects a transition towards that decision. No one sees and cares about these academic projects more than me (why do they should?). Nobody cares more than me. Other things now must wait. Before it happened, it must not happen again.

MINDFULNESS IN STORYTELLING RESEARCH

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Mindfulness is an inherent human capacity: a state of consciousness which everyone has the ability to experience, and which is consistently related to positive psychological and physical outcomes. There is a large and ever-growing volume of literature on mindfulness, accompanied by discussion and debate about what the term 'mindfulness' actually means and how it should be conceptualised and measured. Some argue that 'mindfulness' has become an umbrella term, with varying meanings given to the same word (Fischer, Stanszus, Geiger, Grossman, & Schrader, 2017; Khoury et al., 2017); this may be reflected by mindfulness being referred to in the literature as a theoretical construct, as a psychological process, and as a practice (Germer, 2004). Perhaps this plurality of meaning should not be surprising. Even the Buddhist term 'sati,' upon which the modern concept of mindfulness is based, has a range of differing interpretations (Gethin, 2011). One thing that researchers agree on, however, is that mindfulness has to do with attention. Jon Kabat-Zinn, often referred to as the founder of modern mindfulness science (Black, 2011), explains mindfulness as "paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally" (Kabat-Zinn, 2009, p. 4). This conference paper considers the role mindfulness (Brown & Ryan, 2003) can play in assisting researchers and participants to connect in research situations when stories are being produced.

It is useful to think of mindfulness as a state of consciousness involving a "receptive attention to and awareness of present events and experience." (Brown & Ryan, 2003; p 212). This outwardly simple definition of mindfulness captures or implies a range of important characteristics. *Awareness* refers to the conscious

registering of events and experiences which occur around or within an individual, but which are essentially in the background, while *attention* places focus on those events and experiences and pulls them to the foreground of consciousness, so that they are noticed (Brown & Ryan, 2003; 2007). Awareness and attention are key elements to good story remembering, telling and listening in research processes. So too is *receptivity*. Receptivity implies openness, in that objects of consciousness are seen as they really are in any given moment, rather than interpreted through a lens of bias, judgment, or preconceived ideas. Through receptivity, mindfulness promotes non-discriminatory awareness and an empirical rather than subjective stance toward reality (Brown & Ryan, 2003). The more mindful an individual, the better able they are to observe the world as it really is, rather than how they think it might be, in true storytelling processes.

According to Brown and Ryan (2003), mindfulness is a state of consciousness which everyone has the capacity to experience, regardless of training or practice. Some people, for reasons perhaps related to genetic predisposition or to environmental circumstances, are naturally mindful more frequently and consistently than others (Davidson, 2010). The tendency toward mindfulness therefore varies between people. In addition, the psychological state of mindfulness can fluctuate within individuals (Hülsheger, Alberts, Feinholdt, & Lang, 2013). For example, someone who has a naturally high level of mindfulness will still have moments or days when they are less aware of the present moment, and when they end up completing tasks on autopilot (Hülsheger et al., 2013; Siegel, 2009). Naturally occurring mindfulness can therefore be considered trait-like (i.e. dispositional mindfulness) and as a state of consciousness which can vary somewhat from day to day within individuals (i.e. state mindfulness). Some researchers may be naturally more mindful than others, and even the most mindful researcher may have their good days and their bad.

My full paper for inclusion in the 9th Annual Storytelling Conference in Las Cruces, New Mexico will propose that mindfulness is a valuable research resource; a resource which assists researchers to listen, to observe, and above all to record stories as they are, not as they are pre-determined to be. In addition. Mindful researchers, who are aware of and non-judgmental toward the emotions of others, may be better able to assist participants to tell and reflect on stories which are difficult to share. I argue that researchers should make efforts to practice and cultivate their own mindfulness so they can engage in conversations, in listening and responding, in a fully present and undistracted way, and that such efforts will enhance the quality and integrity of their research. I also hope to use the conference as an opportunity to generate, and engage in, conversation with fellow researchers and thinkers about the importance of mindful practices at all stages in the research process.

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Entrepreneurial Opportunity Revelation as the "Anti-Antenarrative".

Duncan Pelly

Discussions of entrepreneurial opportunity revolve around two competing constructions – opportunity as discovered vs. opportunity as created. Those in the discovered approach are predominantly in the Austrian Economics camp (Chiles, Bluedorn, & Gupta, 2007) and postulate that entrepreneurs achieve opportunities through expertise or superior knowledge to spot gaps within the market place (Kirzner, 2015). Alternatively, created approached in entrepreneurial opportunity thrive in processual approaches, such as effectuation (Sarasvathy, 2001), bricolage (Baker and Nelson, 2005), and even the awakening of social capital (Johannisson and Olaison, 2007). Each of these orientations is nonetheless built upon different antenarratives (Rosile, Boje, Carlton, Downs and Saylors, 2013). In the discovered approach, astute entrepreneurs are able to successfully navigate between competing antenarratives to select the "correct" choice, or that which emulates a more faithful interpretation of a supply and demand curve, or best approaches to a metaphysical source as shown in the undifferentiated individual ontology (Pelly and Boje, 2019a). In the created approach, entrepreneurs choose antenarratives embodied in personal networks, material objects, and preexisting knowledge (Kline and Pinch, 1996) to create new future oriented narratives as embodied in the differentiated individual ontology (Pelly and Boje 2019b). Based on the selected antenarrative, actions occur such as new venture and organization formation (Pelly, 2016).

What remains unexplored is a third pathway in entrepreneurship – opportunity revelation. Opportunity revelation occurs when entrepreneurs feel that God has spoken to him or her directly. Revelation is very different than a faith based interpretation of antenarratives, whereby a belief system can aide an entrepreneur choosing among competing antenarratives towards a generalized aspiration (Ganzin, Islam and Suddaby, 2019). Revelation refers to direct guidance from God that provides little to no room for

interpretation. Due to the directives of revelation, alternative antenarratives are automatically eliminated in place of divine dictum, which is the anti-antenarrative. This guidance normally takes the form of very explicit instructions as will be described in the vignettes of this paper.

Methods

This paper uses in-depth interviews with recipients of direct guidance from God in a West Texas community. Subjects were selected based on the author's prior knowledge of these interviewees' direct conversations with God, and their serving as business and religious leaders in the community where the first author currently resides. The deeply spiritual orientation of the community also links this form of entrepreneurship to the region's stakeholders and enhances legitimacy building – in many ways similar to a type of isomorphism (DiMaggio and Powell, 1983) that encourages people with deep Christian faith to explore and express their journey with revelation more so than they would be able to in other communities.

The names and stories have been blended to enhance meaning for the reader and also provide anonymity for the interviewees. Many of the individuals interviewed are proud to discuss their faith in certain settings, but there was reticence to publish some of the very detailed faith narratives with their names. Therefore, this paper uses Archetypal analysis (Jung, 1970). This technique is frequently used in literary studies that explore faith (McNamee, 1960) and ethics (de Sade, 2016). The goal of archetypes is to promote generalizability through meaning as opposed to facts, and enable the reader and text to form a reciprocal relation (Rae and Carswell, 2000). Therefore when names of characters are used, they are meant to represent archetype of characters, as opposed to specific people, facts, or places.

To further enhance meaning building, this paper is structured as a layered account (Rambo, 2005). The layered account breaks up theoretical findings and storytelling narratives into petit recits (Lyotard, 1979) that allow the reader to relate to the findings of the

story for their own ways and reasons. Theoretical vignettes are titled in in **bold** and storytelling vignettes are in *italics*.

Example of Interview Findings

Background for the Following Vignette

Susan runs on women's mission that helps indigent women find meaning in their lives through work and faith. Each day, Susan leads the ladies through bible study, life and business skills, and prayer. In addition to donations from the community, Susan runs social enterprises such as a thrift shop, an auction group, and she is expanding into a custom made tailor and upholstery service. Each of these ventures is designed to teach these ladies dignity through work, customer service skills, break the cycles of addiction and abuse, and provide vital resume experience needed to secure a job, a future, and independence. To date, Susan has helped more than 100 women.

A Direct Line with God

I knew I had to help these women. They had been in and out of prison, they struggled with addiction, had been abused, and they had no hope of a future without some assistance. There were only four of them at first. My husband and I began by inviting them to sleep at our place. Our home was small, but we made space on couches and on floor pallets. My husband and I didn't have hardly enough money for ourselves. We didn't even know how we were going to have enough so these women could eat. My husband suggested we turn them away.

At that point a voice came into my head "Continue your work, tomorrow God will provide". Only I heard it, my husband has never heard anything God tells me and had his own never had his own conversations with God. But he has faith in me, and in my conversations with God. The next day, some friends from my local church visited me. They had heard about my husband and I helping these four women. They had therefore decided to start a collection and she handed me $10,000 to help with expenses.

This was a great start. However, the ladies became uncomfortable living in the modest accommodations we provided for them. We thought about finding a house for them to rent in the city,

but the $10,000 we received would disappear quickly if we had to pay rent. We were lost and didn't entirely know what to do. My husband thought maybe we should give up "Continue on your path. Your flock will be housed tomorrow", the voice in my head encouraged. The next day, one of the members of the community volunteered to donate a house to help our cause. I concluded the Lord truly provides.

My husband and I gave the ladies some of our furniture for the new house. My husband and I argued somewhat about the appropriate furnishings for the new home. My husband is my rock, but he has no taste in décor! At that moment, I heard the voice from God. "Tomorrow you will find a leopard print bench at a flea market that belongs in the house." The next day my husband and I were driving, and we passed a flea market with a leopard print bench in the drive. Despite my husband's reticence, I bought that bench that now sits proudly in the house our ladies call home.

Nascent Entrepreneurship with an Anti-Ante Narrative

Nascent entrepreneurship, which is difficult to define (Gartner and Shaver, 2012) is the stage during which antenarratives are most important. It is the stage during which an ontological orientation begins to form (Fayolle, 2007) and the instantaneous strategic configuration is launched (Bruyat, 1993). During the nascent stage, the entrepreneur begins to select between competing narratives of what a new venture should be, where it will go, its story, and the impact of the identity of the entrepreneur on the new venture.

For most entrepreneurs, this constant flux of choice between antenarratives is the story of how a new venture innovates and interacts with the environment along its lifespan – it is a constant story of tension between entrepreneurial opportunity discovery or creation based on evolving circumstances (Lachmann, 1986). Opportunity revelation does not involve any of this tension. There is no antenarrative because competing alternatives are automatically weeded out through God's directive. In Susan's story she and her husband focus on potential antenarratives and potential future bets, but the choice is eventually made for them. God dictates exactly which courses of action to take with increasing specificity down to

the most minute details as will be illustrated in the following vignette .
. . .

Note to Reader:

This paper will continue with similar stories from individuals from different industries – a housing developer, a fast food franchise owner, a non-profit organic farmer, and a civil servant who forms partnerships with local charities, to name a few. The stories are remarkable similar with respect to their conversations with God – they are receiving extremely detailed messages that lead to successes in both the financial and social domains.

Discussion and Conclusion

This paper introduces an unexplored avenue to pursue opportunities: revelation. In contrast to the notion of the heroic entrepreneur (Schumpeter, 2000) who discovers (Kirzner, 2015) or creates (Sarasvathy, 2001) an opportunity through more accurate antenarrative analysis or through antenarrative recombination, revelation is the process whereby God chooses the antenarrative for the entrepreneurs and dictates the future courses of action at both the tactical and strategic levels. The entrepreneur shifts from a story weaver (citation) to an instrument executing the will of a higher power.

This manuscript will launch a new series of conversations in the domain of entrepreneurship and narratives that highlights a variety of entrepreneurship that overlooked in dominant research conversations. In addition to its intellectual value, this paper can serve as an ideal type or institutional sign post for entrepreneurs who are likewise guided by their conversations with God but remain unsure if answering these particular calls is appropriate.

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CROSSING BOUNDARIES

Collaboration of Virginia Maria Romero and Anais Gomez / Blue Fenec

www.virginiamariaromero.com

Abstract

Without specific intent my work begins... a subconscious evolution to render form. The effort at once seamless and fluid, a co-mingling of pigment, touch, and spirit moves towards shape and purpose. The now recognizable images translate as symbols of new life steeped in mystery from which they were born. In their eyes is a voice that speaks of secrets. If you look and listen closely you will hear them too. (Romero, 2019)

Coyote Speaks to Raven #2 (Romero, 2019)

My impetus is on how wildlife depicted in art represents the reawakening of our human connection to the animal world. This wildlife element (including urban wildlife) is not always obvious and generally ignored but always a part of the history, geography, and culture of any demographic. My artwork highlights and brings attention and respect to wildlife, regarding the holistic view of the ecosystem of which these

animals represent, and in this modern era continues to preserve.

Key Words: Multispecies Storytelling, Artwork, Transit, Coyote, Raven, Multicultural **References:**

Rosile, G.A. (2016). Tribal Wisdom for Business Ethics. UK, Emerald Group. Remember to Remember The Alameda Transit Station (Rosile, 2016) The words of Greg Cajete, "remember to remember (Cajete, 2015)
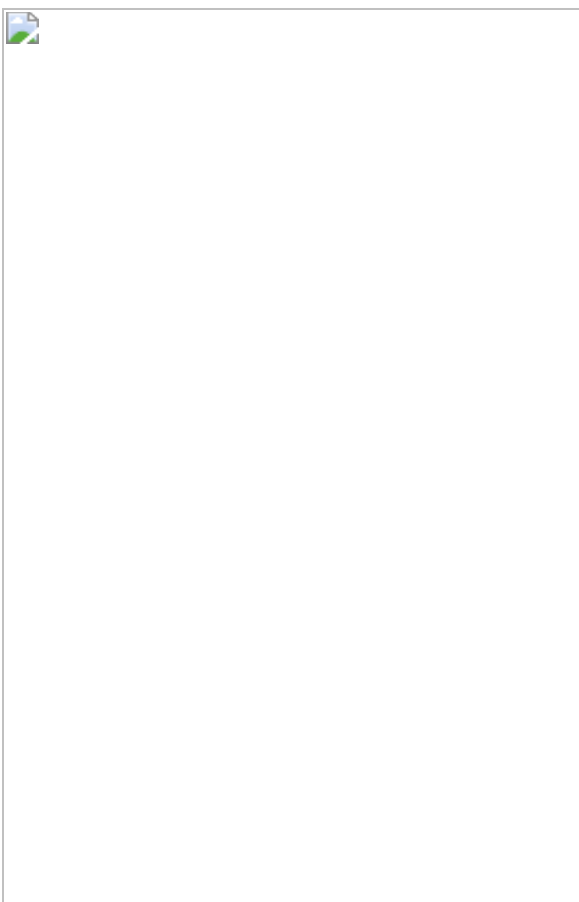
Cover Art: Raven Speaks (Romero, 2016)

Additional Artwork also featured in film New Mexico State University website:

http://business.nmsu.edu/research/programs/daniels-ethics/tribal-ethics/

(Rosile, 2016) (Romero, 2016)

"Her art reminds us to remember the natural world, even in the midst of the demands of everyday life". Rosile, G.A.(2016)

Reference:

Rosile, G.A. (2016). Tribal Wisdom for Business Ethics, Emerald Group Publishing Limited, Bingley, UK

Rosile, G.A. (2016) Tribal Wisdom for Business Ethics Film, New Mexico State University, Las Cruces, NM: http://business.nmsu.edu/research/programs/daniels-ethics/tribal-ethics/
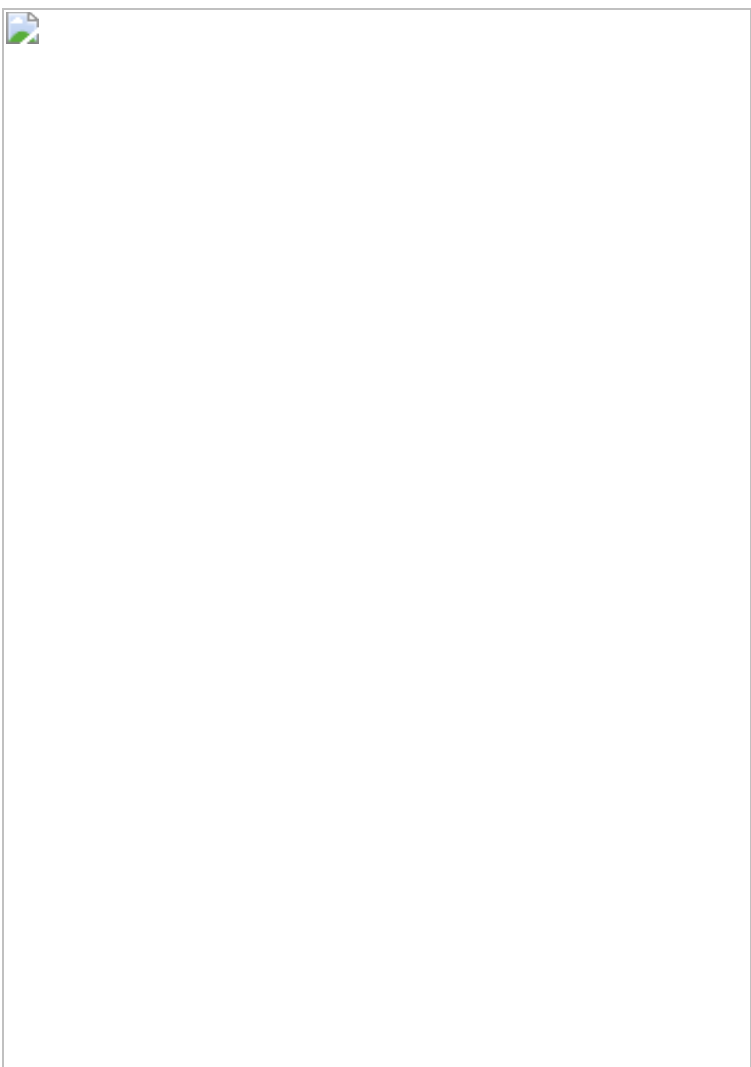
Logo for Tribal Wisdom for Business Ethics Film (Romero, 2013); Film (Rosile, 2013)

Seventh Annual Storytelling Conference 2017: Don Pepion, Virginia Romero, Greg Cajete,

Additional Drawings from Storytelling Conference (Romero, 2017)

VMR Art Submission to City of El Paso Museums and Cultural Affairs Department El Paso Public Art Program (Romero, 2014)
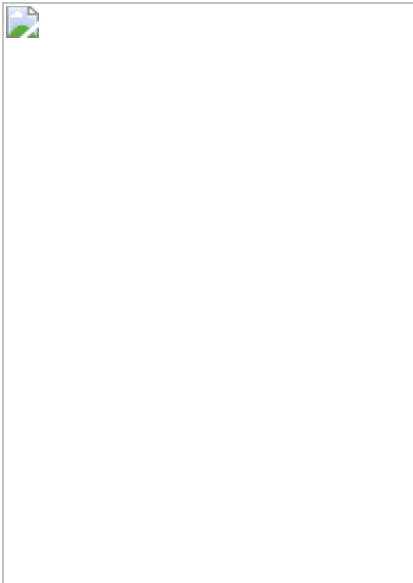
Coyote Speaks to Raven (Romero, 2014)

Artwork: Coyote Speaks to Raven at Sun Metro Brio Alameda Transit Station (Romero, 2019)

Sun Metro Brio Alameda Transit Station (Romero, 2019) Brian
Wancho Photography, 2019

Sun Metro Brio Alameda Transit Station (Romero, 2019)

Anais Gomez / Blue Fenec

Blue Fenec is an animation and development start-up that crosses boundaries in more than one way. With members both in Las Cruces, NM and Cd. Juarez, Chih, we strive to push the limits on how digital and interactive media can be used beyond expectations.

In a world where technology feels overbearing, like a gray cloud replacing our basic nature, we are collaborating with Virginia Romero to guide technology through a path that circles back to the primal voice. Through computer animation and augmented reality (AR), we create a reminder that Virginia's portrayed wildlife has movement, has life, and has a soul. We want to demonstrate that her artwork expands beyond the canvas and into the realm of imagination, with reflection as the final destination.

In our collaboration, we have created animations and have put them together into a video that can be experienced along with her artwork or on its own. We are also collaborating to develop an augmented reality app that will bring these animations to life within the artwork experience itself.

The first presentation of our collaboration was during the event "Primal Voices: An Evening of Visual Art, Poetry and World Music," where we collaborated with Will Clipman to create a multi-sensory experience. The following are quotes from the attendees:

"The subtleness of the animations along with your artwork made their effect even more powerful. Amazing how it brought your artwork to life. Loved it."

"I wanted to again let you know how much we enjoyed the presentation. Your artwork is amazing, and the animations brought it even more to life, so much so that by the end of the presentation it felt like your animals and people had become our friends. I think that all your future art shows should have these same elements. I've not seen anything like this before. So impressive! Please include us on the list with invitations to any of your future shows."

For more information about Blue Fenec, visit our website bluefenec.com or contact Anais Gomez at info@bluefenec.com or (575) 214-1885.

CONCLUSION:

The power of art lies in its ability to transcend established ideologies.

Virginia Maria Romero is a visionary artist with works in public and museum permanent collections, as well as numerous private collections throughout the United States and abroad. Romero's biographical artist profile is included on the New Mexico Office of the State Historian website: [www.newmexicohistory.org.](www.newmexicohistory.org) In 2013 Romero was recognized as a distinguished Artist and Poet by the American Council for Polish Culture.

"It is not often that you meet an artist and see her work and understand so completely its spirit and beauty. Many artists use nature as the underpinning of their work. Few can channel nature into the masses with such vibrancy and creative firepower. What many cannot understand is the courage that it takes to allow your expression, the exposure of one's self to be on such open and honest display as Virginia does with her work.

The earth is crying out for our help, we have lost close to half the species world-wide in the past forty years and it will take champions, not just from the conservation world, but from artists whose work can open eyes and make statements by their power to make people think and be awed by the genius of their creative force. In Virginia Maria Romero we have found such an artist." "Romero's art speaks a language unlike any other…it is a language of the heart, of the soul, of life… Romero has taken an ancient art form and redefined it, reinvented it, and made it her own." (Capra, 2018)

Romero's works have been selected for collections that include: Sun Metro Brio Alameda Corridor, El Paso, Texas; Monastery of Christ in the Desert, Abiquiu, NM; Millicent Rogers Museum, El Prado, NM; El Museo Cultural de Santa Fe, Santa Fe, NM; New Mexico Farm & Ranch Heritage Museum, Las Cruces, NM; The Friars of the Sick Poor of Los Angeles, Los Angeles, CA; San Miguel Mission, Santa Fe, NM; Basilica of San Albino, Mesilla, NM; Pope Benedict XVI, Vatican City, Rome; Our Lady of Guadalupe Shrine and Parish, Mesilla Park, NM; Maria Stein Heritage Museum/National Marian Shrine of the Holy Relics, Maria Stein, OH; Holy Cross Retreat Center, Mesilla Park, NM; and others.

NOT

THE

END

The Coalition of Immokalee Workers uses Ensemble Storytelling Processesto Overcome Enslavement in Corporate Supply Chains

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Salsi, Debra

My topic: Energy, Frequency and Vibration ….. Change Management Essentials

Using simple concepts of energy, frequency and vibration, we can establish unseen, unheard and intangible changes that make shifts in the organization easier for individuals to accept. Exercises and explanation will be included in the presentation.

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Anti-Dialogical Structures

Jillian Saylors

Model
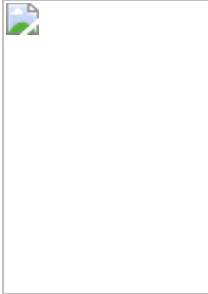
In classism, there are social categories and ideology, it is about how social groups are arranged and how important it is for everyone to share the same ideology. In a high social structure and high ideology dissemination system, every category group has their place and purpose and this ideology should be shared by everyone. In a high social structure and low ideology dissemination, every social category, man, woman, child, has a place and purpose, and its not something for everyone and if one does not want to follow it then that one can leave. In a low social structure that is high in ideology, anybody can serve a purpose but there has to be an agreed upon purpose and it's a good purpose, everyone should share the same purpose. In a low social structure and low ideology, it is fine that people are not being arranged by their social category, and its not a system for everyone but just as long as the status quo is not disturbed there would be no reason to make others follow this system.

Now there is nothing wrong with trying to decide how to organize society, its also not inherently wrong to feel that one's social system is a good one. The issue of how far and widespread one's system should be is also not the purview of this particular work. Its not about the changes in political boundaries. This work is more concerned when the social system is antidialogic al. But America has to realize that their process to create their social structure and their ideology is utilizing an antidialogical process instead of a dialogical one. It is this antidialogical process that is causing suffering. What needs to be expressed here is that, each of these ways of organizing social categories and how disseminated one's ideology should be, can be antidiologically created and sustained or it can be dialogically created.

This work is concerned with a system that is set up to cause suffering. Because the American social system has changed over time. It was founded on high social structure and high dissemination. The American social structure was so simple, as evident in the census, it was white and slave. It took a civil war to change the social structure of America. But America always believed that their ideology needed to be disseminated. Dissemination of ideology is very high, and this has not changed. Imagine the most Scio-politicalized American white adult male man-made human institution in existence, consider our public school system. Critical Pedagogy is the field concerned with the critique of the social situations of society and the role that pedagogues in the school can to take in order to create positive social change. This is a Freirean Dialogical Critique of the social situation of society vis a vi its antidialogical practices in its production of classism. The role that pedagogues could take is to recognize that the antidialogical structure of the school perpetuates the social situations of society and need to engage a Freirean dialogical reimagining of pedagogical practices.

Who is suffering in America? There is much suffering by separatist traditionalists in the course of this story. The Supranational revolutionaries are violent. They behave antidiologically, they conquer the native inhabitants with bullets, pox, and death marches. They divide and rule, they give the privilege of owning land, the right

to vote, and to act in commerce to those that will rule the land and enslave workers to run it well. They manipulate by acknowledging that some men that might be mistaken for slaves are the free ones, and yes women can be educated but not for politics and business. They culturally invade, a man and woman can have the American rights and privileges as long as they think, speak, and act like an landowner, who is going to vote and conduct business as it is prescribed. The story continues today, the violence is still enacted. But if we follow another's past, Paulo Freire observed that in an antidiological system, everyone suffers, in this paper, all Americans suffer. These antidialogical practices will beget more and more violence, it does not matter if the face of the supranational revolutionaries have transformed from a white man's face to a black man's face, the antadialogical processes causes suffering in our social and ideological system, because it is a violent system. There is hope for America yet.

Our social situation begins with the census, which being with the first question, what are the privileges. Once privileges have been established it began to organize who has access and who does not have access to these privileges. Followed by having people identify themselves as those in need of government assistance. And if you can show you have earned your educational degree, and be a part of the system, then you will be considered for short term employment.
Critical pedagogy has undertaken a paradigmatic shift. According to Cho (2013), a critical look at pedagogy began with its economics then moved to a cultural political lens. I situate critical pedagogy in its historic context starting with the inception of American education after the American Revolution. Then I explore the tracking system as a cultural political situation. I conclude that critical pedagogy offers a rallying battle cry for positive social change against the disenfranchisement in existing antidailogical educational practices and how transforming the school from antidialogical to dialogical would lead to less suffering in the world.

Conquest

Societal situation

Conquest has a long and bloody history, and the entirety of such history is not the purview of this work, as this paper is only going to focus on the English conquest of America back in the 1600's. There is one body of work that shows that just previous to American colonization and conquest, the English began to lay down the rhetoric that allowed the English to justify taking the land from the Native Americans. Namely, they argued it would be both strategically necessary and expedient (Canny,1973). First they argued it was strategically necessary to obtain the valuable resources, the location for trade, and to prevent others from having advantage in times of war. The second they argue it was expedient, the indigenous people were too savage and uncivilized, thus speed required genocide as it would take too long to 'civilize' them. Supranational revolutionaries, are bringing their good ways to the new world through conquest. The move of English settlers to the new world included the defeat and removal of the native inhabitants who are separate traditionalists.

Educational institution that perpetuates the social situation

Since its inception we have judged the function of a school to be teaching. False, since the inception of school it was never about teaching. Especially when funding the school became dependent on the student's success. This was due to the legislation that established the school general fund, as proposed by Noah Webster, who believed very strongly that school was not meant for teachers to be teaching skills, it was meant for socialization. The history of American education is only 230 years old. It began after the American Revolution 1783. A philosophical society in the early 1800s had an essay contest regarding the conception of education and its purpose in America. Indoctrination of the American way was the most celebrated theme. A project to assure the perpetuation of an *American* ideology of freedom followed shortly after the American

Revolution. At its core was the desire to instill an American sense of individualism in all people living in the United States. The assumption was that in order for America to prosper and thrive under its ideals, its visionary values must be embodied by the people who will serve this newly formed government (Spring, 1983).

Divide and Rule
      The Societal Situation
        The act of noticing gender, race, ethnicity, family, age and ability is socially and politically organized (Titchkosky, 2010). In the 1790's the first census was taken in the US, and it was the census officials that determined the race of the person that was being counted. The person was either white or a slave. Which meant incorporated into the census was the division of those that are given legal privileges such as land ownership and the right to vote were separated by those that do not get those privileges. They had rules to limit who was white, one example where a person is not white if one close relative in the family is not white, example a parent, grandparent, or great grandparent; this was called the "one-drop rule" because if the person had 'one drop' of black blood, it made the person black (Brown, 2015; Parker, Horowitz, Morin, & Lopez, 2015). It was not till 1820 that free colored persons were added as a category. American Indians were not counted at all as US citizens until 1890, because they live in other nations. The first racial categories for Asians was "Chinese" in 1870, and it was used to categorize Korean, Filipino, and people from the Indian sub-continent. Then in 1920 till 1940 those from the Indian sub-continent were labeled "Hindus" regardless of personal religion (Brown 2015). In 1940's the Mexican government lobbied that Mexicans be classified as white (Parker, Horowitz, Morin, & Lopez, 2015).

        Educational institution that perpetuates the social situation

        The Anglo-Saxon men were separated from the black, the disabled, women, the children, the American Indian, and the Orientals. Individuals of color, mostly of African descent, were living

under black codes. According to the black codes, people of color were not considered human. The physical and mental ability to be a man as the public figure through business, politics and land ownership are all components that worked in tandem to rationalize why the disabled could be home bound. In 1826 Women finally began to attend higher education, but they were not being educated to participate in politics or business, they were being educated in the ways they were expected to educate children. The acts of child education and household duties are the duties of the woman. Immigration was limited, it was not till 1965 the immigration and nationality act opened up and gave out more visas to Latin America, Asia, and other non-European regions (Parker, Horowitz, Morin, & Lopez, 2015).

Manipulation

The Societal situation

It was not till 1960 that the census was filled out by the person themselves and they could select their own race (Brown, 2015). The 1970 Hispanic question on the census was added to count US residents who originated from Spanish-speaking countries, because Hispanic Advocacy groups wanted to be able to seek more data on the population they advocated for (Parker, Horowitz, Morin, & Lopez, 2015). 1980 when the Hispanic or Latino category is utilized for the first time it is an identity not a race (Parker, Horowitz, Morin, & Lopez, 2015). It was not till 2000 that six different categories of Asian origin were added, and Pacific Islander in order to reflect the Native Hawaiian, Samoan, and Guamanian or that a person could identify as more than one race. And just in time for the 2020 census, the word Negro will finally be dropped (Brown, 2015).

The way the types of work are given values, the white-collar Skilled work versus blue-collar non-skilled work distinction (Rosenbaum, 1975) is very political. In 1852, education became compulsory and the tracking system began to manifest at this time.

Tracking was enacted to try to sort the skilled from the non-skilled, sort the white-collar from the blue-collar. This allowed the separation between the wealthy and the poor (Robinson, 2006). Only the wealthy could afford to pay for their admittance into the higher education institutes, so it was only the wealthy that were tracked towards preparation for their elevation into skilled work. When the tracking system was instituted, people of color were not going to school, as that was a privilege relegated to US citizens and immigrants. At this time Latin, Oriental, other non-European immigrants were denied immigration, so immigrants were Anglo Saxon. In 1863 came emancipation, the government's acknowledgement of individuals of color as persons. Government dictated right to be paid for labor, or have access to goods still did not easily reverse the non-person status of people of color.

The educational system

The tracking system began to manifest at this time. The tracking system has many levels, there is curriculum tracking, ability tracking, and mixed ability instructional method. Curriculum is the division of subjects from other subjects and the subdivisions within those subjects. Subjects such as math, language, social studies, science, and vocational. The subdivisions of math, such as arithmetic, algebra, or geometry or the subdivisions of language, there is French or German, or Arabic, or Chinese. Curriculum tracking is when the classes are grouped to advance in a particular type of work, for example, the degree plans found in college, an engineer is going to take classes that are different from a thespian. Then there is ability tracking.

An example of ability tracking is used in language courses, where there is non-native speaker novice, non-native speaker intermediate, non-native speaker advanced. Then there is the mixed ability instructional method, this when the teacher groups students based on abilities. The rational was that the teacher was grouping the weaker students together to work with them more (Oakes, 1987). According to Cho (2013), the components of educational studies

include, curriculum, classroom management, school culture, and evaluation. Curriculum is the content of the subject matter, the organization of the courses to transmit the subject matter, and the instructional methods that the subject matter is to be transmitted (Au, 2007). Classroom management and school culture are extensions of instructional methods, an elaboration of how information should be transmitted between the teacher and the student, what behaviors are expected, and what values should govern the choices made in that environment. There is a different relationship with evaluation, because there is the way the evaluation is structured, and then there is the "who" that is under evaluation, be it the student, the curriculum or the school itself. Finally, the evaluation aspect of education is measuring the subject's conformity to an ideology.

Cultural invasion

The antidiological structure of society

In the early 1900's, around 1910 or so, the first MBA degree program began. Education became a criteria on which employment can be bestowed or denied. Due to the Jim Crow laws, 1876-1965, humanization of people of color took much longer, and the goods distributable among individuals of color were severely limited. But now these individuals had freedoms and rights, most importantly, the right to assemble for education.

The antidialogical structure of education

1800s was when it became mandatory that children were taught only in English (Prucha, 1973). The unexpected consequence of compulsion in 1852 was that every possible different person would be expected to attend school. Many Native American students were unable to derive any meaning from the English only lessons because the English language did not express the same relationships to the earth that they learned from their own people. 1954, people of color began to attend the same schools as everyone else, the American

born, and the immigrants. In 1975, the education for all the handicapped Children act was enacted and the self-contained classrooms became an invisible real experience for children with disabilities.

It was in the 1970"s that the tracking system was perceived as a device to sustain racial inequality. While that is true in many respects that was not the only inequality the tracking system produces and sustains. The tracking system also produces and sustains gender, ability, ethnicity, and socioeconomic inequalities. The tracking system is not a within school mechanism, it is a between school mechanism. Tracking is about preparing students to either go to college, or go to vocational school. The tracking system functions utilizing these other elements, bias school officials, self selection, social and familial discouragement can all play a role. The tracking system has themes such as pipeline to prison for the poor and ethnic minority, and in the same vein it is an unrecognized pipeline into the home for the disabled and the female.

"Education takes place when there are two learners who occupy somewhat different spaces in an ongoing dialogue. But both participants bring knowledge to the relationship and one of the objects of the pedagogic process is to explore what each knows and what they can teach other. A second is to foster reflection on the self as an actor in the world as a consequence of knowing."

-Macedo, (2013)

The Languaging of Differences
In Ellsworth's attempt to create a public space for these critical issues, she created a class that was offered to students. The class reflected on their past actions during the course of the class. How some of the individuals in the class were not allowed to speak. How labor was divided. How they treated each other when they were from different identity categories. Resentment developed by the white students because they felt they had to keep defending themselves,

keep trying to show that they were not the ones hurting others. Some would say that because you accept the privileges of the system, you were taking away the rights of another. It becomes this back and forth of attacking language. Because it could easily be shot back, "you are here, whose rights did you take?" In a classroom situation or even in a political movement, dialogue of difference was undesirable, a dialogue for what we here now are willing to struggle for together, was far more desirable. But written in legislation, for example the No Child Left Behind 2001, the languaging said it is established to help the poor minorities succeed. It named the most contending identifying isms such as racism, classism, and ablism. Ellsworth (1989), asks "What diversity do we silence in the name of "libertory" [Critical] pedagogy?" There fails to be a language of unity, because even in critical theory it's about the liberation of the "oppressed."

The language of critical pedagogy is discrimination and oppression. When "system" comes up, there are the privileged individuals and they are the oppressors running the system. If the critical pedagogue is someone who does come from the "oppressor" categories, they cannot relate to the oppressed. Right now there is no language for being in relation with others, there is only an us and them language, even in the critical stance. Even if two individuals had every category in common black, woman, working class, adolescent, lesbian, overweight, and disabled, there will still be alterity. The 'I' cannot relate to the 'you' just because those categories are in common. One might be more upset that they are judged by disability, the other might be upset that most judgements is because of being black. Even if these two individuals agree to be identified by the same category, one might support violence, while the other does not. One might say community projects is the way to go, the other may want to lobby and protest at Washington. These two with so much in "common" with the other are still truly different persons. Someone from the "oppressor" categories is just another truly different person who may also be another "oppressed" individual (Prilleltensky, 2008).

Categories are made because we want to enact projects from a distance (Latour, 1988). Divisive languaging creates smaller groups that larger groups can divert ownership to means of production from. "Voice" is prevalent throughout the literature. Language and the use of language is something different from voice. The "voice" is a presence making process. Voice is not about content, such as language. Voice is a relationship process. Because we are all products of American education, we are all required to attend school and perpetuate the system, and as long as there is divisive languaging, which acts to mute 'voices', the antidialogical system wins.

Freierain dialogical

Freierian dialogical interpretation of the cycle of oppression is that the oppressed realize they are oppressed, they take on the identity of the oppressor, and then utilizing love, hope, and faith put down the oppressor identity and problematize the new identity of our being-in-the-world (heiddger,) together. Because what Freire has discovered is that the oppressed must free the oppressor, first by being oppressed, then recognizing the oppressor in themselves, recognizing the oppressed in the oppressor, find love, hope to be new and faith that we can all love, forgive, and change. Because if the oppressed, everyone in this antidialogical system, are to free themselves and their oppressors, an oppressive antidailogical system, it is not about one person vs another person, but a people together with love in their hearts and faith in others who could cocreate a dialogical world together.

In a dialogical system there is cooperation. Whether we start with an us or them, it is time to put that aside and problematize. Is the social structure the problem? The social structure of America is low. One's social category does not preclude one from becoming the president, there is no written law that says that the president must be white. Now is the problem the ideology, Even though our social structure is low, why was it still very difficult and took a long time for a person of

color to become president? Could it because in an antidiological system American's refused to cooperate? Well, we agreed with our social system, our president was a person of color. Some are even looking forward to a woman president. Perhaps what took so long is for American's to unite. Now that we may be starting to cooperate, and we find some issue to unite for, are we able to organize? Is there space open to 'voice'? are we listening? And most importantly, are we new together? Did we compromise, did we give and take? Are we moving forward with achieving our ends together?

Discussion
As the history of critical pedagogy and the school developed in these pages, the inequality appears to be the tracking system. This tracking system is heavily implicated in racial language. However, the tracking system's origin manifested when the only immigrants compelled to attend school were European. Native Americans were forced into boarding school, females were forced into primary education, African Americans were nonhuman and forbidden to be educated. Asian immigrants were not allowed into the nation let alone had any reason to be a concern for this tracking system. Its real purpose may actually be to perpetuate the classes, the need for blue-collar workers, white-collar workers, entrepreneurs, inventors and academicians. One study in 2006 by Lewis and Cheng found that schools that were vocational track dominant, their students would be encouraged to obtain vocational education, correlated heavily with how many free lunches the school had to provide. What really perpetuates poverty is poverty (Lewis, 2007).
We live at a time when we all live in the same space, we all want to live together. There are mixed marriages (Fortin, 2019) and adoptions and poverty effects everyone not just a particular identity group. There needs to be this shift away from critical pedagogy's political cultural paradigm. The purpose of critical pedagogy is getting lost in identity wars, in which we all concede that we are all different with different needs. Critical pedagogy needs to try a political economic paradigm and reshape a language of inclusion, we

can create a system of caring. We all should have a "voice" about what changes need to occur in the system. Even those that seem privileged by the current system might not be getting what they need.

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True Storytelling of Perceiving and Attention

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True Storytelling of Perceiving and Attention: How poorly understanding truth can lead to fully believing in lies and how it can be reversed

Introduction

This article builds on scholarship regarding true storytelling (Boje & Rosile, 2019). We build on arguments by Boje and Rosile (2019) that some people who deny climate change do so because it benefits them. Because of this, Boje and Rosile (2019: 30) ask "Could it be that marketing campaigns of doomsday scenarios result in reactions of denial and defiance?"

The intent of this presentation is to help the audience experience the process through which poorly understanding truth can lead to fully believing in lies, and then its reversal.

Literature Review

Perceiving

"Why do individuals choose denial in the face of empirical results of climate change studies? One testable proposition is their self-perceptions are threatened in specific ways, resulting in the selective information induction in order to resolve cognitive dissonance" (Boje & Rosile, 2019: MSP30). Here we see that the central focus of meaning is self-perception, perceptions about the self that can be threatened, threats that lead to a need to maintain a sense of a meaningful life. Here we draw on the lens model of perception (Brunswik, 1955). While we do not share either the ontological or axiological commitments of Brunswik, we choose to read his model as representing a particular way of describing a phenomenology of perception that avoids the gestalt science influence found in Merleau-Ponty (2013/1945).

The Brunswik model proposes that perception of the world happens through a particular lens on the world, a lens made relevant to a context, a lens that can be imported from other contexts. A lens on the world is the set of relationships that a person both takes for granted and thinks of explicitly when thinking about a situation. Brunswik argues that there is a questionable truth-value connecting a person's use of relationship indicators, and a questionable truth value connecting the indicators of a relationship to outcome. A simple example is a stop light.

Imagine you are at a stop light. There is a green light, a yellow light, and a red light. Your understanding of how the green, yellow, and red lights work is your lens on the world. When the light is red you stop because you understand the lens to indicate "it is not safe" to drive through this intersection. When the light is green you go because you understand the lens to indicate "it is safe to drive through this intersection. So far there is a 1:1 correspondence between the indicators, the colors of the lights at the signal, and my understanding of the indicators as a lens by which to understand the world. Now, imagine that, because it was always right when you went straight, you took green to also mean that "it is safe to take a left in this intersection." In this scenario, we see that the truth value linking the indicator to what you thought it indicated was questionable. Specifically, you thought a green light linked to safety to drive of all kinds, but really it only linked to safety to drive forward. Now imagine a red light bulb is burnt out and the sun is shining so bright the green light looks like it is illuminated. In this scenario, we see that the truth value connecting the indicator to the world is faulty. Specifically, you thought that a green light could not be the brightest light without it being the one that the program running the light intended to illuminate, but really it can be the brightest light in a number of circumstances.

We will use this way of describing a person's understanding of a true lens as 'poor,' and follow the path by which poor understanding of a true lens can lead to full understanding of a false lens. As we will see, these lenses are intermediary steps between two modes of attending to the world.

Attention

"'Organization sets' is too simplistic a way to look function of organizations in relation to individuated bodies, and the lived perceptions and affections that constitute opinions on *everything we see* and affects the 'path that descends from the virtual to states of affairs and to other actualities' (Deleuze & Guattari, 1994: 155)." (Boje & Rosile, 2019: 97, emphasis added).

The question of what we see, which is to say what we attend to, is a matter of perceptions and affections. It is for this reason that we will later argue that an emotional unease with a poor understanding of a true lens drives people into a more satisfying full understanding of a false lens. Here, however, we take up the question of attention.

Attention has two basic models, dual process and the unimodel. In the dual process model attention is generally limited, but when there is some sort of signal that attention needs to be added - like a breakdown in expectations - attention is focused on the signal which leads to elaboration - which is to say the collecting of additional information (Groves & Thompson, 1970). For example, when you notice that there seem to be two lights glowing in a bright day, one the red and the other the green, there is some break down in expectations. This leads to additional elaboration where you may collect the information that, in fact, the bright sun is illuminating the green almost as bright as the red is illuminated by the bulb. The second model is a unimodal, instead of two steps it argues there is a continuum of attention that can be paid to an environment. For example, when you notice that your car has been replaced with a space ship and you are hurtling toward a large moon, you are so out of sorts that you are seeking something, anything, to hold on to that you can use to make sense of the world.

Expectations

If expectations about what is going to happen are high, then a person can "Thereupon we make experiments, or quasi-experiments, in order to find out how far these new conditional

expectations are going to be fulfilled." (Peirce 1931/1960: 7.115). These experiments mean that the person has a strong sense of what they believe may be a true lens, a lens which may be taken for granted and turn into a dual model of perception.

If expectations about what is going to happen are low, then a person falls more into what Boje and Rosile (2019: 15) are speaking of when they talk about duration as multiplicity which does not divide divisibility:

Gilles Deleuze (1994: ff 14, p. 331 'Notes to Chapter 5'), by contrast, aims to solve problems by addressing multiplicities and their assemblages. He gives his derivation of Bergsonian "duration as a 'multiplicity' or a divisibility which does not divide divisibility which does not divide without changing its nature" and cites Bergson (1960: 84 ff). Deleuze goes on to say this is especially the case in Bergson (1988: 206-207) and Deleuze (1994: ff 14, p. 331) continues with detailed elaboration: "There is therefore not only a difference in kind between duration and extensity, but duration is distinguished from extensity in the same manner as differences in kind are distinguished from differences of degree (two types of 'multiplicity'). Nevertheless, in another manner duration is indistinguishable from the nature of difference and, as such, includes all the degrees of difference: hence the reintroduction of intensities within duration, and the idea of a coexistence in duration of all the degrees of relaxation and contraction (the essential thesis of Matter and Memory and La Pensee et le mouvant)." In this way duration and extensity are intensities of that which might be perceived.

Thus, when expectations allow an individual either to rely on a true lens from which they do not know what to expect, and thus understand poorly, they may fall into a unimodel of the world - disjointed and both unable to understand what to expect and unable to believe in any particular model. As we see with the unimodel, there is a duration with "all the degrees of difference."

Legitimacy

Legitimacy as a perception that something is the 'right thing to use' to view the world is at once distinct from existing theorizing

regarding legitimacy (Tost, 2011), and unifies the subjective judgment of legitimacy. In the subjective judgment of legitimacy, something is either socially appropriate, a good thing for society to allow for but for which I may or may not engage, or personally proper, a good thing for me to engage in but for which I may thing society should or should not allow for. Legitimacy when taken as a way to understand the legitimacy of a lens, however, tends to collapse these two; as one who make meaning in a way contrary to one's own lens is "living a lie" and therefore is of deserving neither derision nor pity. Similarly, when one is experiencing low legitimacy for a lens, one is in emotional turmoil of feeling like they cannot fully believe what they think they understand to be true.

Meaning Maintenance

       Reconstrual: Assimilation of the experience. Assimilating is how one retains sensemaking through directly re-construing the meaning threat.

       Reconstrual: Accommodation of existing meaning structures. Accommodating is how one restores sensemaking through indirectly re-construing the meaning threat.

Fluid Compensation: Affirmation of other meaning. Affirming is how one returns to past sensemaking, fluidly compensating by bolstering unrelated extant world views.

Fluid Compensation: Abstraction of meaninglessness. Abstracting is how one finds new sensemaking fluidly compensating by bolstering unrelated novel world views.

Reconstrual & Fluid Compensation: Assembly of new meanings. Assembling is how one creates new sensemaking discontinuously compensating by replacing related world views.

True Storytelling of Perceiving and Attention

How Poorly Understanding Truth Can Lead to Fully Believing in Lies

From poorly understanding the truth to not understanding at all

We present three vignettes that illustrate the process of coming to fully believe in lies. In Vignette 1, David Icke guides the reader through each step in the process of coming to believe that shapeshifting reptilian creatures control the world. In Vignette 2, and Anti-Vax Mom describes her journey of coming to believe in a big pharma conspiracy to poison children. In Vignette 3, Climate Skeptic details his transformation from anthropogenic climate change activist, to anthropogenic climate change denier.

The road to fully believing in lies begins with our storytellers' transitions from poorly understanding the truth, to not understanding at all. At the beginning of these stories, each person takes for granted a means by which truth comes to be known. In this way, they poorly understand the truth. Because they do not understand the means by which truth comes to be known, they cannot set expectations of what should or should not be true. Their belief stems only from the legitimacy of a particular lens. Because of this, when confronted by arguments that contradict their poor understanding of the truth, each person enters a period of search in which they abandon their expectations of the truth and their preconceptions about the legitimacy of any given lens.

Vignette 1a: David Icke.
"People have no idea of the abyss we are staring into or the nature of the world we are leaving for our children to endure and most people don't seem to care. They would much rather ignore the obvious and go into denial of a truth that's splatting them between the eyes. I feel like the cow who runs into the field screaming: 'Hey, you know that truck that takes some of our friends away every month? Well they don't take them to another field like we thought. They shoot them in the head, bleed them dry, cut them up, and put the pieces into packets. Then those humans buy them and eat them!' Imagine what the reaction of the rest of the herd would be: 'You're crazy man. They'd never do that. Anyway, I've got shares in that trucking company and I get a good return. Shut up, you're making waves… WARNING There is an enormous amount of

challenging information in this book. Please do not continue if you are dependent on your present belief system, or if you feel you cannot cope emotionally with what is really happening in this world. If you do choose to continue, remember there is nothing to fear. Life is forever and everything is just an experience on the road to enlightenment. Viewed from the highest level of perception, there is no good and evil, only consciousness making choices to experience all there is to experience. The astonishing events which this book exposes are in the process of coming to an end as the light of freedom dawns at last on the biggest transformation of consciousness this planet has seen in 26,000 years. It is, despite some of the information you are about to read, a wonderful time to be alive." (Icke, 1999, p. 3)

Vignette 2a: Anti-Vax Mom.

"I want to share with you my personal story about how I went from pro-vaccine (believing in the effectiveness of vaccines and vaccinating my child) to anti-vaccine (believing that the harm of vaccines greatly outweighs any perceived benefits). For several years before and after the birth of my first child, I was unsure. I felt caught between different sources of conflicting information that I thought to be credible. But I knew too much to fully believe what we were always told – that vaccines were 100% 'safe & effective.'" (think love healthy, 2016)

Vignette 3a: Climate Skeptic.

"When I was in my late 20s, I was living in San Francisco and playing in a reggae band. At the time, I fervently believed that global warming was a real, man-made problem. And I was vocal about it… Eventually, I started to study the issue...The first time I experienced a twinge of climate change doubt was when I learned that carbon dioxide (CO_2) comprised less than 0.04 percent of the atmosphere. In truth, such a seemingly small amount shouldn't be underestimated since CO_2 starts trapping heat quite effectively at far more minuscule concentrations. But at the time, I thought, 'That's strange. I would have thought it was a lot more.' The point is I had been

barraged with so much global warming hysteria that I figured CO2 must comprise one percent or five percent or 10 percent of the atmosphere. But since it was only 0.04 percent, it seemed to me that the people making the case for global warming should be more careful, and not exaggerate their claims—to not lose credibility...[Two years later] I still assumed global warming was a man-made catastrophe—until I finally started to study the science of the issue. At that point, two minor pieces of information helped to trigger a real curiosity for me—and led me to realize that the issue was far more complicated than I had always believed… After stumbling across these two seemingly random nuggets of information, I started to really read—and with an open mind." (Climate Change Dispatch, 2017)

     Analysis.

     David Icke is writing to someone who wishes to learn about the history of politics and power. Icke suggests that the reader is blind to how the world works. He outright calls attention to the reader's low expectations of understanding political power and the social appropriateness that perpetuates their lack of understanding. Icke offers to act as a guide through the reader's search period. He requires only the reader's courage and openness in return.

     Anti-Vax Mom's story begins during the time when she was Pro-Vax Mom. As Pro-Vax Mom, she had access to the truth about the beneficial aspects of vaccines, but she did not have access to the mechanisms by which that truth was determined. Thus, when confronted with anti-vaccine literature, she became aware that she had taken the benefits of vaccination for granted. This confrontation causes her to become Vax-Ambivalent Mom. Vax-Ambivalent Mom enters a period of search in which she has expectations and legitimacy are of no consequence. This search is motivated by care for her child's wellbeing, a child whose behavior was beginning to frighten her.

     Climate Skeptic tells of the time when he was a naive young man. As a naive young man, he had believed in man-made climate change even though he had not studied the issue. This period of time in Climate Skeptic's life exemplifies quadrant one of Figure 2. At

this point, Climate Skeptic cannot see the reasons why man-made climate change is true, he simply accepts that truth. Soon, he is confronted by "two minor pieces of information" that trigger a period of search. He searches with an "open mind," which suggests that he sets no expectations, and no longer has a sense of what is legitimate to believe.

Vignettes 1a, 2a, and 3a show how three people in dissimilar situations engaged in the same process of transitioning from poorly understanding the truth to not understanding at all. That is, they moved from taking poorly understood lenses for granted to searching for new lenses. Next, these three people moved from not understanding at all to properly understanding lies.

From not understanding at all to properly understanding lies

The next step toward fully believing in lies entails moving from not understanding at all to properly understanding lies. When people do not understand at all, they search for ways to understand. During this search, expectations and considerations of legitimacy are abandoned. In turn, these people come into contact with appealing lies, lies that allow them to set expectations about how the world works in a way that they were not able to do when they took the truth for granted. Even though the searcher may not consider these lies legitimate, they still may provide an appealing way to understand the world.

Vignette 1b: David Icke.
"The Merovingian king, Clovis, had the iris, or fleur-de-lis, as his royal emblem, a flower which grows wild in the Middle East. It is also known as a three-pronged lily and it was used to symbolize Nimrod or rather the reptilian bloodline of Nimrod. In Latin it means small sword and it became the symbol of the royal bloodline of what is now France and this was because in ancient Sumer the reptilian bloodline, as passed on through the female, was symbolized by a lily. Hence the main reptilian gene carriers were given names like Lilith, Lili, Lilutu and Lillette. Another version is Lilibet or Elizabeth

and this is why the present British Queen is called Elizabeth (El-lizard-birth) and was known to her family circle as Lilibet. She is a major reptilian gene carrier who produced a major reptilian full-blood called Prince Charles. Both are shape-shifting reptilians, a fact that will be supported by later evidence. So is the Queen Mother, formerly Elizabeth (El-lizard-birth) Bowes-Lyon." (Icke, 1999, p. 49)

Vignette 2b: Anti-Vax Mom

"I found I had the ambition to dive head first into reading anything and everything I could find on vaccines, disease, and health, so I embraced it. I was obsessive about reading scientific studies from both sides and looking into the history and statistics of disease and disease mortality. I've never been so consumed with anything like I was with this. It was my sole focus besides being with and caring for my children. I spent hours – every spare moment – every day – reading. I'm not exaggerating… I would open my mouth to speak, and my husband would say, 'Is this about vaccines?'" (think love healthy, 2016)

Vignette 3b: Climate Skeptic

"Overall, I became resentful that I'd been naively indoctrinated by a daily, one-sided media barrage. And I started to look at myself as something of a freedom fighter—someone who was pushing back against misinformation—and making people aware that they were being manipulated. If asked why I don't believe in the theory of "anthropogenic" (man-made) warming, I try to list some very simple points. I explain that, yes, the Earth has warmed by roughly 0.8 degrees Celsius over the past 150 years—and I agree that surface temperatures have warmed, that the oceans have warmed, and that glaciers have retreated. But I disagree with the root cause of this warming." (Climate Change Dispatch 2017).

Analysis.

After Icke brings the reader into a period of search in which expectations and legitimacy are of no consequence, he initiates them into a world of secret knowledge about global power structures. In vignette 1b, Icke creates a series of historical linkages that shed

light on the shapeshifting reptiles that control the world. To the reader, this historical lens is certainly not socially appropriate, and it may not be personally proper. However, it does strongly connect the reader to a way of seeing the world. For example, the reader should expect to see many powerful people named Elizabeth. They should also expect powerful people to be associated with the lily flower in some way. Icke deeply connects the reader to a way of seeing the world, which is something the reader lacked during the time when they took the truth for granted.

Anti-Vax Mom becomes obsessed with reading about vaccines. Her search is characterized by a lack of concern for expectations and legitimacy; she is only concerned with the health of her children. This is evinced by her interest in "scientific studies from both sides." At this point she begins to move from not understanding at all, to properly understanding anti-vaccination arguments. Now she has set expectations of how to find the "truth," yet she recognizes that this new way of thinking about vaccinations may not be legitimate.

Climate Skeptic details his transition from not understanding at all, to properly understanding lies. His new understanding of climate change as a natural phenomenon allows him to feel betrayed by the media. His original state of poorly understanding the truth is, in retrospect, a state of victimhood. Climate skeptic can now see that the facts about climate change had been intentionally misrepresented to him, and that he should expect to see more of that in the future. He sees himself now as a countercultural hero, a freedom fighter. He recognizes his views are not socially appropriate, and that helps to entrench him further in his beliefs.

From properly understanding lies to fully believing in lies

When a person comes to fully believe in lies, information that may disconfirm the lie has a low elaboration likelihood. In this way, their belief in the lie is self-reinforcing. This person now has self-fulfilling expectations about their belief, a belief that they consider to be highly legitimate.

Vignette 1c: David Icke

"This information is rising to the surface after thousands of years at the same time that more and more people are waking up to who they really are. The same vibrational changes are responsible for both. There is a healing going on and for the healing to start the cause of the disease has to be addressed. The rising frequency is bringing to the surface all that has remained hidden, collectively and individually, to allow the healing to begin. This is why people who have opened up to the changing cosmic rhythm have found that all hell breaks loose in their lives at first.

- relationships break up
- jobs are lost
- family and people they considered friends walk away

There are many different experiences that people have. With me it was massive public ridicule because I never do anything by halves. You can think you have made a monumental mistake at the time, but quite the opposite is happening." (Icke, 1999, p. 192)

Vignette 2c: Anti-Vax Mom

"It's not politically correct in a world of vaccine zealots to mention that anything else but vaccines could have contributed to saving lives from "preventable diseases". Then came learning about how these "preventable diseases" are actually treatable with modern medicine or even with just – better nutrition...And THEN came learning how these "preventable diseases" are actually beneficial to the immune system to contract and are linked to having a reduced risk of cancer… Much more evidence of fraud by the CDC and pharmaceutical industry. 3+ years of daily reading and investigating this topic truly cannot be boiled down into one blog post, even though I've attempted to highlight the important points… It may seem like I'm saying vaccines are pointless. But actually, there may be a reason for it all. Children who start life with bodies damaged and burdened with toxic substances can become a source of long-term profit for the medical and pharmaceutical industries." (think love healthy, 2016)

Vignette 3c: Climate Skeptic

"First, a mass reduction in fossil fuel use would forfeit the lives of hundreds of millions of people in developing nations… Second, a presumed switch to wind and solar generation overlooks the glaring deficiencies of both forms of power: Wind and solar are inherently intermittent means of electricity production (because the wind doesn't always blow and the sun doesn't always shine)... If the United States were to actually make the transition to a partially or fully wind- and solar-based power infrastructure, the failures of Europe and Australia's green energy experiments show that the nation would experience an ongoing series of power shortages and blackouts. The result would be a consequential loss of health and safety measures. Hospitals would fight to prioritize available power. Water treatment and waste systems could fail. Foods would spoil due to lack of refrigeration." (Climate Change Dispatch, 2017).

Analysis.

Icke moves from convincing the reader of reptilian overlords, to telling the reader what will happen now that they believe in reptilian overlords. He suggests that the reader's life may fall apart; they may lose their job and their relationships. To the true believer, these events now have a low elaboration likelihood. If one is abandoned by their friends and family and fired from their job, then all has gone according to plan; these things do not need to be investigated further. Icke has taken the reader full circle, from poorly understanding the truth to fully believing in lies.

Anti-Vax Mom now has a reason to pay attention to any harm done by the nebulous "pharmaceutical industry," and has no reason to pay attention to the benefits of advancements in medical science. Additionally, her anti-vaccination stance is perfectly legitimate in a world where evil puppet masters conspire to poison children under the guise of medical care in order to extract profit.

Climate Skeptic has a new worldview by which he can assess statistics about climate change. When confronted with data, Climate Skeptic will not elaborate on any interpretation of the data that supports anthropogenic climate change. His worldview is characterized by high expectations of what he should see given naturally occurring climate change, and high legitimacy. This high

legitimacy comes in part from his role as a "freedom fighter," and in part from the broader political discourse on clean energy.

Reversing Lies
Breakout group exercise

1. We talk about the scourge of vaping and that really, scientists are confused as to what's happening.
2. We explain that it is "micro-aluminum" freed when the "vape coil" heats the aluminum. While MJ smokers hit the "wall of aluminum" first; it's cumulative and will hit the tobacco smokers eventually.
3. Then we ask people if they smelled a "metallic" smell when dealing with vapes; or around people who vaped.
4. We then say "see, that's the proof."
5. 2 min of discussion.
6. Ultimately, we reveal that it's actually the use of poison for black-market MJ, not the theory we presented, that caused the problem. Science proves us wrong.
7. We break into a quick explanation of our theorizing to explain why this happened.

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<Insert True Storytelling Methods book reference ready>

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Truth, Lies, and the Bullshit in Between
James Sibel

Why has lying become socially acceptable? Have we lost touch with truth? Is this the 'new normal' in American society?

What is a lie? Can a lie become truth? Are lies and truth socially relative? And what is "bullshit?" Is bullshit a lie or truth? What distinguishes 'bullshit' from a lie? Where does 'paltering' fall? Is it an advanced form of lying by diversion, allowing for distraction and omission of a truthful answer that is counter to self-interest? What is a 'partial' lie? Can there be a 'partial' truth – or must 'truth' be purely 'truth?'

Do we all lie? Is lying a societal norm, generally accepted and therefore presumed to be inherent in social discourse? Has deception (in the form of lies) become an accepted social practice? White lies are so prevalent in American society that they are often viewed as a form of "communication competency that is necessary to successfully negotiate social interactions." **Invalid source specified.** Lying has become so imbedded in our social interactions that American culture has created divisions and rules describing certain kinds of lies by a color code so as to understand them. We all learned about 'little white lies' as children. There are white, gray, blue, red, and black lies. Then there is bullshit (an entirely distinct type of 'non-lie' lie) and finally a relatively new addition called paltering – lying by distraction and diversion.

What is a 'white' lie? White lies are untruths which are normally told to help minimize harm or distress to another and may benefit the liar in some way, but not necessarily. I once attended a children's birthday party where I was the only 'Guerro' in the room. The Mexican hosts served long wide strips of boiled pork skin that resembled cooked lasagna pasta. It required everything I had to finish the plate so as not to offend them by declining to eat their food. When asked how I liked it, I responded that "it was wonderful" so as to mask my true opinion. Much to the delight of my wife sitting next to me, my white lie resulted in another full plate of boiled pork

skin being put in my hands with an approving smile by the hostess. I ate that too. For decades, my wife has watched me tell white lies about things, masking my true thoughts so as not to offend or embarrass someone. After we left the birthday party, she asked (as she has many times over the years), "why do Americans lie instead of saying what they really think? if you don't like something, tell them you don't like it. Bien hecho, that second plate served you

right for lying to them."   A purely white lie is usually altruistic – it's an untruth that reduces net harm to others. White lies have a spectrum ranging from pure white to gray. A gray lie is not considered a white lie in that there is a little self-interest in it; but it does not meet the criteria required by a 'black' lie, that being intent. It does not exhibit a malicious, self-serving, complete fabrication devoid of truth; it has serious consequences – that's a black lie.

I learned to lie early in my life. My mother helped me develop my lying skills. We would frequently go and visit her parents' house. It reeked of mothballs and Ben-Gay. I couldn't stand the smell of their house. I was clearly instructed to avoid telling them the truth if

questioned about my obvious discomfort because it would "hurt their feelings if I told them the truth." From then on, it was easy. "Tell her you like it" when I received the standard hideous sweater as a Christmas gift from my Aunt. Or, when invited to eat at someone's home and they served Brussel sprouts or lima beans, "just eat them and pretend you liked it, or you'll insult them, and they will think you are a bad-mannered boy." Lying quickly became routine, easy. Occasionally, when there was a household incident my mother would demands of me to 'tell the truth.' In many of those circumstances, her lying tutelage provided the preferred option. I became quite skillful at balancing truth and untruth depending on the situation and the potential personal benefit.

What is a 'blue' lie? Many people are unaware of this category of lies. A blue lie rests in an entirely distinct category somewhere between a gray and a black lie. It is meant to be simultaneously selfish and beneficial to others (if they belong to your group). For example, I have been asked in meetings with competitors to affirm a statement being asserted by an overly optimistic CEO who is intentionally puffing to impress or intimidate. The outcome of that blue lie is both self-serving and beneficial to the group – our group, not the 'other' group in the room. But if both sides are simultaneously lying to each other, and the presumption must be that they are, does one side negate the other, much like the process of solving an algebraic equation? Do equal values on each side cancel one another out, leaving only an honest, truthful, solution? If there is no mechanism for an honest, truthful, exchange of information in the room, then all decisions are based on structured investigations, presumptions, and very likely falsehoods. All that reinforces the 'us' and 'other' tribal mentality while creating dangerous circumstances for all enterprises involved. Blue lies may be the most insidious because they build loyalty and nurture cooperation within 'us' while simultaneously exhibiting our predisposition toward compromising 'other.' All the while, we continue to propagate blue lies under the misconception that we're doing the right thing for our group, often creating a delusion of group reality **Invalid source specified.**. Our present political world is rife

with blue lies like "illegal Mexican immigrants are murderers, rapists, and drug dealers . . . " functioning as useful mechanisms to reinforce the tribal 'us' and 'them' mentality of opposing groups.

Red lies are simple to identify and define. A red lie is all about spite and revenge. They are told with the intent of retribution against an injustice or betrayal without regard for the personal consequences. It happens frequently when someone posts extreme falsehoods on the internet in retaliation to some perceived or real betrayal or injustice.

What about bullshit? What is it? Is it a lie or an exaggeration meant to impress or distract from the truth? Bullshit is defined in American culture as 'foolish, insincere, exaggerated, or boastful talk; nonsense' **Invalid source specified.** used to try to persuade or impress someone. How does that differ from a lie? Is it truth? If it isn't truth, then it is, by definition, an untruth – a lie. But is it viewed within society as a lie or as an acceptable mode of speech?

I have had far too many occasions to debate colleagues about the difference between BS and a lie. In the mind of many of them, there appears to be a distinction. "BS is BS, and a lie is a lie. They are not the same thing" is a commonly held pseudo rationale offered as a response. But how can an untruth not be a lie? "You think in a far too linear way," I am told by them. "It's not always black or white, there's a lot of space in between." My answer is always the same – it's either truth or untruth.

Many would agree that we are now living in a time that is generally accepted as being the 'post-truth age' where lies and bullshit are considered to be a component of general social discourse. How can we determine if a particular version of truth is 'reliable' (an unusually apropos word easily redefined as meaning 'the retelling of a particular version of truth; as in: re-lie')? In a 2019 study initiated by Deutsche Post Foundation "Bullshitters. Who are They and What Do We Know About Their Lives" **Invalid source specified.** it was found that when compared across nine Anglophone countries, North American males (USA & Canada) have the highest bullshitting scores. A similar study **Invalid source specified.** found that those prone to bullshit are more apt to do so

when they think they can get away with it and less likely when they think they will be held accountable for their responses. Both studies seem to indicate the best way to deal with a bullshitter is make it clear they will be held accountable for their statements and 'call them out' as often as it takes to modify their natural propensity to bullshit. Psychologists view bullshitting (overclaiming) as an operationalization of self-enhancement and narcissists are far more likely to bullshit than non-narcissists **Invalid source specified.**. To find truth, you must identify bullshit for what it is – a lie, and 'call it out.'

In my home workshop, I have several hand tools that belonged to my grandfather. They are over a hundred years old and in perfect working order. When I use them on a project, I feel an immediate connection with my grandfather; we spent a lot of time together and he taught me many things. A well-made properly maintained tool can continue to function indefinitely; all that is needed is diligence. But even the best made tool, if neglected, left out in the rain, put away wet or abused during its use, will begin to deteriorate. Even on the finest steel, rust will form; surfaces will begin to pit and corrode. That is the path toward eventual failure of the tool. If you cannot depend on a tool, it is useless.

Lies are rust. They destroy truth. You cannot depend on lies. Prudent decisions cannot be made on the basis of lies or falsehoods. Lies pit and corrode truth until it becomes indistinguishable from falsehood. They confuse and confound. They distract and misdirect. They promote falsehood when perpetrated by those motivated by self-interest. Through the illusory truth effect, the repetition of a lie, thousands of times, can cause it to morph into a perceived truth, further enhanced by biases like confirmation or implicit. A terrifying observation attributed to Hitler's propaganda minister, Joseph Goebbels, ". . . repeat a lie often enough and it eventually becomes truth . . ." may have some empirical merit in our own age. Rather than allowing 'rust' to pit and corrode the fabric of social interaction and discourse with lies and falsehoods, there are options. We need to apply a liberal amount of WD-40 to the areas exhibiting rust and maintain a polish on them.   Maintain diligence by

demanding truth – require it. Act as an exemplar of truth and demand the same from each other in all interactions, private and professional. Consciously examine your personal use of lies (or bullshit) and cease using them in conversations or interactions; make it clear that you require the same from others. Make it a mission to call others out for infractions when you hear or observe falsehoods being perpetrated. And most importantly, self-reflect to examine whether you belong to a group that has adopted a particular message – "put critical distance between yourself and your group" **Invalid source specified.** to identify biases and take the first step in seeing beyond them.

Speak truth, demand truth.

There are no sources in the current document.

Transforming the Avocado: Tales from Michoacán, Mexico

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For many economists, commodities simply are; they exist as items exchanged throughout the economic system for money. From a cultural perspective, as material items, commodities embody their own personal history. That is, they are marked by cultural and symbolic processes that give them meaning. Beneath their material surface, their unique history and experience convey stories that document and explain their transformation. Here, the avocado's economic and physical transformation can be elaborated in three major historic periods that reflect its change in meaning and impact on the region of Michoacán, located in the central western highlands of Mexico. First, el aguacate es muy noble (the avocado is noble) refers to the avocado of late 19th century Mexico. A domestic fruit characterized by extreme variation in size and appearance, avocados were part of every kitchen garden throughout central Mexico. Neglected, lacking a developed commercial market, avocados always produced. They struggled and fought to survive. They represented an important part of the diet and Mexican cuisine; yet, as an indigenous fruit, avocados lacked prestige and value in the opinion of Mexico's upper class. Second, in the late 20th century, avocados in Michoacán became el oro verde (green gold), as agricultural entrepreneurs transformed a traditional provincial agricultural economy into a commercial export-driven region, chopping down the orchards of the traditional criollo varieties to replant commercial Hass avocado orchards. Uruapan, Michoacán, the center of the avocado boom, came to call itself el capital mundial (world's capital) of avocados. Expanding into forested regions and seizing water rights, avocado producers brought wealth to a region at the same time that they destroyed the local environment. Finally, most recently, el sabor amargo (the bitter flavor) of the avocado and its associated wealth has attracted the interest of other investors, in

particular the drug cartels of central western Mexico. In summer 2019, Michoacán police discovered nine bodies hanging from a bridge, seven more slaughtered, and another three dumped nearby. Locals and those in the avocado industry attribute these latest murders to an on-going battle across three regional narco cartels for influence and control of groups within the avocado industry. These three images of the avocado, from local variety, to international commodity, to fixture in the drug wars, comprise the story behind the avocados we purchase in the supermarket produce market.

Storytelling: A Managerial Strategic Tool for Strategic Changes

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Abstract

Managers face with different challenges while they want to integrate their organizations' member through organizational strategies. One of these challenges is strategical changes within companies. They need a tool to integrate staff through new strategies and one is "Organizational Storytelling" which enable manager to convey the purpose of strategies all through organization, in different themes that is suitable for those situations. In this research we chose Best-Practice Companies in Iranian Food Industry to figure out the main themes obtained by them to overcome difficulty within strategical changes. Six main themes revealed: "Goal Setting", "Adaptation to Modernity", "Training", "Self-sufficiency", "Respect and Sympathy", "Managers Behavior Reflections". Using their stories in mentioned themes, manager found a way to communicate with their staff and leaded the organization to acceptance of changes and reached stability. By sorting these themes in strategical changes, we try to shed light on the way in which managers use organizational storytelling.

Keywords: "Organizational Storytelling", "Strategic Changes", "Food Industry", "strategy story"

Introduction

Stories can make people closer physically and psychologically and help storyteller make the story more attractive by aligning it to the motives of audience (Sinclair 2005). Storytelling let audience interpret knowledge with their experience so that they can learn challenges, solutions and descriptions better (Denning 2006; Sinclair 2005). Moreover, stories can increase the understanding of the relationship between elements and interpersonal communications beyond what information and statistics presents (Hansen 2001). Unlike technological changes, political changes happen very slowly in the organization. However, some organizations accommodate such changes rapidly (Prusak 2005). In last two decades we have witnessed that storytelling is applied to organizations for such changes. Since knowledge is a modern wealth creation in new economy, storytelling is employed as a knowledge transfer tool in the organizations (Brown, et al 2005).

Storytelling is also a key element in employee engagement in organizational activities, employee loyalty, customer loyalty, organizational brand recognition and internal brand loyalty (Gill 2011). It happens in Iranian organizations especially privately-owned organizations who experience higher competition in the market. Many international and major organization recognize the value of storytelling and educate their executives to develop and use stories to motivate employees and lead organization in response to strategic changes (Denning 2006). Increasing popularity of storytelling requires theorists to search for characteristics of a good story that communicate strategically with employees and identify appropriate stories for different challenges (Louisot 2004). It is important to define these appropriate stories in each culture. In this paper we study the role of storytelling in strategic challenges rooted in crises in the context of food industry in Iran.

Literature Review
Elements of storytelling:

There is no single formula for a successful organizational story because each story is fabricated for the specific audience and context. However, four elements are identified in most organizational studies:

- Message: In many organizations, story is a tool to communicate message that mainly diffuse brand positively. The message must be crafted carefully. Without a message there is no story and strategy story.
- Tension: Challenge is a force required for a good story. When we face a challenge or tension, we are forced to show a reaction and seek a resolution.
- Story characters: Characters are the main elements of the story. To act on a solution, we need attractive and engaged characters. There are six classic characters from myths that interplay in the story including benevolent, goal-oriented, beneficiary, supportive, champion, and enemy.
- Story schema: When we decide about message, challenge and characters it is the time to decide how the story is developed. In narratives we have a linear beginning, middle and end schema (Fog et al 2010). In stories we have centripetal forces of narrative, living story and ante narratives that are woven together to form a story (Boje 2008).

Content of organizational stories:

In *Storytelling in Organizations: Why Storytelling Is Transforming 21st Century* (2005), Brown et al. classified stories of organizations as follows:

- Stories about people: Researchers learned that when a person tell a story about others his objective is to create trust, transfer knowledge and create honesty. People want to know if this person is trustworthy. Trust is most important thing in business communication. Without trust you will have difficult negotiation, make accurate contracts and great monitoring.
- Stories about organization: These stories are about the nature of work, and how to do the job better. Communicating work related concepts are easier through stories because it does

not need documents, it helps us identify and solve people's problems and it helps transfer of knowledge and better learning.

- Stories about organizations: Stories are great tools to raise emotions and motivation. Stories that help people understand how organizations has emerged, where they are and where they are going. Stories about organizations create emotions about the environment.
- Stories about collaboration: Constructivists believe that language builds social reality and what we talk about turns into a reality. When we talk about organizational disorder, we make the situation worse. Managers use collaborative stories to control such situations.
- Stories as signals: Any signal in the organization has a meaning. These meanings transfer to people through stories.
- Stories about the past: Another type of story is story about the past and founding story of the organization. These stories integrate and align people. Stories about the past include many behaviors in the organization. These stories are so strong that economists call the "path dependent, which means a path that shows where we come from and where we go.
- Stories about future: These stories define mission and vision of the organization.
- Stories about life: People talk about organizational life in general. People learn from organization about their personal life too.
- Stories about personal identity: Stories that people tell about themselves. It presents personal and work identity.

Applications of organizational stories:
Storytelling in organization has specific objectives and looks for specific results (Brown et al. 2005):
- Entertainment
- Information transfer
- Communication enrichment
- Innovation boost

- Protection of the organization
- Change in the organization

We use this classification in the analysis of our results.

Storytelling in strategic change

Storytelling happens at the time of change and continues till the challenges of change end. Strategic change includes changes in the mindset of employees from organization's circumstances. Organization finds a new direction as employees discuss the stories. Gergen and Gergen (1997) classified narratives of change to three groups:

Progressive narratives: Narratives that connects experience to the event in a way that leads to positive appraisal of the event. These narratives form from stories that managers tell about how organization progress as it aligns to a new direction.

Regressive narratives: Narratives that connects experience to the event in a way that leads to negative appraisal of the event. For example, employees assume change leads to a worse organization. They do not like to lose what they value at current state of the organization. Therefore, they resist to the new lifestyle (Nadler1981).

Stability narratives: Narratives that connects experience to the event in a way that assures audience of a continuation of status que. In these narratives managers and employees maintain that the organization will be stable and resist the change. These narratives are used to reduce uncertainty.

We use Scott Sonenshen (2010) model to study the narratives of managers and employees' feedback and interpretation to change narratives. This model that depicts the effects of narratives in strategic change has two parts. One part relates to the management's narrative of change and another part relates to the employee's interpretation and narrative of change. Management's narrative of change has two dimensions: transfer dimension and resistance dimension. When change is not important managers usually use resistance narratives. When change is important, they use transfer narrative. Managers are supportive of change, but they

may use resistance (stability) narratives or transfer (progressive) narrative.

Employees' narrative of change is transfer and resistance like managers but there is another dimension that shows whether their narrative is supportive or destructive, whether their narrative is progressive, regressive or stable. Progressive narratives of employees have similar meaning of those of managers. They talk about useful changes that change the organization. On the other hand, if change is assumed as a key to organization transfer employees may involve destructive meaning in their narratives and maintain that change leads to organization decline.

During the time of stability, employees have two approaches (Sonenshen 2010):

1. Use supportive narratives that approve of managers' narrative on change stream and assume positive results from change.
2. Use destructive narratives that believes stability in the time of change makes organization stays behind. This makes them resistant to change.

Storytelling in crisis

Crisis is another challenge of the organizations. Organizational crises are destructive but predictable events that creates serious outcomes for stakeholders and fame of the organizations (Heath & Millar 2008). Regarding predictability of crises, we expect managers adopt appropriate reactions to these events. Storytelling at the time of crisis has an important role in the control of the situation since storytelling is a communicative tool that reduces people's stress at the time of crisis (O'Neill 2002). At the time of crisis managers must protect organization from harm by sensemaking and sense giving of the situation (Kopp et al. 2011). Many organizations used storytelling to resist 2000 recession (Kopp et al. 2011). Therefore, it is important to identify successful storytelling styles for the time of crisis. We study how managers of successful organizations in Iran use stories to manage the organization through crises in order to find best practices in this area.

Methodology

This paper is a qualitative research that applies storytelling analysis to identify story themes at the time of strategic changes that happens during crises. We conducted interviews with middle and upper managers in Iran Food Industry to benchmark best practices of the industry.

Sample: We selected 10 famous and successful brand and conducted semi structures in-dept interview with CEOs, marketing managers and middle managers.

Software: After transcribing interviews we use Atlas.ti8 to codify stories based on criteria of good stories according to Rob Gill (2011). 24 codes are extracted and the codes that are used by 5 or more companies are selected. Finally, 6 codes are adopted as major themes of stories used at the time of crisis-based strategic change.

Results

After the study of interviews, we identified all motifs of all stories we collected, we classified similar motifs. Finally, we extract 6 motifs that most of the managers use at the time of strategic change. Figure 1 shows these motifs.

Change Management

Figure1: Motifs of managerial stories in Iran food industry at the time of strategic change

Managers in Iran food industry maintain that they must adopt change strategies at many times.

Goal setting

In the first step they must set strategic plans, hence they set goals to implement the strategies. Goal setting motif is what we first identify in managerial stories in food industry in Iran.

Then they take the next step and implement strategic change through stories of "Adaptation to modernity", "Self-sufficiency", "Employee training", "Respect and understanding", and "reflection of goals in managements' behavior".

Adaptation to modernity

This motif maintains that managers adapt t modernity as one of the strategic changes and tend to transfer from a traditional to a modern company. They think they can perform better and more competitive this way. Therefore, they tell stories of adaptation to modernity as successful strategic change at the time of crisis. For example, one manager says (6a):

"There is gap in the country. Youngsters have access to a lot of information from around the world and they have changed their lifestyle to lifestyle of modern countries. We use this opportunity. Our competitors did not do that. They stick to their traditional way and do the same thing they used to do well. What our brands do is to align themselves to the new trends of youngster lifestyle. Twenty years ago, they did not have access to movies and series and lifestyle of people abroad, but today all are watching current movies from around the world, they have internet and they see people's lifestyle in other countries and change the trends accordingly. We match us to these new trends".

Using these stories managers moves from tradition to a modern way of management. Some stories are shown in figure2.

Figure2: Adaptation to Modernity Motif

<u>Self-sufficiency</u>
When managers face crisis and cannot obtain supplies from inside the country due to sanctions and political/economic problems, they turn into self-sufficiency stories. For example, one manager said (1b):
"Managers decide to create capabilities inside the company. They found some good and experienced managers to fix the situation". They lead the company to a direction to provide materials from inside the country or even produce them in the company to be able to remain and compete in the market. Managers maintain that such approach not only helps the company, but also let the company sell supplies to competitors and keep the market working. Figure 3 shows some stories with this motif.

<p align="center">Figure 3: Self-sufficiency Motif</p>

<u>Training</u>

In food industry most manager believe that training is vital for strategic change. To plan change and implement it in all departments, they must educate all employee on objectives and changes in decision making according to new situation and responsibilities. These managers narrate stories with training motifs to ask their employees to follow strategic change. For example, a manager said (1c):

"We employed Sharif (top rank university in Iran) MBA Graduates. They did not have experience, but they know the modern knowledge of management. We asked them to train employees how to do the job in a way that the employee felt he is doing the job not the trainer. It gave them better feeling to tell they did the job by themselves. We had a great help from university graduates on the training"

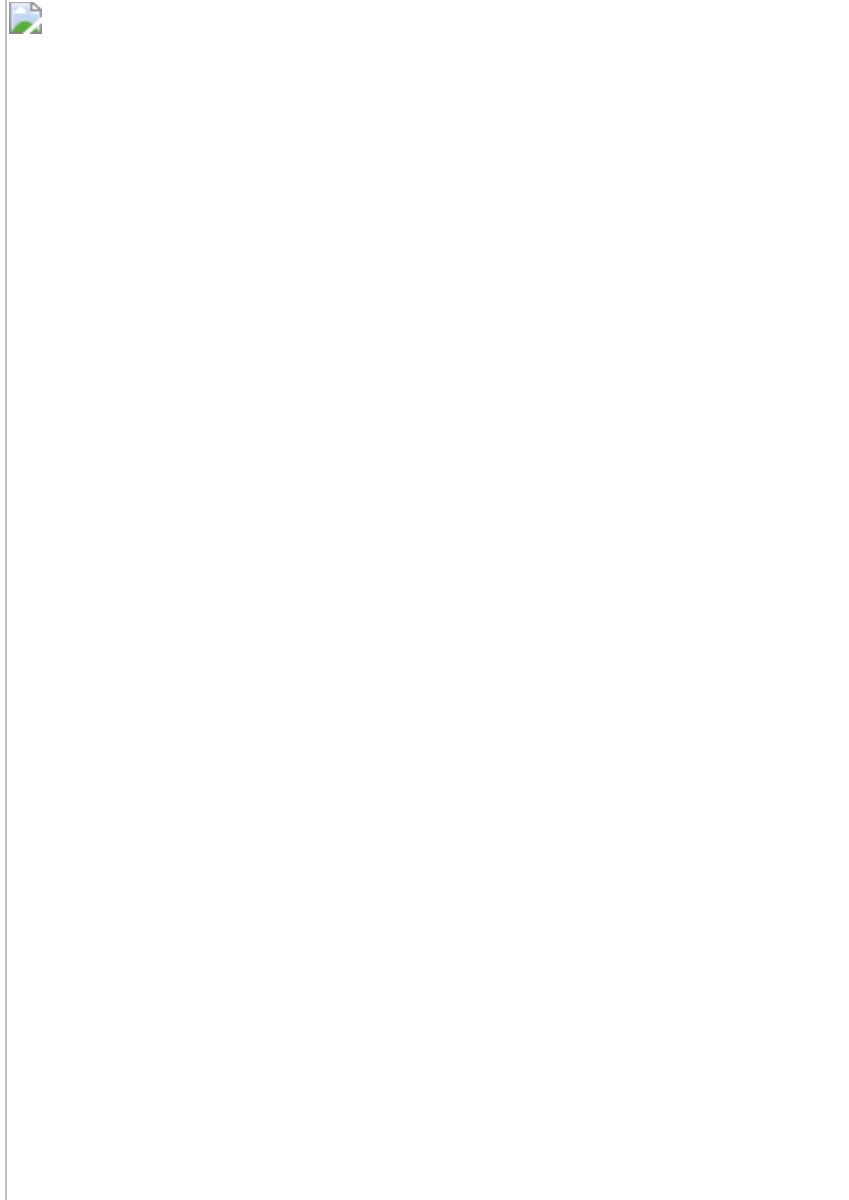Figure 4 shows some stories with training motif.

Figure 4: Training Motif

<u>Respect</u>

"Change is difficult for employees". All managers state that at the time of adopting a strategic change. They believe that such

difficulties require respect and understanding for employees in order to align them to changes. Fore example, a manager said (3d):
"Our story is the story of respect. How we can respect them and how we can show them our understanding matters. For example, we engage them in an activity, give them authority, let them decide when the decision is not strategic. If we want to buy pastry for instance, I do not interfere at all. Such thing does not affect my decision at all, so I let them decide."
Employees are key players of the company and managers of successful companies know that. They do not want their organizations fall apart due to chaos among employees because it leads to organization decline at the time of crisis. To keep the organization on track and lead it during change managers take respect and understanding very serious and use them in their stories. Figure 5 shows stories with respect motif.

Figure5: Respect Motif

<u>Management behavior reflection</u>

Finally, managers believe that strategic change is based on the behavior of them. If the organization has a strategic goal that does not reflect in behavior and discussion of managers, organization cannot achieve its strategic goal. Managers tell such strategic stories to employees and they believe it is a reason for the success of strategic change. A manager said (7e):

"I created these processes with my behavior. My behavior signaled people and it helped us achieve our standards"

Figure 6 shows the stories with management behavior reflection motif.
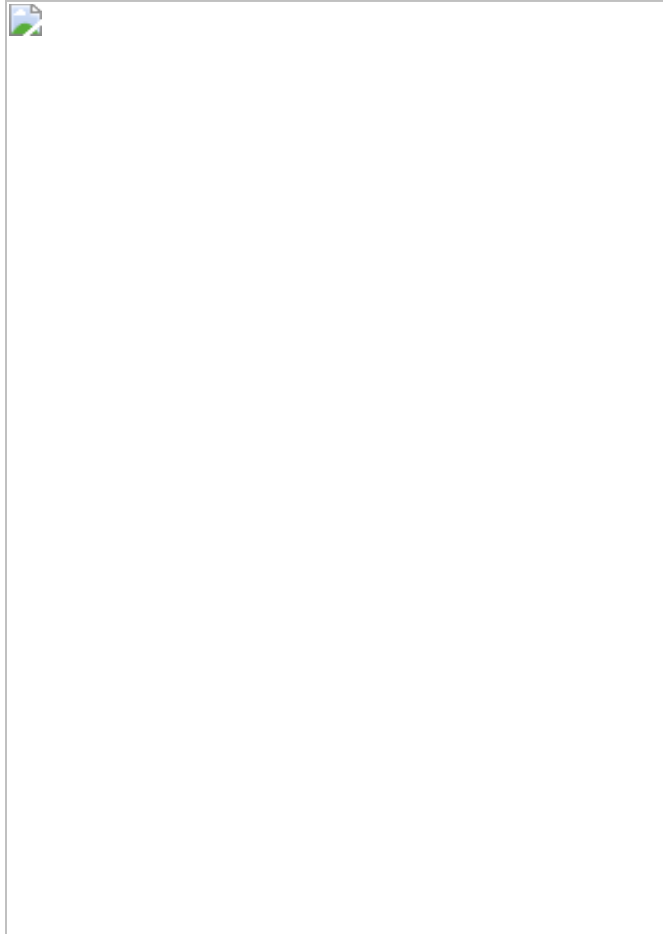
Figure 6: Management Behavior Reflection Motif

Discussion and conclusion

We asked managers in food industry in ran about how they overcome strategic changes at the time of crisis. Managers narrate stories with mainly 6 motifs in common that help them pass difficult time and make strategic change happen. Storytelling per se has a very strong role in the process although some managers did not do it deliberately. We recognize that one of the main reasons of

sustainability and achievement of successful organizations at the time of crisis is how they use storytelling with proper motifs that suites the situation. Any of the motifs we identified can be used as strategic tool for storytelling in the organization at the time of change. Managers are recommended to use storytelling with the motifs of goal setting, adaptation to modernity, self-sufficiency, respect, and training at the time of planning and implementing change and managers at all levels must reflect the change in their behavior and words. Role of discourse in organizational change must be taken more seriously. Managers must know that their stories have direct effect on the strategic change. Therefore, they must receive training on effective storytelling techniques and appropriate story motifs to align their organization to the change.

Managerial implication: Main contribution of this paper is the recognition of effective story motifs for the process of strategic change in food industry in Iran. We extracted the motifs from storytelling analysis of interviews with managers of top brands of food industry. The motifs are also useful in many other contexts in that it approves of human resource management principals for strategic alignment. For example, training and respect are general principals that helps employee adopts change and reduce their resistance. Findings of our research can also be used to train managers in SMEs.

Limitations: The findings of this paper are extracted from interviews with managers of top brand of food industry in Iran. This limits the generalizability of our findings. Moreover, we just collected the opinions of managers. Study of the stories of employees can further enrich our findings.

Future research: Future research may address other industries in different cultures. This paper studies the strategy stories at the time of crisis. Future research may address strategy stories for any other strategic change.

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The a priori solution to the irreproducibility crisis

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Abstract: The American Statistical Association (2019) finally admitted that significance testing is invalid and researchers should not use it. But substantive scientific fields have not caught on yet. Moreover, the negative effects of a century of significance testing linger on, and one of the worst of these effects is the irreproducibility crisis in medicine, psychology, and many additional scientific fields. A new way of thinking inferentially, termed the a priori procedure (APP) offers a solution.

The A Priori Solution to the Irreproducibility Crisis
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The present story commences with some personal history. In 2003, I published my first article critical of null hypothesis significance testing (NHST) in *Psychological Review* (Trafimow, 2003). Although the article was in a top journal and received many citations, it failed to change statistical practices either in psychology or other sciences. Moving ahead to 2014, I became Editor-in-Chief of *Basic and Applied Social Psychology*. In my 2014 editorial (Trafimow, 2014), I discouraged the use of NHST; but I again failed to influence statistical practices in the sciences. Subsequently, with the help of my Associate Editor, Michael Marks, I published another editorial in *Basic and Applied Social Psychology*; but this time with an outright ban on NHST for articles in *Basic and Applied Social Psychology* (Trafimow & Marks, 2015). At first, it looked like the 2015 editorial also would be a failure, as I received an enormous amount of criticism and very little praise. The American Statistical Association (ASA) got into the act in 2016, with an ambiguous piece that admitted that the *p*-values typically used in significance tests did not warrant drawing conclusions about hypotheses; but could be used in combination with other information (Wasserstein & Lazar, 2016). The ASA subsequently sponsored my trip to their Symposium on Statistical Inference in 2017, and in addition to presenting my talk, I also suggested that the ASA make a straightforward statement that researchers should abandon significance testing in their upcoming 2019 special issue in their journal, *The American Statistician*.

What happened? In strong contrast to how bad things looked in 2015, there has been surprising progress. For example, based on the 2015 editorial, there is a strong and ongoing effort in the Netherlands, led by Michiel de Boer, to eliminate NHST from the life and health sciences. There also has been interest in economics, including conferences that Hung Nguyen convened in 2019 in

Thailand and Vietnam to address the issue; and there also is a 2019 special issue of the journal, *Econometrics*, also to address the issue. Finally, the special issue of *The American Statistician* came out in Spring, 2019, and the editorial shows a dramatic change from the 2016 piece.[16] It is worth quoting directly (Wasserstein, Schirm, & Lazar, 2019, p. 1):

> The ASA Statement on P-Values and Statistical Significance stopped just short of recommending that declarations of "statistical significance" be abandoned. We take that step here. We conclude, based on our review of the articles in this special issue and the broader literature, that it is time to stop using the term "statistically significant" entirely. Nor should variants such as "significantly different," "p < 0.05," and "nonsignificant" survive, whether expressed in words, by asterisks in a table, or in some other way.

Wow, what a change in only four years! At this point, the natural tendency is to explain what is wrong with NHST, but because I did that at the storytelling conference in 2018, I'll avoid repetition, and move on.[17] [18]

The usual alternative to significance tests is confidence intervals. But these are problematic too. For one thing, confidence intervals are typically used as significance tests, only in a slightly different form. Instead of $p < 0.05$, the researcher constructs a 95% confidence interval and shows that the obtained sample statistic is outside the confidence interval. Because this is merely NHST, albeit in disguised form, it suffers from all the problems of NHST. Alternatively, many confidence interval aficionados argue that constructing, say, a 95% confidence interval means that the researcher can be 95% confident that the population parameter of interest is within the constructed interval. But this is incorrect. The unpleasant fact of the matter is that there is no way to know the probability that the population parameter of interest is within the constructed interval.[19] The sophisticated confidence interval aficionados know all this but assert that confidence intervals index the precision of the data. However, my recent articles show that this

assertion also is problematic. In one article (Trafimow, 2018b), I demonstrated that confidence intervals confound three types of precision: sampling precision, measurement precision, and precision of homogeneity. The details are unimportant. What is important is that researchers can estimate the three types of precision separately, provided that they measure the reliability of the main dependent measure. This puts the confidence interval aficionado in a dilemma. On the one hand, the researcher cares about precision, in which case the researcher should measure reliability, and estimate each type of precision separately. Thus, there is no reason to compute a confidence interval. On the other hand, the researcher does not care about precision, in which case there is again no reason to compute a confidence interval. Either way, then, there is no reason to compute a confidence interval!

As second problem results from a recent distinction Trafimow and Uhalt (in press) proposed between sample-based confidence intervals (the usual kind) and population-based confidence intervals (the true ones). Of course, researchers rarely have access to population parameters, but it is possible to perform computer simulations with user-defined populations. When Trafimow and Uhalt performed the simulations, how well did typical sample-based confidence intervals perform? In a word, badly. At typical sample sizes, sample-based confidence intervals tended to be of very different widths than the true ones; and their low and high cutoff points differed importantly from true ones, as well. In summary, because of the triple confounding described in the foregoing paragraph, and profound inaccuracy found by Trafimow and Uhalt, researchers should not use confidence intervals.

The use of Bayes theorem has increased in popularity as an alternative to NHST or confidence intervals. Although I would rather have Bayes than NHST or confidence intervals, there are important problems. One problem is that using Bayes necessitates buying into Bayesian philosophical assumptions (Gillies, 2000). Another problem is that there are many ways to be Bayesian. As the great statistician Good (1983) pointed out, there are many more configurations of Bayesian assumptions than there are statisticians to employ them.

Space is lacking in the present short article to explain these points in detail; but the upshot is that I am not a Bayesian. An exception would be if there is good base rate information available.[20]

Well, then, with all the frequentist options (NHST and confidence intervals) and Bayesian ones taken out of the picture, what is left? As will become clear, there is a hitherto unexplored frequentist option that actually works. But at a price. The price is that it is necessary to change the question implicit in the other procedures. I'll explain.

Let us again consider NHST, where the researcher typically hopes to be able to reject the null hypothesis in favor of the touted one. In other words, the researcher uses NHST as a way to know which hypothesis to (dis)believe. Unfortunately, as I explained in last year's storytelling conference, inferential statistical procedures are simply inadequate for dictating which hypotheses researchers should (dis)believe. There are too many other issues, many of a nonstatistical nature, that are relevant. For example, if testing an empirical hypothesis derived from a more general theory, one must ask questions such as the following (but not limited to them, of course).

- What is the explanatory capability of the theory?

- How parsimonious is the theory?

- How well is the theory supported by other data?

- What is the quality of the auxiliary assumptions connecting nonobservational theory terms with observational terms in the empirical hypothesis?

- How well designed is the experimental paradigm?

Thus, inferential statistical procedures are simply inadequate to allow researchers to draw conclusions about hypotheses. To use a philosophy of science word, there is *underdetermination*.

Well, then, if inferential statistics are inadequate for coming to conclusions about hypotheses, is there something for which they are adequate? Is there a way to ask a different question, and one that inferential statistics can answer? Happily, it is possible to move in this direction. To see this, suppose that we change our focus from using inferential statistical procedures to decide what hypotheses to believe, to using inferential statistical procedures to help us design studies in such a way that we obtain good data. By "good data," what I mean is that we can be confident that the sample statistics to be computed—such as sample means—are close to their corresponding population parameters, such as population means. As a way to dramatize the importance of being able to be confident that sample statistics are close to corresponding population parameters, imagine that Laplace's Demon, who knows everything, were to warn us that the sample statistics obtained in a particular study had nothing to do, whatsoever, with corresponding population parameters. Naturally, we would throw out the study! Who would attend to a study knowing that the sample statistics are meaningless?

The *A Priori* Procedure (APP)

With all of us on the same page now, in that we recognize the importance of being able to be *confident* that the sample statistics to be computed be *close* to corresponding population parameters, there are two obvious questions to ask pertaining to the italicized words.

- How close is *close*?

- How confident is *confident*?

Interestingly, asking these two questions—questions that a child might ask—suggests a completely different scientific philosophy on the use of inferential statistics. To understand why, suppose a researcher designates how close she wishes her sample statistics to be to their corresponding population parameters; and how confident she wishes to be of being that close. Once these closeness and confidence specifications have been made, it is possible to use my a

priori equations to calculate the sample size needed to meet the specifications for closeness and confidence. Because this chapter is concerned with the philosophical aspects of the a priori procedure (APP), rather than with the mathematical ones, the equations will not be presented here (but see Trafimow, 2019b for a review). What matters now is not so much how to write the equations; but rather, the fact that it is possible to write the equations.

Because it is possible to write APP equations rendering necessary sample sizes to meet specifications for closeness and confidence, all inferential work can be performed prior to collecting any data. The APP researcher undergoes the following steps. First, she uses an appropriate APP equation to find the necessary sample size to meet her specifications for closeness and confidence. Second, she collects the data and computes her sample statistics of interest. Third, she believes her sample statistics are close to their corresponding population parameters. And that is it! There is no need for inferential statistical computations on the obtained data. There is an easy answer to the question of what justifies her belief that her obtained sample statistics are close to their corresponding population parameters. Specifically, the answer is that by using an appropriate APP equation to meet specifications for closeness and confidence, she set up the study in the first place so that she could be confident that her sample statistics to be obtained would be close to their corresponding population parameters. More generally, we see the beauty in changing from a question that cannot be answered with sound premises and valid logic, to a useful question that can thusly be answered.

In addition to addressing a better question than that addressed by previous inferential statistical procedures, the APP has the philosophical advantage of being pre-data. Consider that for other inferential statistical procedures, the decision of whether to trust the data is made after they already have been collected. That is, the researcher looks at the data first, and then decides whether to trust it. The philosophical undesirability of this procedure is obvious and needs no elaboration. In contrast, because the APP is pre-data, this philosophical problem is neatly sidestepped. The researcher uses

the APP to set up the study to begin with, so that the data can be trusted, and then the researcher places provisional trust in the data *however it turns out*! The researcher does not get to look at the data and see if it turns out the way she wants, and then decide whether to trust it. With the a priori procedure, once the requisite sample size, or a larger one, has been collected, the Rubicon has been crossed. There is no turning back and engaging in post-hoc massaging of the data analysis to provide a better fit with researcher expectations or desires.

Irreproducibility

The irreproducibility crisis is too well-known to need elaboration here; consequently, let us move directly to its causes. Some researchers have suggested that there are questionable research practices, and it is the tendency of researchers to engage in them that causes irreproducibility. Although I certainly agree that researchers perform questionable research practices, I disagree that these are the primary causes of irreproducibility. Even if all researchers were perfectly honest and objective, we would still have irreproducibility, as I explain now.

A successful replication is usually characterized in terms of a statistically significant finding in the original study; followed by a statistically significant finding in a replication study, in the same direction as the effect obtained in the original study. The usual problem, as was documented by the Open Science Collaboration (2015), is that the replication study more often than not fails to result in a statistically significant finding in the same direction as the original study. Hence, there is an irreproducibility crisis in many of the sciences. But why? Consider that to obtain the *p*-value that is the main resultant of NHST, there are two relevant factors. These are the sample effect size (the size of the effect obtained in the sample) and the sample size (the number of participants in the sample). As an international collaboration of researchers recently showed (Trafimow et al., 2018), whether one obtains a sufficiently large sample effect size to meet a *p*-value threshold is largely a matter of luck. Thus, if a researcher has obtained a statistically significant effect in an original study, there is a very good chance that the good luck will not

replicate in a second study. After all, that is the nature of luck. This is not because of improper research practices in the first study, though that can happen too; it is because of the invalidity of NHST and other inferential statistical practices.

More generally, however, there is more wrong than simply the invalidity of our inferential statistical procedures. Specifically, with the exception of Trafimow (2018), characterizations of what it means to have a successful replication are problematic in that they are tied to effect sizes. Using NHST, consider again what I said earlier that in order to obtain a *p*-value that meets threshold, it is good to have a large sample effect size. One way of doing this—the usual way—is to simply be lucky in the original experiment, though with the penalty that successful replication will be unlikely. A second way is to have a large population effect size to begin with. In that case, there actually will be a respectable probability of having an original and replication study result in statistical significance. However, a potential penalty here is that to have a large population effect size, the substantive hypothesis under investigation may be obvious and uninteresting. Moreover, there is a general problem with characterizing successful replications in terms of effect size, as the famous Michelson and Morley (1887) physics experiment demonstrates.

Michelson and Morley were interested in demonstrating the existence of the luminiferous ether that contemporary physicists believed to permeate the universe. Today, of course, physicists no longer think that; but a major reason for the change was that the Michelson and Morley (1887) experiment did not work! Their effect size was near zero (though not exactly zero), and today physicists believe that the theoretical effect size really is zero. Let us suppose that the physicists have it right, the theoretical effect size is zero, and so it would be extremely unlikely for any particular physicist to obtain a respectable effect size. In that case, Michelson and Morley's easy-to-replicate experiment would no longer be easy to replicate. In fact, it would be almost impossible to replicate because the theoretical effect size of zero renders low the probabilities of obtaining respectable sample effect sizes in original and replication studies. Worse yet, were this to happen, the successful replication would

send out the wrong message! Therefore, a lesson to be learned from the history of physics is that the size of the effect should not play a part in how researchers characterize successful replications.

The APP suggests a different characterization. Because the APP is concerned with the closeness of the sample effect size to the population effect size; there is a straightforward characterization. There is a successful replication when the original and replication studies result in sample effect sizes that are close to the population effect size.

Based on this much more sensible characterization, the APP even can be used to calculate the probability of replication, before collecting any data! Here is how. You may recall, in the foregoing section, that given a researcher's specifications for closeness and the probability of being close (confidence), it is possible to calculate the sample size needed to meet specifications. But suppose the sample size is already known. Possibly, the researcher only has funds available to obtain a particular sample size. Well, then, given the known sample size, as well as the researcher's specification for closeness; it is a simple matter to mathematically rearrange APP equations to render the probability of obtaining sample statistics close to population parameters at the feasible sample size. Of course, this calculated probability refers to meeting specifications in only one experiment and does not yet refer to a replication attempt.

Let us now imagine an idealized universe where it is possible to perform a replication study that is exactly like the original study, with the exception of random differences. In other words, there are no systematic differences between the two studies, only random ones. Of course, in the real universe, there will be systematic differences too; such as different locations, times, experimenters, experimental paradigms, and so on. Nevertheless, if we remain in the idealized universe for a moment, so the only differences of concern are random ones; it should be obvious how to calculate the probability of replication. Specifically, the researcher merely needs to calculate the probability of meeting the closeness specification in the original experiment, as was detailed in the foregoing paragraph; and then

square that value to obtain the probability of replication in the idealized universe. It really is that easy!

The obvious rejoinder is that scientists are concerned with the real universe rather than the idealized one. However, there is an easy comeback to the rejoinder. Specifically, because there is more that can go wrong in the real than in the idealized universe, the idealized probability of replication should be considered to place an upper limit on real probability of replication. Therefore, if the idealized probability is a bad number—and it is practically always a bad number (Trafimow, 2018a; Trafimow & Myuz, 2019)—then the real probability is even worse than that! Thus, we have mathematical assurance that by using typical sample sizes, irreproducibility is the most likely outcome. Again, this is not about questionable research practices, pernicious as they are; but about the fallacy of thinking about replication in terms of effect size. The APP liberates us from being enslaved to significance testing and effect sizes when addressing irreproducibility.

The implication of the APP for irreproducibility is for journal editors to insist on APP calculations prior to publication (Trafimow, 2019a). Unless, journal editors force researchers to collect properly sized samples, irreproducibility will continue by the sheer force of mathematics, irrespective of other measures researchers might take. To be sure, performing APP reproducibility calculations based on an ideal universe does not guarantee solving irreproducibility in the real universe. But it does, at least, give us a chance. Although using the APP does not guarantee that most future studies will be reproducible in the real universe; failing to use the APP does guarantee the reverse, that most future studies will continue to be irreproducible.

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Clarity and Opacity of Language in Heidegger's Being and Time

Sabine Trafimow

Introduction

Martin Heidegger's book "Being and Time" (1927) explores the question of what it means "to be".   The author states that "Being" – ("Sein") in the sense of the verb not the noun - has never been sufficiently defined (SZ, p. 3). A key point that he makes and explains throughout much of the book is that there is not one "kind of being" (BT, p. 82) - "Seinsart" (SZ, p. 57) but that there are several; each one is specific to a particular group of "entities" (SZ, Chapters 2-3). The being of a coffee cup, for instance is not identical at all with the being of a human.

To explain the different "entities" and "kinds of being" (BT, p. 83) - ("Seinsarten" in German, SZ, p. 57), Heidegger has created what can be called a language system – sets of opposing as well as related terms. This paper will analyze some of the German terms Heidegger has chosen in light of their clarity and range of meaning. Often, Heidegger will begin with two broad, opposing concepts, which he then further subdivides into more specific sub-concepts. In some instances, the distinctions drawn are quite clear. At other times, the initial terms can be so broad and vague that the reader can have trouble understanding what the author meant. Then there are also cases where the distinctions drawn between two or more concepts can be so minute that it is difficult to discern the difference between them. Furthermore, Heidegger uses some German terms that have several meanings, and from the context it becomes clear that this was likely intentional as more than one meaning is applicable. Two facts add to the difficulty with which readers have to cope. For German-speaking readers, there is the issue that the German word meanings, as used by Heidegger, are not always identical with common German usage. For English-speaking readers, there is the fact that the translation at times does not – and often cannot -capture the precise meaning.

CLEAR CONCEPTUAL DIVISIONS AND SUBDIVISIONS
The Sein vs. Seiendes
In Chapter 1, Heidegger makes key differentiations that can be summarized like this:
"Sein" ("Being")   vs.   "Seiendes" ("entities")
                                        "Dasein"   vs.   "nicht
daseinsmaessiges Seiendes"
                                        "man himself' (BT, p, 32)   "entities
whose character of Being is other than
                                                                    that
of Dasein" (BT, p. 33)

(SZ, pages 4-13 and BT, pages (23- 33).

While the terms "Being" and "entities" are broad and can encompass many "kinds of being" and many types of "entities" (BT, p. 26), we can easily understand the distinction between the two.
First, there is "Sein" (SZ, p. 6) - "Being" (BT, p. 26) in the sense of "to be", not in the sense of a physical object or person. This is distinguished from "Seiendes" (SZ, p. 6) – which literally means "that which is" or as translated in MacQuarry and Robinson as "entities" (BT, p. 23) – which denotes anything that which in any way "is".

"Entities" are then subdivided into "Dasein", which is "man himself" (BT, p. 32), and "nicht daseinsmaessiges Seiendes" (SZ, p. 13) which means "entities whose character of Being is other than that of Dasein" (BT, p, 33), which is everything that is NOT Dasein – plants, physical objects, words, etc. Heidegger assigns different possible "kinds of Being" to the two types of "entities":

"Dasein": "Existenz" (SZ, p. 12)   Everything that is not Dasein: "Vorhandensein" (SZ, p, 54) -

                                                "Being -present-at-hand" (BT, p.79)

"Dasein" has a "kind of Being" (BT, p. 38) - "Seinsart" (SZ, p. 17) - that is different from the "kind of Being" of everything else. For the "Being" of Dasein," Heidegger chose the term "Existenz" (SZ, p. 12). It is unique in several ways, according to Heidegger: To name just a few points, unlike everything else, Dasein cares about its own "existence", (SZ, p. 12), Dasein has feelings (SZ, pages 134-139), it can understand its own "Being" and the "Being" of other "entities" (SZ, p. 13., and "is its possibility" (BT, p. 68) in the sense of making decisions regarding what it wants to do and thus has the capability of shaping its own life (BT, p. 68).

"Being-in" (BT, p. 79) vs. "Insideness" (BT, p. 82)
The Ontological "Being-In"
To be a Dasein is synonymous with "Being-in" (BT, p. 79), which, goes far beyond being physically present somewhere (SZ, p. 54) in the manner that objects can be. The latter is called "Vorhandensein" (SZ, p. 54) – "Being-present-at-hand" and is reserved for everything that is NOT Dasein (BT, p. 79).
  "Being-in" denotes the fundamental and permanent "relationships" that Dasein by definition has "towards the world" (SZ, p. 57; BT, p. 84). For Heidegger "Being-in" means "to reside" in "the world" (BT, p. 80) and to be being "familiar" (BT, p. 80) with the "world", too. Dasein is, by definition, engaged with the world. "Being-in" is Dasein's fundamental engagement with the world that defines its unique "kind of Being"; which makes it what Heidegger calls an "Existenzial" (SZ, p. 54). Dasein "is" in such a way that it relates to the physical objects "within" the world as well to the other Daseins in the world.
The Ontic "Being-in"
The ontological "Being-In" described above is the foundation for the ontic – the actual, observable "Being-in" – which denotes the activities that Dasein performs vis a vis the world – behaviors (SZ, p. 57). As it lives in the world, Dasein interacts with physical objects (SZ, Chapters 2-3) and other Daseins (SZ, Chapter 4) in one way or another.

"'Insideness'" (BT, p. 82)

"Insideness" denotes one way in which physical objects can "be" "within" the world (BT, p. 82) – unlike Daseins, they do not perceive (SZ, p. 81), nor can they plan, think, etc. – they can simply be physically located somewhere (SZ, p. 56) – which can never be said of Dasein.

OPAQUE TERMS

There are many terms in "Sein und Zeit" that can leave the reader a bit puzzled. Yes, this also happens to people who can read German! The causes of the bewilderment can fall into four categories: First, the term can be one that is used with a meaning that is broader than the usual meaning of the German word would indicate.   Second, the term is used in a context in which it would normally not be used in German. Third, a term is used that has more than one meaning in German and Heidegger seemingly meant to include several of these meanings to express his ideas (that, of course, cannot be maintained in a translation). Fourth, a term is used that is so close in meaning to another term that it takes some effort to comprehend the difference between the two. Furthermore, a term can fall into more than one of these categories at the same time.

A Wider Range of Meaning Than Commonly Assumed

Here we will discuss Heidegger terms that have a range of meaning that is broader than the one commonly ascribed to the German word.

"Besorgen" (SZ, p. 57) – "Concern" (BT, p. 83)

Earlier we discussed the ontological "Being-In" as Dasein's fundamental and defining "to reside in" (BT, p. 80) and permanent engagement with the world around it (SZ, p. 57). In real life, in the ontic sense, "Being-In" denotes the actual behaviors that Dasein performs in the world such as "using" or "producing" "something" and so on (SZ, p. 56). When Dasein performs a behavior, this behavior itself comes into being; the behavior itself "is".

What is "Besorgen" – "Concern"?

Heidegger himself makes it clear that the word in not meant at all in way in which it is commonly understood in German. It is not meant as "to carry out something, to get it done, to 'straighten it out'", nor is it "to provide oneself with something" (BT, p. 83 and SZ, p. 57) in the sense of going shopping for milk. In their footnote the translators, MacQuarrie and Robinson point out that "concern" is not a precise translation, but I think it is as close as it can get. "Sorge" is "concern" (Cassells Dictionary, p. 563).   "Besorgen" is one of two types of "Being-in": It is Dasein's "concern" with the physical objects "within" the world (SZ, p.121), as opposed to "Fuersorge" (SZ, p.121) – "solicitude" (BT, p. 157; Imwood, p. 35).

In Heidegger's system of thought, there is an ontological "Besorgen" and an ontic "Besorgen." The ontological "Besorgen" is an "Exististenzial" (SZ, p. 57) – a factor that defines the "Being" specific to Dasein: Dasein 's "Being" is characterized by a permanent "concern" with physical objects. Dasein, by definition, is fundamentally interested in and engaged with the physical objects "within" the world (SZ, pages 57 and 122).

The ontic "Besorgen", on the other hand, denotes the actual, observable behaviors that Dasein performs vis a vis physical objects (SZ, p. 57). When Dasein performs a behavior, the behavior itself comes into "Being" – it itself "is". A performed behavior is "Besorgen;" as such, it contains the following elements: mental and/or physical activity (SZ, p. 57; BT, p 95) and paying attention to something (BT, p. 99).

For the ontic "Besorgen", there are two possibilities: "Besorgen" can be not "deficient" (SZ, p. 57), which means that we actually do something in regard to an object, like washing a dirty plate. It can also be "deficient" – which means that we de do NOT do something in regard to that object – that is, we let the dirty plate sit on the counter. In Heidegger's thinking, "Besorgen" includes taking "taking a rest", "neglecting", and so on (BT, p. 83). In ordinary German, the meaning of "Besorgen" never stretches so far as to include "taking a rest". When I say "Ich besorge das" – "I'll see to it", I strongly express that I mean to get something done. When we interpret Heidegger's definition of "Besorgen" as "the Being of a possible way

of Being-in-the-world" (BT, p. 83) in this light, it becomes clear that "Besorgen" as a human activity vis a vis physical objects is meant to include the component of behavioral options. I can do or not do something (BT, p. 83); I can sweep the garage or can sit down and read a book.

In addition, we learn that there are two kinds of "Besorgen": "das hantierende, gebrauchende" (SZ, p. 67) - "that kind of concern which manipulates things and puts them to use" (BT, p.95) and the "vernehmende Erkennen (SZ, p. 67) – "bare perceptual cognition: (BT, p. 95). The latter means to look at and analyze something without actually using it (SZ, p. 61). In normal German usage, looking at something would never be considered a "Besorgen".

To summarize, the ontic "Besorgen" in Heidegger encompasses some meanings that are part of the common German usage: performing necessary tasks or "attending to something and looking after it" (BT, p. 83)   On the other hand, not doing something or "taking a rest" (BT, p 83) are not part of the common meaning. Furthermore, Heidegger makes explicit what in the German meaning is only implied: "Besorgen" includes a component of behavioral options. We can decide what we want to "attend to" and what not.

2. TRANSFER OF A TERM INTO AN UNSUAL CONTEXT
At times, Heidegger uses a word in a surprising and uncommon context.
"Aufsaessigkeit – "Obstinacy"
"Aufsaessigkeit" – "obstinacy" (SZ, p 74 and BT, p. 104).
"Aufsaessigkeit" means "rebelliousness" (Cassell's Dictionary, p.59) or "insubordination" (linguee.de). The word is normally used to describe a rebellious child, adult, or a group of people. Heidegger applies the word to objects of daily use ("equipment", BT, p. 104) that "'stands in the way' of our concern" (BT, p. 103) at the time so that we cannot do what we really want to do. (SZ, p. 74; BT, p. 103 and footnote BT, p. 104).   Let us say I want to sweep the floor of the garage. However, many pieces of stored furniture which are too heavy for me to move get in my way. At that time, these pieces of

furniture are not useful for me; they are in fact the opposite of useful, and I perceive them as "obstinate."

"Verfallen" – "fallen"

"Verfallen" – "fallen" (SZ, 175 and BT, p.220). "Verfallen" means to fall under the spell of someone or something to the point of losing judgment and control. It is a word that is often used in connection to alcohol addiction. It is unusual to say, as Heidegger does, that someone has become "verfallen" to the "world" (SZ, p.21). What he means by this is that Dasein "in its everydayness" (BT, p. 149) is in a state of "absorption" into the society it lives in (SZ, 38: 175) – in such a way that Dasein goes along with what society – "the they" - (BT, p. 164) does and thinks: "We take pleasure and enjoy ourselves as they [man] take pleasure; we read, see, and judge about literature and art as they see and judge; likewise we shrink back from the 'great mass' as they shrink back; we find 'shocking' what they find shocking." (BT, p. 164). This going-along with what society does feels good; it is "tranquillizing" (BT, p. 222). At the same time, though, Dasein becomes "alienated" from its own "authentic" self (BT, p.220) – it drifts away from what is thinks and wants for itself. (SZ, p.178). Dasein gets away from its own "authentic" self and gets into what the "they" proscribes – Dasein becomes "inauthentic" in regard to its own self (SZ, p, 178). According to Heidegger, Dasein in its "everyday" life is usually "inauthentic" in the sense of not being true to itself.

"Absturz" – "downward plunge"

"Absturz" (SZ, p. 178) – "downward plunge" (BT, p. 223). "Absturz" means "crashing down", such as a helicopter crashing into the ground. The verb "abstuerzen" means "to crash down". This can be used in the context of a plane etc., a climber falling down a mountain, or someone falling down the career ladder or dramatically falling away from acceptable societal norms. Heidegger uses the word "Absturz" in a rather opposing context: It is the "downward plunge" into the "inauthenticity" (BT, p. 223) of society's pronouncements.

3. TERMS WITH MORE THAN ONE MEANING

There are instances in "Sein und Zeit" where Heidegger uses a German word that has several possible meanings. From the context, it appears that this kind of word choice was deliberate and that the author meant to have two or more of these meanings present to express his ideas. However, this can end up being a bit confusing.

"Be-deuten" (SZ, p. 87) – "signifying" (BT, p. 120) and "Bedeutsamkeit" (SZ, p. 87) – "significance" (BT, p. 120).

"Bedeuten" is a German verb that has several meanings – and Heidegger uses that fact. "Bedeuten" means "to signify", "to mean", but it also means "to signal", "to point to" (translated from dwds.de) and to "give to understand" (Cassells, p. 87). In addition, it means to indicate to someone what he or she should do. When I say: "Ich bedeute Ihnen zu gehen", it means " I am asking you to leave". Furthermore, the verb "deuten" means "to interpret what something means".

In German, "Bedeuten" is normally not spelled with a hyphen. Heidegger's spelling suggests that he intended to include the meaning "to interpret". "Be-" in German is a prefix that means "providing with" (Cassell's Dictionary, p. 85). "Be-deuten" then means "to provide with an interpretation".

What does all this mean for our understanding of Heidegger's "Be-deuten"? Let us quote the following passage from "Being and Time": "The '"for-the-sake-of-which" signifies an "in-order-to", this in turn, a "towards-this"; the latter, an "in-which" of letting something be involved; and that in turn, the "with-which" of an involvement." (BT, p. 120).

What it boils down to is that achieving a goal, such as carving a bowl (or whatever else the goal might be) is based on a sequential chain of basic, meaningful relationships. These relationships, of which Heidegger lists many, include the "in-order-to" – the relationship between a tool and the activity to be performed with it, the "towards-which" (BT, p.119) – the relationship between the production process and the end product, and so on. In achieving a goal, Dasein must follow along a path of these relationships, where one step must follow another in an appropriate sequence. One step, in say a

production process, "points to" the next one (see also Imwood, p. 124). In that sense, Dasein is given an indication of what it needs to do next. There is an order of steps that must be followed.   Based on Heidegger's text above, we can get the idea across by roughly simplifying it like this:

A need – a necessary task to be done – raw materials to be gathered – selection of appropriate pieces of "equipment" - the process of production – the final product (see also Imwood, p. 124)

Heidegger says that Dasein inherently knows about the basic relationships, such as the fact that something can be used for something, and so on.   However, as we can see from the simplified chain above, there is much that Dasein has to figure out for itself, to "interpret". While the basic relationships and the sequencing are in a way pre-clarified for Dasein, the specifics are not.   Dasein has to "interpret" what raw material should be used for which product, which tool fits which task, which manual processes are necessary for the production, and so on.

"Bedeutsamkeit" (SZ, p. 87) – "significance" (BT, p.120). In German "Bedeutsamkeit" means "significance" in the sense of "This discovery is of great significance". For Heidegger, "Bedeutsamkeit" means the "totality" (BT, p. 120) of all "relationships" (BT, p. 120) such as the "in-order-to", "the-towards-which" and so on (SZ, p. 87; BT, p. 87; Imwood, p. 124) "that are bound up with one another (..)." (BT, p. 120). Dasein inherently knows that there is this "totality" of relationships (SZ, p. 87); and these relationships are the glue that holds the world together (SZ, p. 87).

4. CLOSELY RELATED CONCEPTS AND TERMS

"Zuhandenheit" (SZ, p. 69) - "Readiness-to-hand" (BT, p. 98) vs. "Bewandtnis" (SZ, p. 83) – "Involvement" (BT, p. 114)

"Zuhandenheit" – "Readiness-to-hand"

As we saw above, Dasein in its "everydayness" (BT, p. 38) performs activities vis a vis physical objects. Objects that Dasein uses in its purpose-based activities are called "Zeug" (SZ, p. 68)– "equipment" (BT, p.97). Just like Dasein has its own "kind of Being", so does

"equipment". The Being of "equipment" is called "Zuhandenheit" (SZ, 69) – "readiness-to hand.

In German, "zuhanden" means "for the attention of" (Cassell's Dictionary, p. 752). It literally means "to the hand" of someone. Just like in English, it is a phrase that specifies who exactly needs to see a package or letter that is delivered (Cassell's Dictionary, p. 752) to, say, a large office building.

"Readiness-to-hand", the "kind of being" Heidegger ascribes to "equipment" encompasses the following main factors: First, it is by definition in such a way that that it has a "serviceability" (BT, p. 109) – it is useful. Heidegger expresses this also as an "Um-zu" (SZ, p.78), an "in-order-to" (BT, p. 109); a specific piece of "equipment" gets used "in-order-to" perform a specific task, such as in Heidegger's example of a "hammer" "in-order-to" to perform the task of "hammering" (SZ, p. 69 and BT, p. 98). The "in-order-to" according to Heidegger is really a connection that is made, in this case the connection between a piece of "equipment" and a task that Dasein performs. The connection, in turn, is called a "Verweisung" – a "reference". (SZ, p. 68 and BT, p. 97).

Second, "equipment" is in such a manner that is by definition "handlich" – which means "handy, easy to use" (Cassell's Dictionary, p. 291) for a task (BT, p. 98), translated by MacQuarrie and Robinson as "manipulable" (BT, p. 98). "Handlichkeit" (SZ, p. 69) – "manipulability" in MacQuarrie and Robinson's translation (BT, p. 98) - refers to the match between the design of the piece of "equipment", the task to be performed - (SZ, p. 69) and Dasein as the user. A hammer made of styrofoam will not be useful to get the nail into the wall. A piece of "equipment" would not do us much good either if our hands could not operate it. A piece of "equipment" is "suitable" (BT, p. 98) for the task and the user.

Third, "equipment" is in such a manner that it is "verfuegbar" (SZ. P. 69) – it is "at our disposal" (BT, p. 98) – it is there for us to use; it is defined by its "availability".

"Bewandtnis" – "Involvement" and "Bewendenlassen" – "Letting be involved"

"Bewandtnis" (SZ, p. 83) is translated by MacQuarrie and Robinson as "Involvement" (BT, p. 114). "Bewandtnis" in German has many meanings. It means: "Relevanz" (library.fes.de) – "relevance", "Zweck" (woxicon.de) – "purpose", "application" (library.fes.de). I am going with the translation "relevance", although in Heidegger's meaning there is also a strong component of "purpose." Heidegger defines "Bewandtnis" as the "Seinsart des Zuhandenen" (SZ, p. 117) – "the kind of Being which belongs to" "the ready-to-hand" (BT, p. 153). In that case, this brings up the following question: What is the difference between "Zuhandenheit" – "readiness-to-hand" and "Bewandtnis" – "Involvement"?

When we want to perform a task, we perceive an object as "ready-to-hand", as useful for what we wish to accomplish (SZ, p. 83). When I want to cut a piece of paper in half, I get the scissors and use them. The functionality and the fact that they are there and "at our disposal" (BT, p. 98) makes up their "Zuhandenheit" - "readiness-to-hand". The "reference" is an "in-order-to" – mirroring the above example of the hammer, we have a pair of scissors "in-order-to" cut the paper.

What Makes "Bewandtnis" ("relevance" or "involvement") Different from "Readiness-to-Hand"?

"Letting Something be Involved" (Ontological)

Every object "within" the world "is" in such a manner that it by definition has "relevance" for a goal that Dasein wants to achieve (SZ, p. 84). Before Dasein can perceive the "readiness-to-hand" of an object, Dasein must have understood this in some way. It has. Dasein fundamentally and permanently "is" in such a manner that it inherently "encounters" all the objects "within" the world as having potential "relevance" for achieving its goals (SZ, pages 84-85); this is called "Bewendenlassen" (SZ, p. 84)– "letting something be involved" (BT, p. 117). The ultimate goal that Dasein wants to achieve is to ensure its own continued "existence" (SZ, p. 84).

"Letting Something be Involved" (Ontic)

"Bewendenlassen" in an ontic sense means to actually physically apply an object to a task Dasein wants to get done (SZ, pages 84-85). The object is "allowed" to be "relevant" in the performance of an actual task and thus also to be relevant in the process that leads to the achievement of a goal; the ultimate goal is always to protect one's life (SZ, p. 84). To put it in a different way, an object is "allowed" to participate in the process of task fulfillment which means– this is probably why MacQuarrie and Robinson chose the translation "involvement". It is helpful to think of "Bewandtnis" as "relevance" for Dasein's goals.

The differences between "readiness-to-hand" and "involvement" can be summarized as follows: "Readiness-to-hand" is the "Being" specific to "equipment". It is constituted by the functionality for a task and therefore includes factors such "suitability" and "availability". It is the object-task connection, the final goal is not included; it is simply:

Object - task

"Involvement" is also the "Being" of "equipment". Rather than functionality, here we are talking about the "relevance" of an object for the achievement of Dasein's goals. The chain of connections is longer: "(…..) with this thing , for instance, which is ready-to-hand, and which we accordingly call a "hammer", there is an involvement in hammering, there is an involvement in making something fast; with making something fast, there is an involvement in protection against bad weather; and this protection "is" for the sake of [um-willen] providing shelter for Dasein – that is to say, for the possibility of Dasein's Being" (BT, p. 116). Based on this, we end up with a longer chain of connections:

Object – task – goal – ultimate goal: survival.

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Happy Like a Dog

Diane Walker

Sometimes I wish I was really happy
And loved everybody like Mother Teresa
But then I remember
I don't want to be that poor
And alas! I am no saint.

Then I recall that most dogs are happy
No matter how much money they have
Or their level
Of educational attainment.
Even when they are poor
So long as they have someone to love
They think they are rich
And love you.
Period.

If I was happy like a dog
When I would hear your voice
In the far distance
My friend
I would rush
Eagerly to greet you.

I would wag my tail
Bark my head off
Do somersaults
And jiggle and wiggle.

If I was happy like a dog
I would want you to know
How delighted I am
That you are here with me.

Every time I saw you

My friend
It would be as though
Years had passed.

If I was happy like a dog
Life would be simple:
I would spend it waiting
For the next time I saw your sweet face.

In the meantime
I would enjoy every drink
No matter where I found it.
I would appreciate every morsel
That was given to me
Or fell accidentally from the heavens.

And I would be absolutely certain
That someday soon
I would see you again.

If I was happy like a dog
Then I would instantaneously
Forgive and forget for
Every time that you've hurt me.
And I would know without words
That you would do the same
When I hurt you.

If I was happy like a dog
Every day would be an adventure.
When we went for a walk
I would hold my head high
Because I was with you.

I would curl my tail
And surge into the future
With unbounded confidence.

If I was happy like a dog
Our hearts would be connected
And I would know

when you were sad
And you would know
When I need a kind word.

If I was happy like a dog
I'd greet each morning
With a long stretch
And a luxurious yawn.

I'd live each moment
To the fullest
Because the present
Is the only real time we have.

If I was happy like a dog
My heart would skip a beat to know
That we will always be friends
And this grand opportunity
On this beautiful Earth
Is ours to treasure.

Actually
Come to think of it
I am happy most of the time.
I am mostly happy because I love you
My friend
And that makes it quite simple
To remember
To be happy like a dog.

Poem by Diane Walker, PhD
Presented at Quantum Storytelling
December 2016.

2019 QUANTUN STORYTELLING CONFERENCE

Crossroads of Cognition: Managing paradigms and ways of knowing using Ambidexterity

Dr. Eric Zabiegalski

Do you actively *think* or merely rearrange your prejudices, bias's, and judgements? Most of us do the latter. My research, and topic of my writing, and discussion, for the past 7 years has been on the subject of *Organizational Ambidexterity.* Ambidextrous organizations or AO's are organizations that don't needlessly cling to old paradigms simply because someone says, "that's the way we do things around here." They search for new ones to adopt, they create them themselves, and they continually challenge the ones they have. Started in the 1970's by a man named Robert Duncan, organizational ambidexterity is defined as the ability of an organization to successfully *exploit* and *explore* their environment for profit and market share. What does it take to be ambidextrous? It takes an attention to detail, an awareness, a strength, and focus, it sounds tough but it's not difficult. An organization has to be a "learning organization", this is not to be confused with organizational learning. Furthermore, it must have a special kind of culture, a special kind of structure, and a special kind of leadership, all built on a different kind of foundation. And it's not for the faint of heart, it takes courage and emotionally intelligent left, and right brained thinkers.

But while experiencing ambidexterity is not difficult achieving the highest levels of it *is*, and sustaining it is even harder.

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 When a paradigm shifts everyone and everything in the old paradigm go back to zero, this can happen to people as well as organizations and, in both cases, can have a profound effect. In the case of companies like Kodak, Xerox, and Blockbuster video, the effect was profoundly bad. Kodak engineers held early patents for a digital camera which were ignored by management and leadership and eventually sold to a Japanese company. Xerox had all but created the infrastructure for an early home computer with a mouse and common computer features we are familiar with today but were so preoccupied with their copiers, they subsequently were ignored and allowed their engineers , inventions, and knowledge capital to be purchased and spirited away by Steve Jobs, and most of us know what happened to blockbuster video at the hands of Netflix when they failed to pay attention and adapt to a changing market.

But this is not to say that everyone is affected badly when a paradigm shifts. Those people and organizations who have learned to keep an open mind, those who have the foresight and courage to walk out to the edge of an existing paradigm and peer over get a glimpse of what is coming next (emerging), and are able to prepare themselves for the changes of the next big thing, or even create the next big thing!

What are paradigms? Think of them as roadmaps or navigational compass headings. Akin to schema, they are familiar and vetted patterns, mental models, frameworks and short cuts we create to save time, work more efficiently, and exploit what we already know, and yes, paradigms contain prejudices, bias, and judgements. With this said, so long as we are walking within the realm of the familiar, and using them with thoughtful intent, they're benevolent, helpful, and work great. But venture beyond them into new territory or use

them carelessly and organizations and people find themselves lost and without a useable strategy.

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  When I started my research, my expectation was that finding ambidexterity in a company would be like finding a Unicorn, but I was wrong. I discovered to my surprise that all companies start out ambidextrous, but then quickly change. What I discovered was that *few* organizations were able to sustain *ambidextrous* behavior, this was the real Unicorn. What I found out, that over 40 years of research on the subject of organizational ambidexterity backed up was this: *"exploitation drives out exploration".* What does that mean? it's simple. As organizations learn to do something well in the marketplace they begin to *lather, rinse*, and *repeat* on those processes and subsequently stop learning new things. Eventually they become in danger of becoming one trick ponies and the organization effectively stamps an expiration date upon its forehead and begins winding down.

But ambidextrous organizations behave differently, organizations like the Googles of the world, the Toyotas, Zappos, 3M corporation and others have adopted a different model. One that follows biology and principles like *negative entropy* (the breathing in and out of living organisms), and one that considers the principles and language of quantum physics as an operating language instead of just Newtonian physics and industrialism from the turn of the last century. And one that leverages the best of what the world and humanity can currently offer, like *diversity*, *abundant and available knowledge*, *increased consciousness* and *heightened intuition*, and *advances in technology* and *science* instead of simply relying on what's been successfully done in the past. In this talk we'll discuss the different types of organizational ambidexterity, what's different about their cultures, structures and leadership, and the revolutionary ways they think, act,
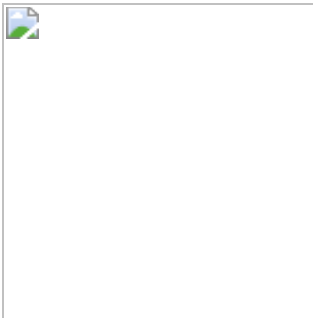
and learn. At the end I'll take questions and I want to hear about your ambidextrous experiences and thoughts.

Art by
Virginia
Maria
Romero

WHY AM I HERE?

I DON'T KNOW BUT I'M NOT GOING TO LET THAT STOP
ME

(COMPELLED TO BE HERE)

WHAT I DID:

- REVIEWED NMSU TRIBAL WISDOM FOR BUSINESS PROGRAM AND MODULES

- COMPARED IT TO MY RESEARCH (SHARE IT WITH YOU)

WHAT I WANT:

- TO UNDERSTAND THE INDIGENOUS CONNECTION (INCORPORATE IT INTO RESEARCH)

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[1] Historically, Chinese writing arrived in Korea together with Confucianism and Buddhism, hence both the Korean and the Chinese language share similarities.

[2] Source https://thelaurelofasheville.com

[3] TheLaurelofAsheville.com "Wilma Dykeman the Rachael Cason of the Mountains" no author, The Laurel of Asheville, accessed Dec 1 2019 at https://thelaurelofasheville.com/outdoors/conservation/wilma-dykeman-rachel-carson-mountains/

[4] The LaurelofAsheville.com "New Belgium to Host Benefit for River Heroes Film" December 2018, accessed Dec 3 2019 at https://thelaurelofasheville.com/communities/new-belgium-to-host-benefit-for-river-heroes-film/

[5] Smokykin.com "Dykeman lived her life for 'mighty' purposes", Citizen-Times (Asheville), 24 Dec 2006, accessed Dec 5 2019 at https://www.smokykin.com/tng/getperson.php?

personID=I91751&tree=Smokykin#cite1

[6] TennesseeEncyclopedia.net "Timber Industry" by Margaret Lynn Brown, accessed Dec 6 2019 at https://tennesseeencyclopedia.net/entries/timber-industry/

[7] ConAgra Brands 2018 Citizenship Report, accessed Dec 6 2019 at https://www.conagrabrands.com/sites/g/files/qyyrlu371/files/2019-05/2018_Conagra_Brands_Citizenship_Report_0.pdf

[8] Chapter16.org. "Wilma Dykeman 1920-2006" by Ashlea Ramey, accessed Dec 1 2019 at https://chapter16.org/author-in-history/wilma-dykeman-1920-2006/

[9] Presbyterian minister, FFSC board member, and longtime CIW ally Noelle Damico (2016) is more pointed in her assessment when she writes: "Literacy, a degree in economics or business, a high falutin' title and a big load of power and money does not necessarily translate into a penetrating economic theory – indeed, such theories can be helplessly and hopelessly wed to ensuring current arrangements of power that benefit to elites or fidelity to a particular school such that economic theory becomes little more than ideology. So, yes, examine these theories but let us not privilege them. Let us look elsewhere – such as to the CIW's WSR theory" (Damico, 2016).

[10] This is not to say Asbed and Germino, both of whom have received international recognition for their work with the CIW, view themselves as somehow responsible for its many accomplishments. To the contrary, they and the many other non-farmworkers who have supported the efforts of the CIW over the years are quick to point to the many contributions of farmworkers and to the coalition's motto, "We are all leaders."

[11] In an encuentro session I observed at the CIW headquarters in Immokalee, for example, the participants discussed pay rates and working conditions in orange groves in the area. I have participated in encuentro sessions three times in events timed to coincide with corporate protest rallies in Chicago, Miami, and Columbus, Ohio. Topics for these sessions included long-term corporate protest

campaign strategies, religious alliances, and a *teatro* performance criticizing the supply chain policies of Wendy's Corporation.

[12] The motto may reflect the influence of the Zapatista movement in Chiapas state and other areas of Southern Mexico from which many farmworkers in the coalition hail. The Zapatistas sponsor a radio station in Chiapas with the motto *"el pueblo manda y el gobierno obedece"* (the people demand and the government obeys).

[13] *K'iche* and *Mam* are but two of several Mayan languages spoken by indigenous people in Southern Mexico and Guatemala.

[14] This translation from the original Spanish is mine. The original wording found on the *Radio Conciencia* Facebook page reads: Radio Conciencia "La Tuya" 107.7 FM, es una herramienta para la lucha de la Coalición de Trabajadores de Immokalee, para concientizar a la comunidad sobre sus derechos en los campos y como luchar para mejorar los sueldos y las condiciones laborales. La Radio Conciencia esta cambiando nuestra comunidad. Es un espacio que sirve para incluir los diferentes idiomas indígenas de nuestras comunidades, un espacio para involucrar el sentir y el pensar de nuestros pueblos, un espacio para intercambiar la riqueza de nuestras culturas y la diversidad que las conforman.

[15] In each instance their investigations have resulted in federal convictions for involuntary servitude("Anti-Slavery Program," 2018; Neal, 2017).

[16] For full disclosure, I participated, or am participating in, everything mentioned in this paragraph, including two articles in the special issue of *The American Statistician* (Amrhein, Trafimow, & Greenland 2019; Trafimow, 2019).

[17] An important problem, that has engaged some discussion in the pages of *Basic and Applied Social Psychology*, is that NHST causes the publication of dramatically inflated effect sizes (Grice, 2017; Hyman, 2017; Kline, 2017; Locascio, 2017a; 2017b; Marks, 2017).

[18] Another important problem is that NHST, specifically; and the computation of *p*-values, more generally; involves many assumptions, some of which are practically certain to be false for any particular study. There are so many such assumptions that Trafimow

(2019c) and Bradley and Brand (2016) provided taxonomies of assumptions underlying *p*-values.

[19] If one is a frequentist, the notion of assigning a probability to a population parameter being in an interval does not even make sense, as the probability is either 0 or 1, though the researcher does not know which.

[20] An example is a paper I published with my father on the use of MRIs to diagnose slipped disks (Trafimow & Trafimow, 2016). In this case, there was relevant epidemiological evidence pertaining to base rates, and the medical literature contained good estimates of the other necessary information too. Consequently, based on a combination of the medical literature and Bayes theorem, we calculated that the probability of a slipped disk given that the MRI diagnoses one, is only 8%. Consequently, we recommended that doctors perform proper examinations and not depend on MRIs for diagnosing slipped disks. An exception is that once a proper examination has been performed, and the diagnosis made properly, MRI findings may help localize the problematic disc.