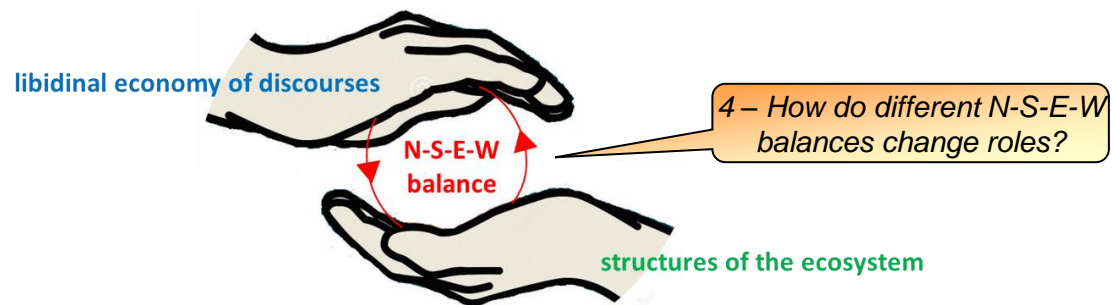


# Pathways across the 3<sup>rd</sup> epoch domain

*4 - adapting to and taking up roles within  
networked collaborations*

Philip Boxer BSc MBA PhD

November 5<sup>th</sup> 2019



# Managing the risks of social disruption

# Managing the risks of social disruption

- Affective networks are heretical networks
  - The word “heretic” comes from the Greek, meaning “able to choose”.
  - The object of the inquisition was to ensure that this ability was exercised by the individual in the right way!
- Linking people together in ways that challenge existing organisations or vested interests
  - Koni 2012 and the Lord’s Resistance Army - [http://en.wikipedia.org/wiki/Joseph\\_Kony](http://en.wikipedia.org/wiki/Joseph_Kony) - mobilisation around common cause to give voice that can be politically ‘heard’
  - The rheumatoid arthritis clinic - <http://www.health.org.uk/blog/the-right-care-at-the-right-time/> - The right care, at the right time, being able to ‘see’ what is going on for the individual patient
  - The orthotics clinic - [http://www.brl.com/images/stories/pdfs/orthotic\\_pathfinder\\_report\\_july\\_2004.pdf](http://www.brl.com/images/stories/pdfs/orthotic_pathfinder_report_july_2004.pdf) - UK National Health Service Orthotics, being able to collaborate amongst clinicians around the complexity of the patient’s condition
- What links people in each of these cases is a *shared narrative*.
- For an organisation, ‘managing the risks’ means balancing the costs of disrupting its existing organisation, along with its narrative, against the benefits of establishing new ways of aligning to the particular needs of clients, each one with a different narrative...
  - So becoming effects-based and horizontally driven from the edges of an organisation also means being able to create effects within the narratives of its clients.

# Considering the disruptive effects of affective networks\*

*Distinguishing a real challenge from what appears to be a real challenge*

“Discussion of the **subject of relating** is a much easier exercise for analysts than is the discussion of **usage** [ ... ] but in examining usage there is no escape: the analyst must take into account the **nature of the object**, not as a projection, but as a thing in itself.” (Winnicott 1969)

A *real* challenge will be in relation to a thing-in-itself...

Winnicott, D. W. (1969). "The use of an object." *International Journal of Psychoanalysis* 50: 711-716.

- Both individuals and enterprises have difficulty adapting to the dynamic impact of changes in the way their environment is organized.
- Managing to adapt means managing adaptation through the way we take up our certainties.
- Situational cues/clues for the need to adapt are to be found through certainties of the 3<sup>rd</sup> kind and their associated *affective networks*...

\* See Boxer, P. J. (2011). *The Twitter Revolution: how the internet has changed us*. Psychoanalytic Reflections on a Changing World. H. Brunning. London, Karnac.; and Boxer, P. J. (2013e). "Managing the Risks of Social Disruption: What Can We Learn from the Impact of Social Networking Software?" *Socioanalysis* 15: 32-44.

# An affective network is formed by certainties of the 3<sup>rd</sup> kind...

- Social networks are ‘affective’ because they are about making common cause – taking up a relation to a social object\* shared by others.

\* A social object is an object that gains meaning through processes of reification.  
See [https://en.wikipedia.org/wiki/Social\\_objects](https://en.wikipedia.org/wiki/Social_objects)

- Freud put forward *three* forms of certainty:

- **Imaginary:** identifying with someone, in the sense of wanting to be them themselves - “I want to be you”. (*becoming one with the **perceptual object***)

A direct emotional tie, e.g. falling in love, through which, in feeling the same way you feel, I will be more one with you.

- **Symbolic:** identifying with someone in the sense of wanting to have that person’s way of organizing the way they are in the world - “I want to learn how to be like you”. (*becoming one with the **thinking object***)

In dealing with the world the way you do, I will be more like you.

- **In a relation to the Real:** identifying not with someone, but rather with a situation that engenders a particular affective relation to a ‘something missing’ or ‘more’. (*being in relation to a **social object***)

Identification realised by an **affective network**

- “Supposing, for instance, that one of the girls in a boarding school has had a letter from someone with whom she is secretly in love which arouses her jealousy, and that she reacts to with a fit of hysterics; then some of her friends who know about it will catch the fit, as we say, by mental infection. The mechanism is that of identification based upon the possibility or desire of putting oneself in the same situation.” (Freud 1921c) p107.

If we feel the same way as each other about something that matters to us, that will make us more like each other.

Freud, S. (1921c). Group Psychology and the Analysis of the Ego. The Standard Edition of the Complete Psychological Works of Sigmund Freud. J. Strachey. London, The Hogarth Press and the Institute of Psycho-Analysis. 18: 65-143.

# When certainties fail to sustain who-we-take-ourselves-to-be...

'true' not in the scientific sense, but in the sense ultimately of what *feels* to be true

- Anxiety arising from losing a sense of knowing what is 'true' for us...
  - Psychic retreat in which the individual surrenders their identity to a larger system through affiliation e.g. a business organization, a religious sect or a Mafia-like gang – Ba One-ness
    - Aggregation/massification
  - The individual withdraws from any inter-personal form of working through differences e.g. on-line avatars or social networking! – Ba Me-ness
    - blaming, super-reasonableness, placating, irrelevance.

... the consequence of either being maladaptation in some form...

  - polarisation, dogmatism, stalemate
- The alternative?
  - Some form of engagement with what is going on (wigo), in which new forms of relation to 'truth' can be established through innovation in who-we-take-ourselves-to-be...
  - ... but this involves working through the disruptive effects of affective networks on our certainties
    - Affective networking takes place around some social object, which is itself a placeholder for what is currently felt to be a 'something missing' or a 'more' that still needs to be addressed...

It is the paradoxical nature of these certainties of the 3<sup>rd</sup> kind that drive across-and-up from the edges of the organisation

Innovations in who-we-take-  
ourselves-to-be...

# The historical context to certainties getting disrupted

*in which defenses against anxiety become defenses against innovation*

- Post World War II focused on socio-technical systems:
  - Anxiety is faced by an individual in taking up a role within the life of an organization
  - The 'something missing' is an issue for the individual, not the organisation
- The 21<sup>st</sup> Century impact of accelerating demand tempos and multi-sided demands is introducing a new focus:
  - How do the members of an organization work with their anxiety when the organisation is taking up a role in the lives of its clients?
  - The 'something missing' may also be an issue for the organisation in the way it relates to its clients.
- To address both possibilities in the 21<sup>st</sup> Century, an organization has to be considered not only in terms of its sovereignty, but also in terms of the dynamic relations it can sustain with its clients one-by-one
  - The form these relations take will be symptomatic of its way of relating to demand.\*
- The necessarily dynamic nature of these relations raises a new question for the individual:
  - What if the 'something missing' is symptomatic of some gap in the ability of the organisation to support the indirect/multi-sided demands of its clients?

\* See Boxer, P. J. (2017c). "On psychoanalysing organizations: why we need a third epoch." [Organizational and Social Dynamics](#) **17**(2): 259-266.



# The impact of social networking

- Social Networking reflects a change in the way we interact with each other,
  - Whether as individual, enterprise or psychotherapist
- The 'disruption' presents a 'doubling' of the double task...
  - The double task of both working on his or her task within a task system and also managing his or her own internal process (Bridger 1990) relating an above- to a below-the-surface-of-consciousness.
  - The double challenge of both working subject to the existing structures of governance while also questioning their value in how the wider system interacts with its environment, a relation of inside-an-organization to outside-an-organization
- We can understand what is happening in terms of a change in the balance between the three forms of certainty:
  - identifying with someone, in the sense of wanting to be them themselves e.g. by falling in love
  - identifying with someone in the sense of wanting to have that person's way of organizing the way they are e.g. by emulating an admired approach to life
  - identifying not with someone, but rather with a situation that engenders a particular affective relation e.g. by joining a movement.
- Social networking is changing the balance between these three aspects of who-we-take-ourselves-to-be

... accelerating the shift towards being edge-driven

Bridger, H. (1990). Courses and Working Conferences as Transitional Learning Institutions. The Social Engagement of Social Science. E. Trist and H. Murray, Free Association Books. **Volume 1, The Socio-Psychological Perspective**.

# Working with gaps in the ability of an organisation to support the indirect/multi-sided demands of its clients

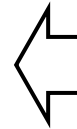
The situation in which there  
is a 'something missing'

'intimate' symptom...



... reflecting a  
personal valency  
for being in relation  
to this situation

My being in this affective  
network is a symptom in  
some way of my history



'extimate' symptom...<sup>1</sup>

... reflecting the way what is  
going on in the situation  
(wigo) has been 'framed' in  
some way by the wider system

It's a symptom of the vested  
interests in the larger ecosystem  
and its way of defining the situation

- An individual may choose to work through the personal implications of the valency they have for there being a 'something missing' – the symptom is taken as 'intimate'.
- In working with gaps in the ability of an organisation to support the indirect/multi-sided demands of its clients, the symptom is taken as being 'extimate' – a symptom of the way vested interests in the wider system are invested in wigo.
- Working with gaps now becomes a matter of using a personal valency to create insight into what is going on in relation to the wider system.

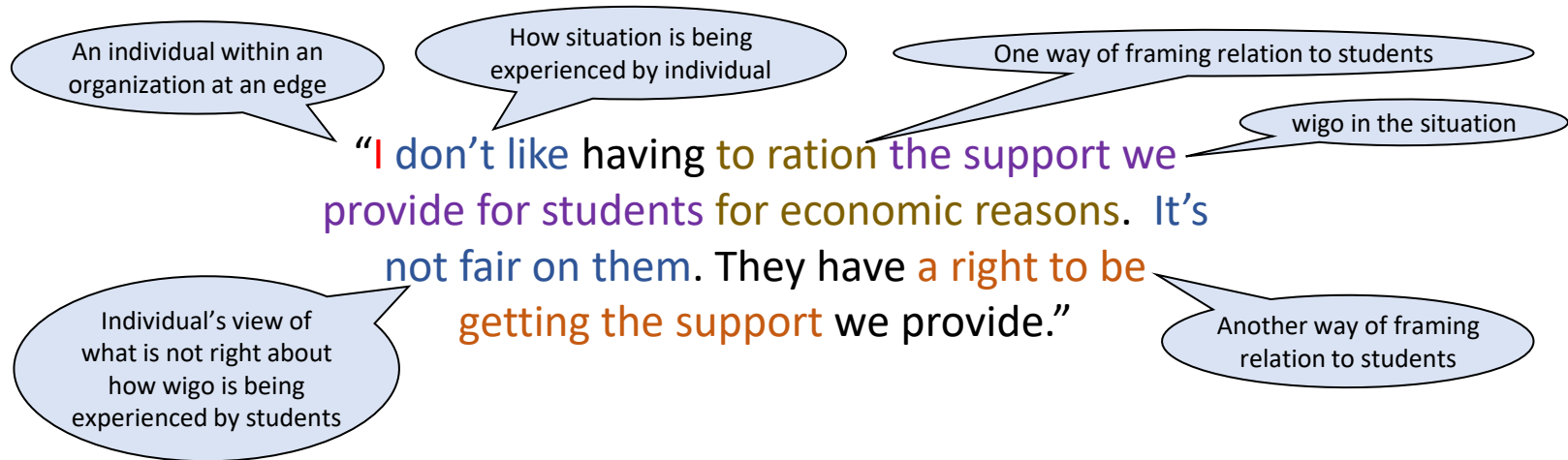
... working with the  
paradoxical nature  
of certainties of the  
3<sup>rd</sup> kind

<sup>1</sup> Miller, J.-A. (2008). "Extimité." The Symptom 9: <http://www.lacan.com/symptom/?p=36>.

Using personal valency to  
create insight

# The importance of *situation*\*

for example facing a teacher

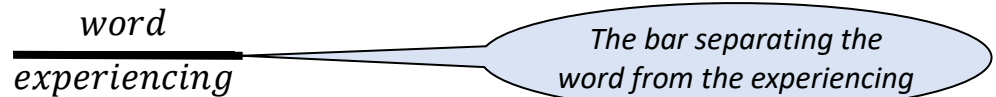


- A *value deficit* is a characteristic of a *situation* as experienced by someone but in which there remains a 'something missing'
  - The value deficit is not 'in' that person *per se*.
- The situation as it is being experienced is *what-is-going-on (wigo)*.
  - The value deficit is a characteristic of that person's *experience* of wigo.
- The person's experience of a value deficit is to be distinguished from the way wigo is being *framed* by the wider system.
  - There can be many different ways of framing wigo in a situation.

\* What is being emphasized here is the situatedness of the individual's constructions through the entanglement of their being with what-is-going-on (wigo). See Barad, K. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. London, Duke University Press.

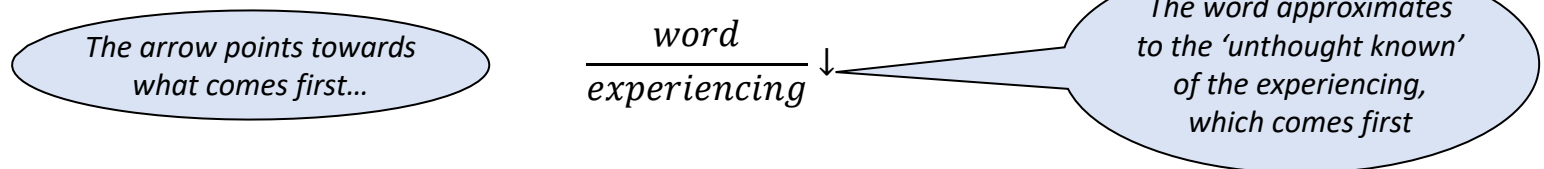
# Distinguishing container and contained in relation to a situation

- A relation between frame (container ♀) and wigo (contained ♂) is a *link* represented here as *the relation across a bar* between a signifier (word) and a signified (experiencing):

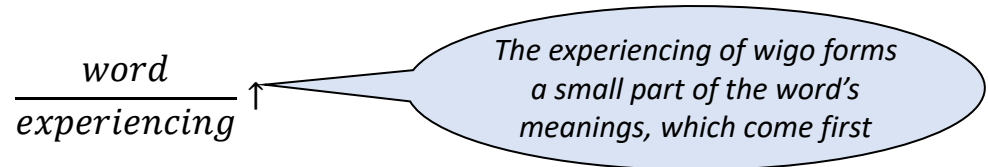


An individual may or may not have words for their experiencing of wigo.

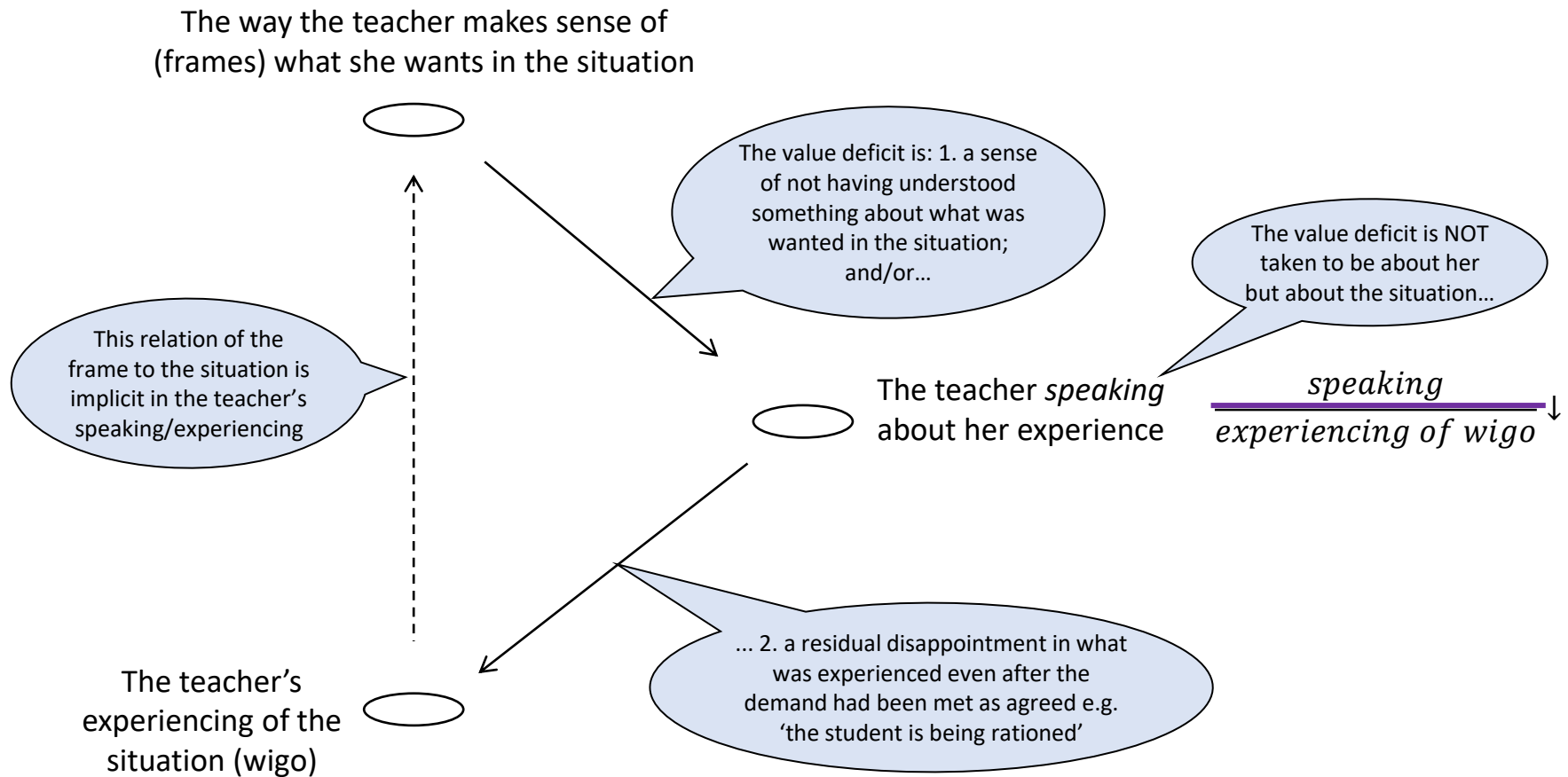
- On the one hand, the word may only partially capture the experiencing, so that the meaning of the experiencing takes the form of an 'unthought known':



- On the other hand, an experiencing of wigo may be only a small part of the full range of meanings contained by a word:

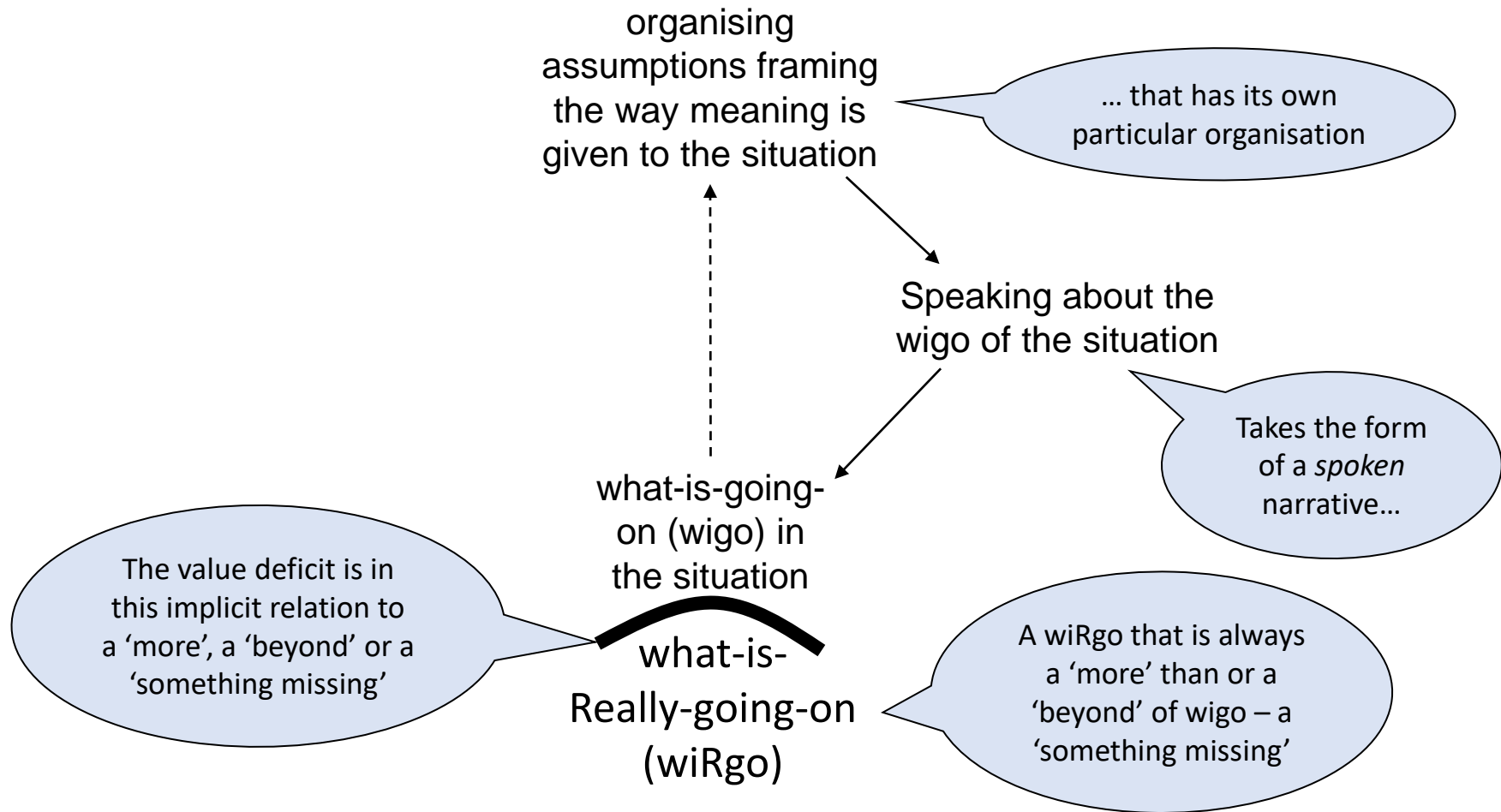


# The teacher's experiencing of the situation... *takes the form of a narrative*



On the relation between the value deficit and managing primary risk *aka* risk of 'unintentional errors', see <http://www.asymmetricleadership.com/2011/03/primary-risk/>

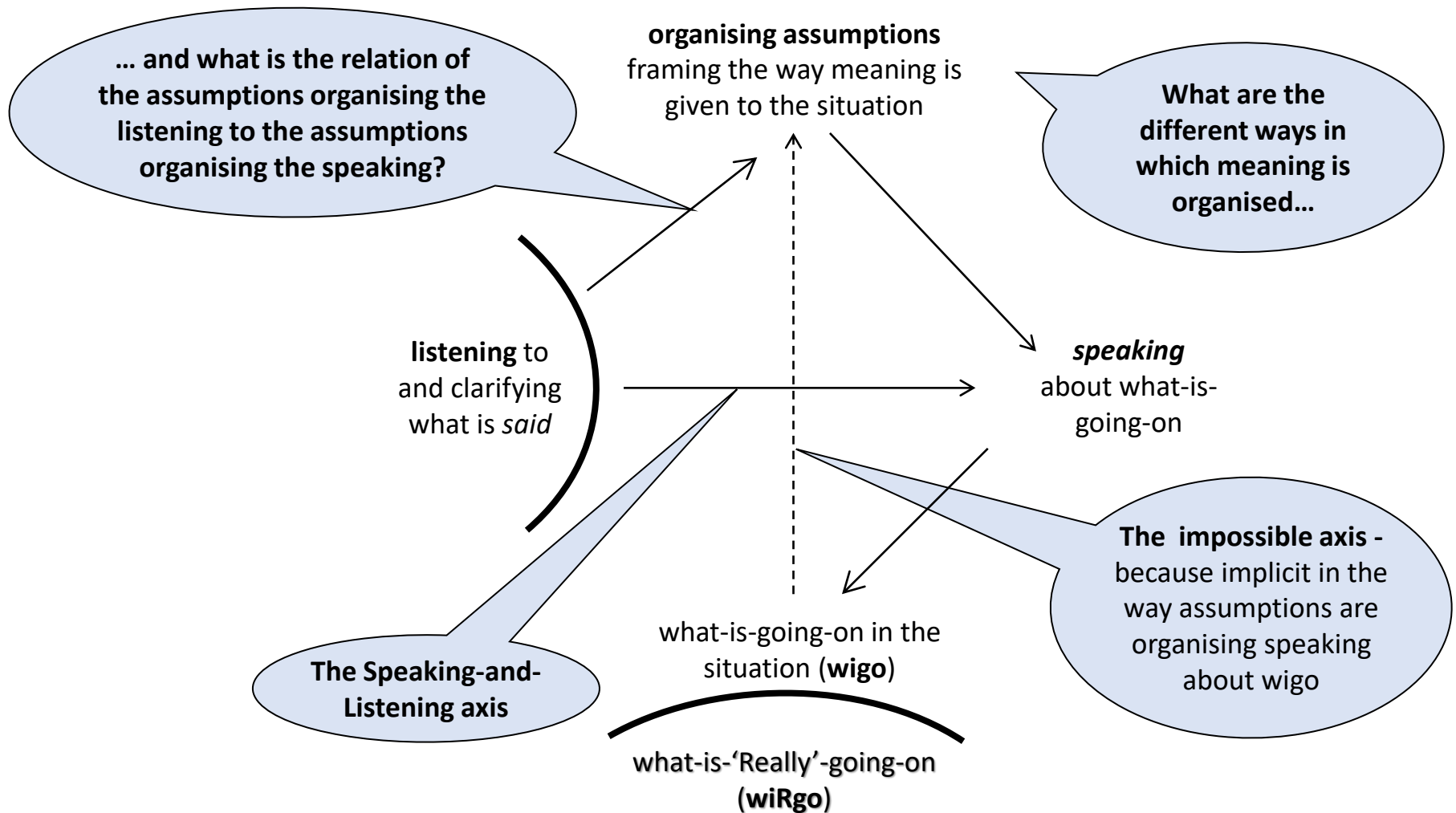
The value deficit is the relation to a 'something missing' implicit in the situation as narrated  
*a relation to a 'more' that is a relation to wiRgo*



The work of reading how an  
originating situation is being  
framed



# Relating meaning to organising assumptions



# Organizing assumptions determine the *performativity* of speaking-and-listening

- Peirce distinguished three different kinds of ‘thirdness’ describing different ways in which assumptions organised speaking-and-listening\*.
  - Each of these exercises a different kind of ‘force’ over meaning *aka* determining the performativity for the listener of the speaking.
  - The performativity\*\* of speaking for the listener rests on the power or authority attributed to each of these ways by the listener.
  - This power or authority arises from the listener’s obedience to or acceptance of how these assumptions organize meaning (i.e. ‘contain’ by their ways of attributing meaning).
- Regardless of their ‘force’ for the listener, these different kinds of ‘thirdness’ *frame* the way the listener attributes meaning.

\* See Peirce, C. S. (1867). On a New List of Categories. Proceedings of the New American Academy of Arts and Sciences.

\*\* See Gond, J.-P., L. Cabantous, N. Harding and M. Learmonth (2016). "What Do We Mean by Performativity in Organizational and Management Theory? The Uses and Abuses of Performativity." International Journal of Management Reviews 18(4): 440-463.

# ‘Thirddness’ as the way of organising meaning

the relation to ‘thirddness’ determines the performativity\*

- Of these three kinds of thirddness, the second is ‘scientific’ in the sense of being defined independently of the speaker:

It feels the same

- 1st kind. “Those kinds whose relation to their objects is a mere community in some quality, and these representations may be termed **Likenesses**.”

Everyone agrees it’s true

- 2nd kind. “Those kinds whose relation to their objects consists in a correspondence *in fact*, and these may be termed **Indices** or **Signs**.”

It’s true if you accept this way of framing

- 3rd kind. “Those kinds the ground of whose relation to their objects is an imputed character\*, which are the same as general signs, and these may be termed **Symbols**.”

\* An imputed character is a reference to a ground that cannot be separated from the interpretive frame from which it is made.

- To these three kinds we can add a fourth, namely a relation to **doubt** concerning a given way of organising meaning - fourthness\*\*

... I’m just not sure it’s true

- We will need this fourthness to include the relation to a value deficit and to the method of inquiry, in which no attribution of meaning is held acritically...

\*\* See Schneider, H. W. (1952). Fourthness. Studies in the Philosophy of Charles Sanders Peirce. P. P. Wiener and F. H. Young. Cambridge, Massachusetts, Harvard University Press: 209-214.

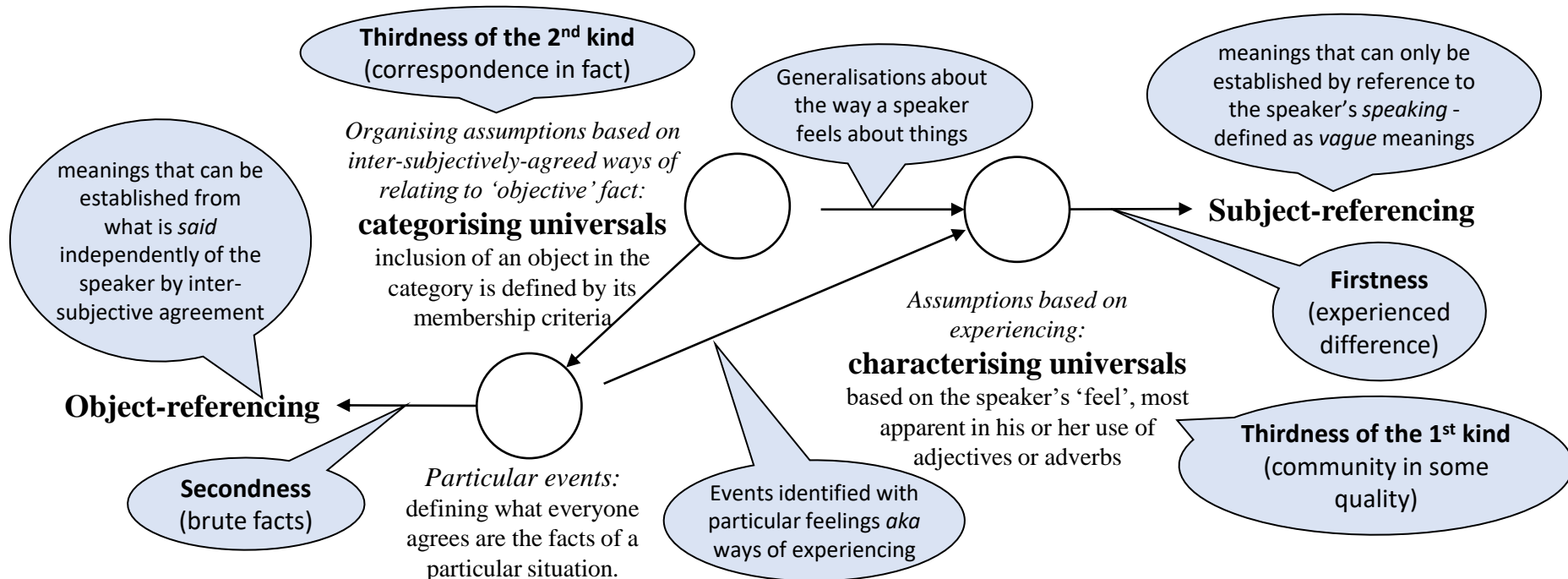
\* Following quotes from: Peirce, C. S. (1867). On a New List of Categories. Proceedings of the New American Academy of Arts and Sciences.

# Object-referencing vs subject-referencing\* and vagueness

**'objective'** aka independent of the speaker because it is as if 'facts' speak for themselves

degrees of vagueness

**invariably vague\*\*** aka wholly dependent on the relation to the speaker because rooted in the speaker's experiencing



\* For the distinction between object-referenced and subject-referenced, see Boxer, P.J. (1978) 'Developing the Quality of Judgement', Personnel Review 7(2): 36-39. See also Strawson, P. F. (1959). Individuals: an essay in descriptive metaphysics. New York, Methuen.

\*\* A characteristic of what is held to be **acritically indubitable**. See Peirce, C. S. (1905). "Issues of Pragmaticism." The Monist XV(4): 481-499.

In the speaking-and-listening diagrams:

**A → B**

A is known in the context of B.  
Knowledge of B is prior to A or prescinds A.

# These different kinds of ‘thirdness’ frame different kinds of logical Inference

- Given a result and a rule, we may produce a hypothesis by *abduction*
  - Working backwards from a characterizing rule rooted in experience and an experienced result giving rise to a hypothesis
- Given a rule and a hypothesis, we may produce a result by *deduction*
  - The hypothesis is an agreed way of object-referencing and the rule is taken as an indubitable by the method of authority, true because of who says it is true
- Given a hypothesis and a result, we may produce a rule by *induction*
  - The rule is supported by the (inter-subjectively agreed) way of object-referencing both hypothesis and result

‘B’ is the *tenaciously-held* characterizing universal

‘B’ is the indubitable rule by the *method of authority*

‘B’ is the *a priori* way of object-referencing that produces the rule

Type of Inference*	Major and Minor Premises	Conclusion
<b>Abduction</b>	Napoleon is P1, P2, P3 ( <i>result</i> ) All Frenchman are P1, P2, P3 ( <i>rule</i> )	∴ (plausibly) Napoleon is a Frenchman ( <i>hypothesis</i> )
<b>Deduction</b>	All men are mortal ( <i>rule</i> ) Socrates was a man ( <i>hypothesis</i> )	∴ Socrates is mortal ( <i>result</i> )
<b>Induction</b>	X, Y and Z are all swans ( <i>hypothesis</i> ) X,Y and Z are all white ( <i>result</i> )	∴ (probably) All swans are white ( <i>rule</i> )

‘force’ comes from thirdness of the 1st kind (community in some quality)

‘force’ comes from thirdness of the 2nd kind (correspondence in fact)

‘force’ comes from thirdness of the 3rd kind (acceptance of interpretive frame)

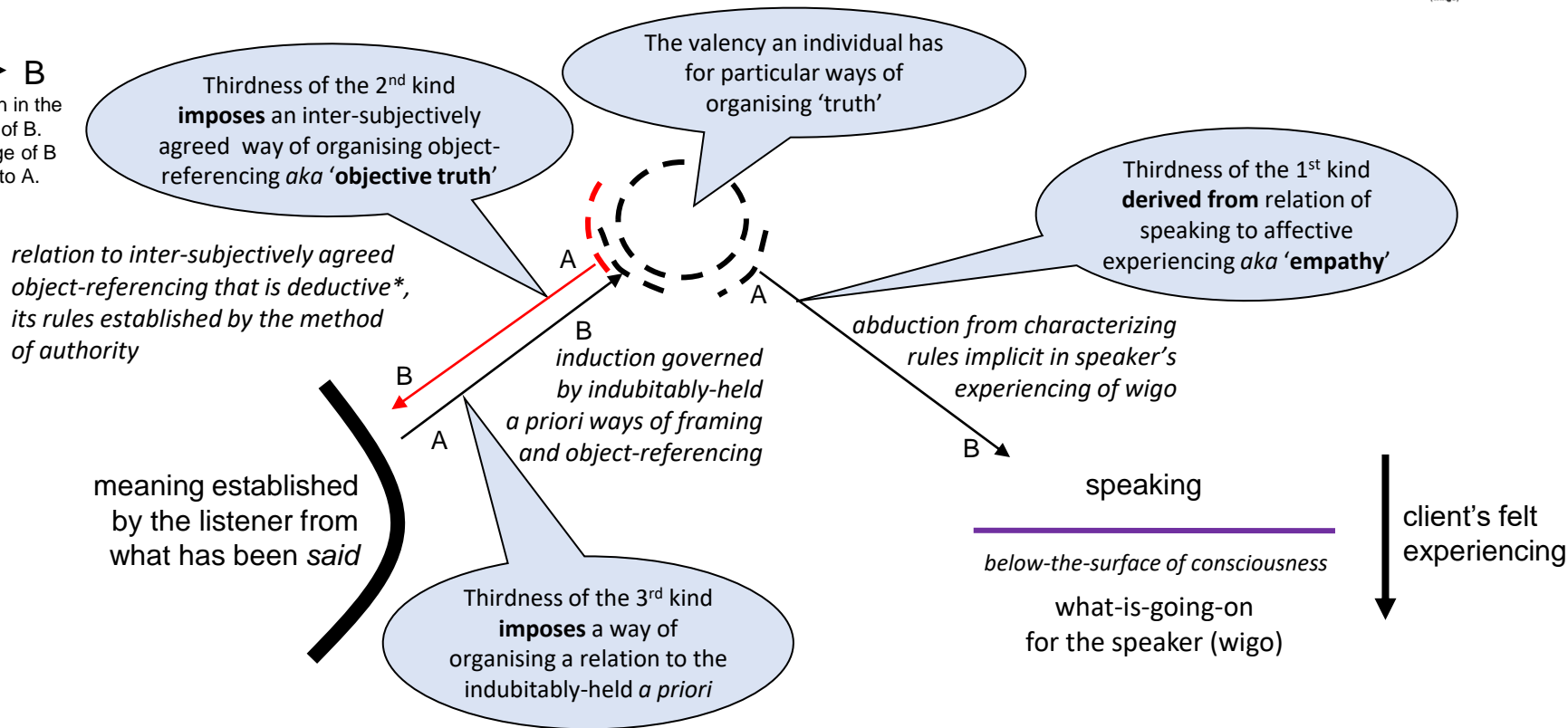
\* Adapted from Procter, H. G. (2016). Peirce's contributions to constructivism and personal construct psychology: II. Science, logic and Inquiry. *Personal Construct Theory & Practice*, 13, pp210 -265

# Reading how a situation is being framed

*is the listener working with the speaker's way of framing?*



**A → B**  
A is known in the context of B.  
Knowledge of B is prior to A.



**Object-referencing** —————→ **Subject-referencing**

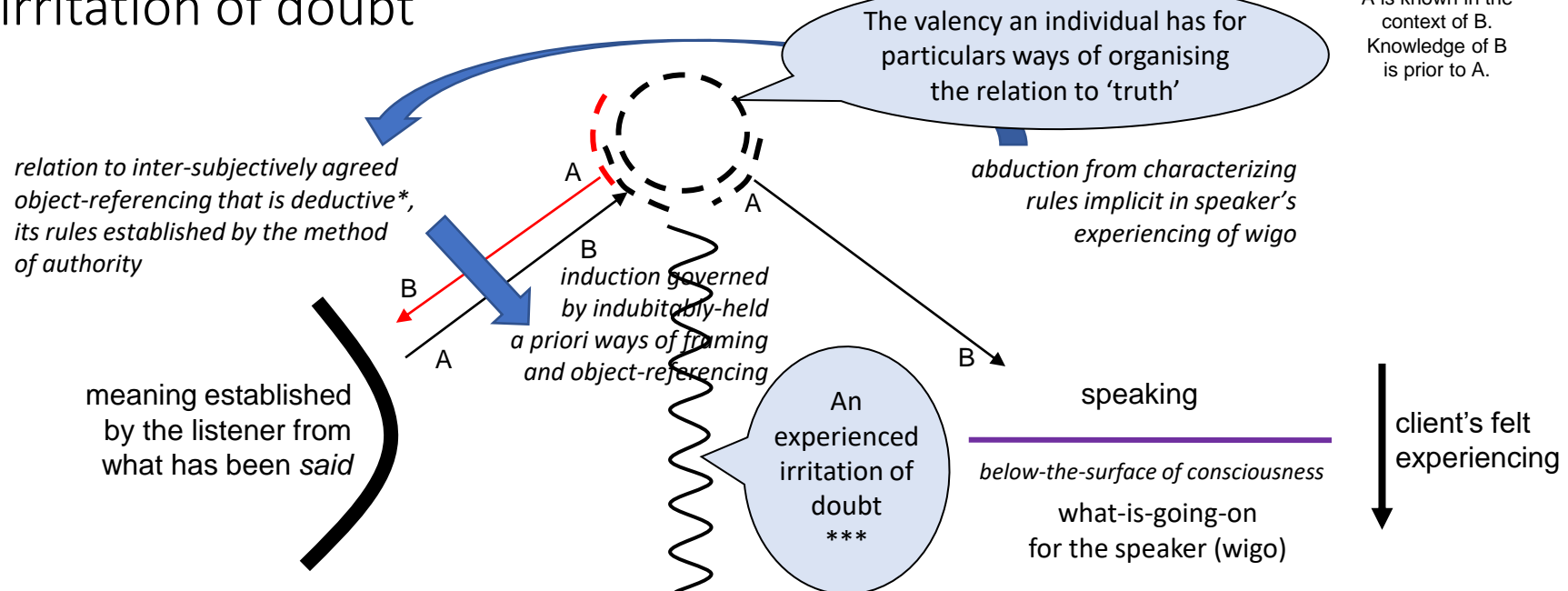
\* See Atmanspacher, H. (1994). Objectification as an endo-exo-transition. Inside versus outside H. Atmanspacher and G. J. Dalenoort. Berlin, Springer-Verlag.

\*\* See Atmanspacher, H. (2015). "Contextual Emergence of Mental States." Cognitive Processing 16(4): 359-364.

# The 'hermeneutic' spiral\*

the relation to 'fourthness'\*\* as a being driven by an 'irritation of doubt'

A → B  
A is known in the context of B.  
Knowledge of B is prior to A.



- One response to doubt about the 'truth' in the relation between hypothesis, rule and result may be a new cycle of inference by *the method of inquiry* leading to innovation\*\*\*\*
- Another response to doubt about the 'truth' may be *anxiety* arising from losing a sense of knowing what is 'true'...

\* Riemer, I. (1996) Hermeneutic aspects in the light of Peirce's methodology. In Colapietro, V.M. and Olshesky, T.M., (Eds.) Peirce's Doctrine of Signs: Theory, Applications, and Connections. Berlin: Walter de Gruyter.

\*\*Schneider, H. W. (1952). Fourthness. *Studies in the Philosophy of Charles Sanders Peirce*. P. P. Wiener and F. H. Young. Cambridge, Massachusetts, Harvard University Press: 209-214.

\*\*\* Peirce, C. S. (1908). "A Neglected Argument for the Reality of God." *The Hibbert Journal* 7(October): 90-112.

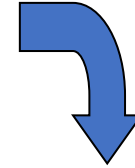
\*\*\*\* See Poggiani, F. (2013). The Role of Peirce's Critical Common-Sensism in his Pragmatism. Society for the Advancement of American Philosophy (SAAP) 40th Annual Meeting. The Richard Stockton College of New Jersey

# The hermeneutic cycle at the level of paradigms

Kuhn's paradigm cycle<sup>1</sup> and the Lakatos<sup>2</sup> on its research programs

## Immature Science

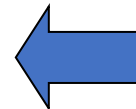
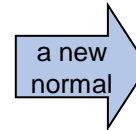
**Immature Science:** No prevailing school of thought, Various disparate theories, Competition



## Normal Science

**Normal Science:** Stability, Determination of significant facts, Matching facts with theories, Articulation of theories (refinement and extension), "puzzle -solving" neither tests nor confirms its theories.

**Driven by a paradigm:** Commonly held set of beliefs, procedures, techniques. Agreement upon questions of import, upon what counts as a solution, and upon standards of evaluation. Hard core assumptions distinguished from auxiliary hypotheses.



## Revolution

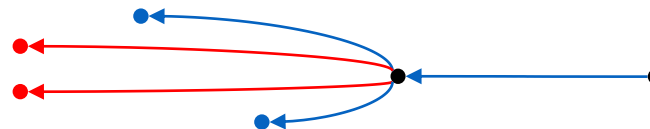
**Old Theory:** well established, many followers, politically powerful, well understood, many anomalies

**New Theory:** few followers, untested, new concepts/techniques, accounts for anomalies, asks new questions

## Anomalies

**Anomalies:** Not all expectations are borne out, Some anomalies lead to further discoveries, Some simply ignored.

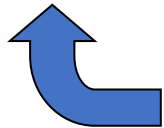
**Troublesome anomalies:** Challenge key theoretical concepts, Resist solutions, Inhibit application of theory



**Alternative research programs:** in addressing anomalies, some programs are **generative** of new facts, and some **degenerative** (i.e. post-rationalising others' facts but not generating new ones). Determining which is which takes time...

## Crisis

**Crisis:** Weight of accumulated anomalies, No agreement on how anomalies are to be dealt with, doubts arise. Hard core assumptions challenged.



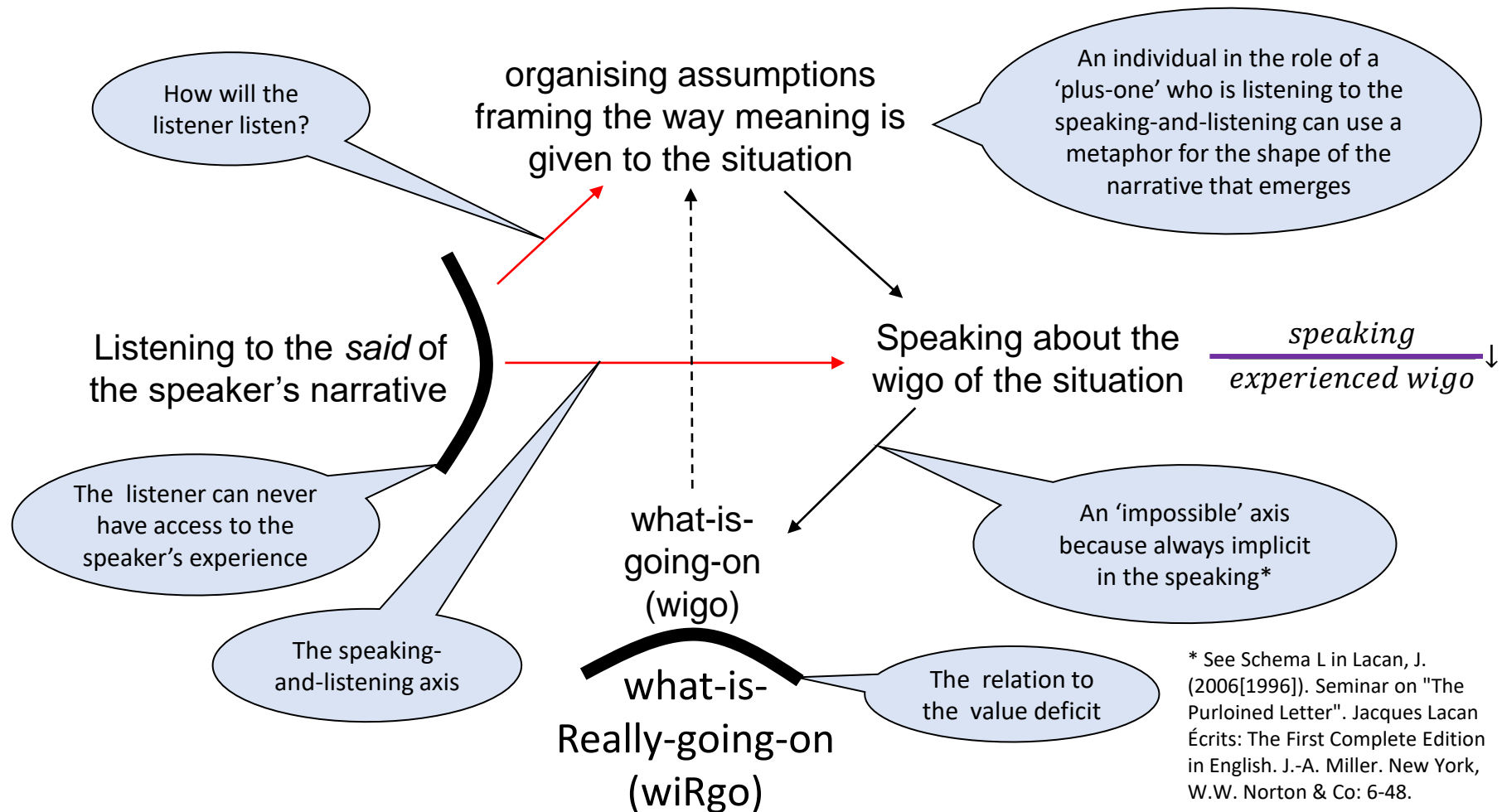
Degenerative research programs refuse doubt, thus postponing crisis...

- 1 - Kuhn, T. S. (1962). The Structure of Scientific Revolutions, University of Chicago.  
2 - Lakatos, I. (1970). Falsification and the methodology of scientific research programmes. Criticism and the Growth of Knowledge. I. Lakatos and A. Musgrave. Cambridge, Cambridge University Press: 91-196.



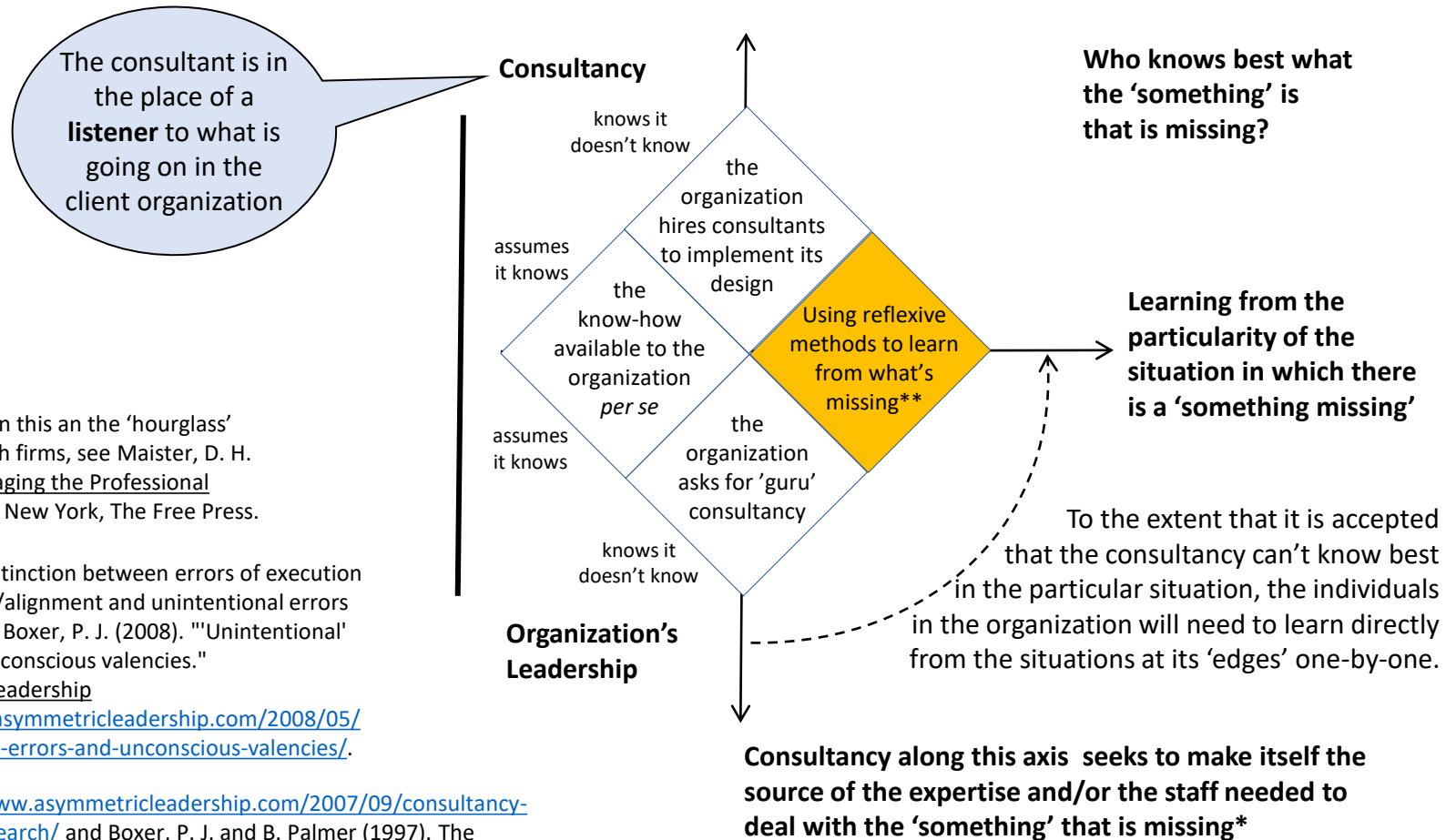
Introducing the role of the  
'plus-one'

# The 'plus-one' is listening for the shape of the narrative that emerges



\* See Schema L in Lacan, J. (2006[1996]). Seminar on "The Purloined Letter". Jacques Lacan Écrits: The First Complete Edition in English. J.-A. Miller. New York, W.W. Norton & Co: 6-48.

# What is at stake here are different ways of knowing what's missing...



\* For more on this and the 'hourglass' model of such firms, see Maister, D. H. (1993). *Managing the Professional Service Firm*. New York, The Free Press.

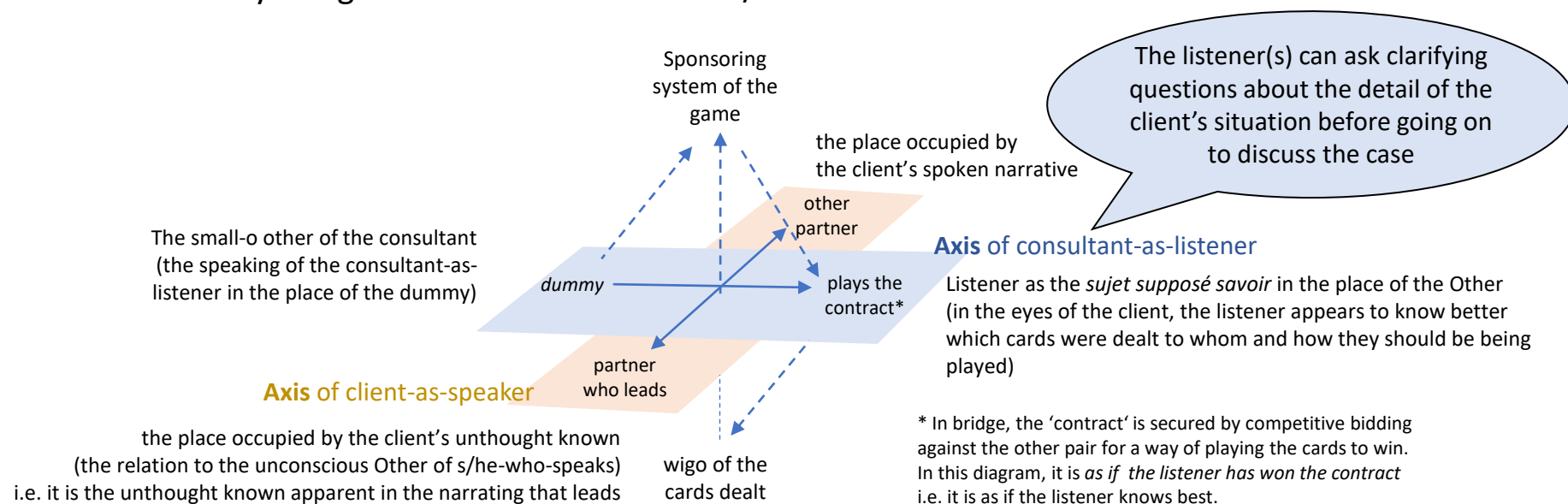
\*\* For the distinction between errors of execution and planning/alignment and unintentional errors of intent, see Boxer, P. J. (2008). "Unintentional errors and unconscious valencies." *AsymmetricLeadership*  
<http://www.asymmetricleadership.com/2008/05/unintentional-errors-and-unconscious-valencies/>.

See <http://www.asymmetricleadership.com/2007/09/consultancy-or-action-research/> and Boxer, P. J. and B. Palmer (1997). *The Architecture of Quality: The Case of the Specialist Care Organization*. 14th Annual Meeting of the International Society for the Psychoanalytic Study of Organizations, Philadelphia, PA.

# The Balint approach privileges the place of the consultant-as-listener

*it is as if the listener can know better what the client wants*

- The listener, as the one supposed by the client to be in a better position to know what s/he wants, plays the contract to enable the client to win\* *aka* to learn from what the listener can come to know
  - It is *as if*, through the counter-transference, the listener can come to know what the client wants 'below the surface' (*aka* in the *lalangue* of the client's unthought known), enabling the listener to make sense of wigo in such a way that the listener may bring the client closer to what s/he wants.

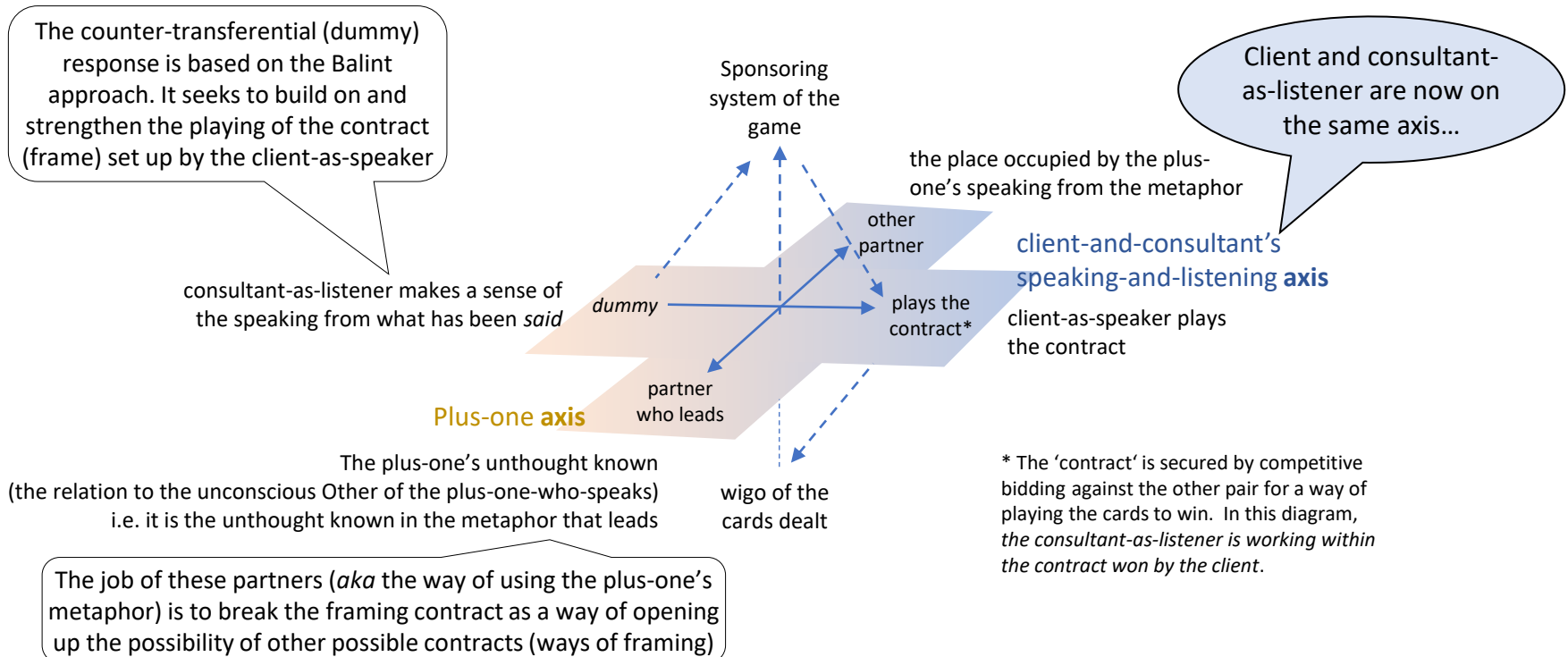


\* Derived from the critique of counter-transference in chapter XIII of Lacan, J. (2015[1960-1961]). The Seminar of Jacques Lacan Book VIII - Transference. Cambridge, Polity Press.

# The plus-one approach problematizes knowing *neither consultant-as-listener nor client can 'know best' and the goal is unlearning to make room for new possibilities*

- The role of the plus-one is to not get caught up in the client's framing and to break its certitude so that doubt can emerge, making it easier for the client to get to a third moment\*\*

\*\* See 'further thoughts' in <http://www.asymmetricleadership.com/2014/03/minding-the-gap/>



# Working with counter-narratives

# In which narrative meets counter-narrative

## The relation to a 'value deficit'...

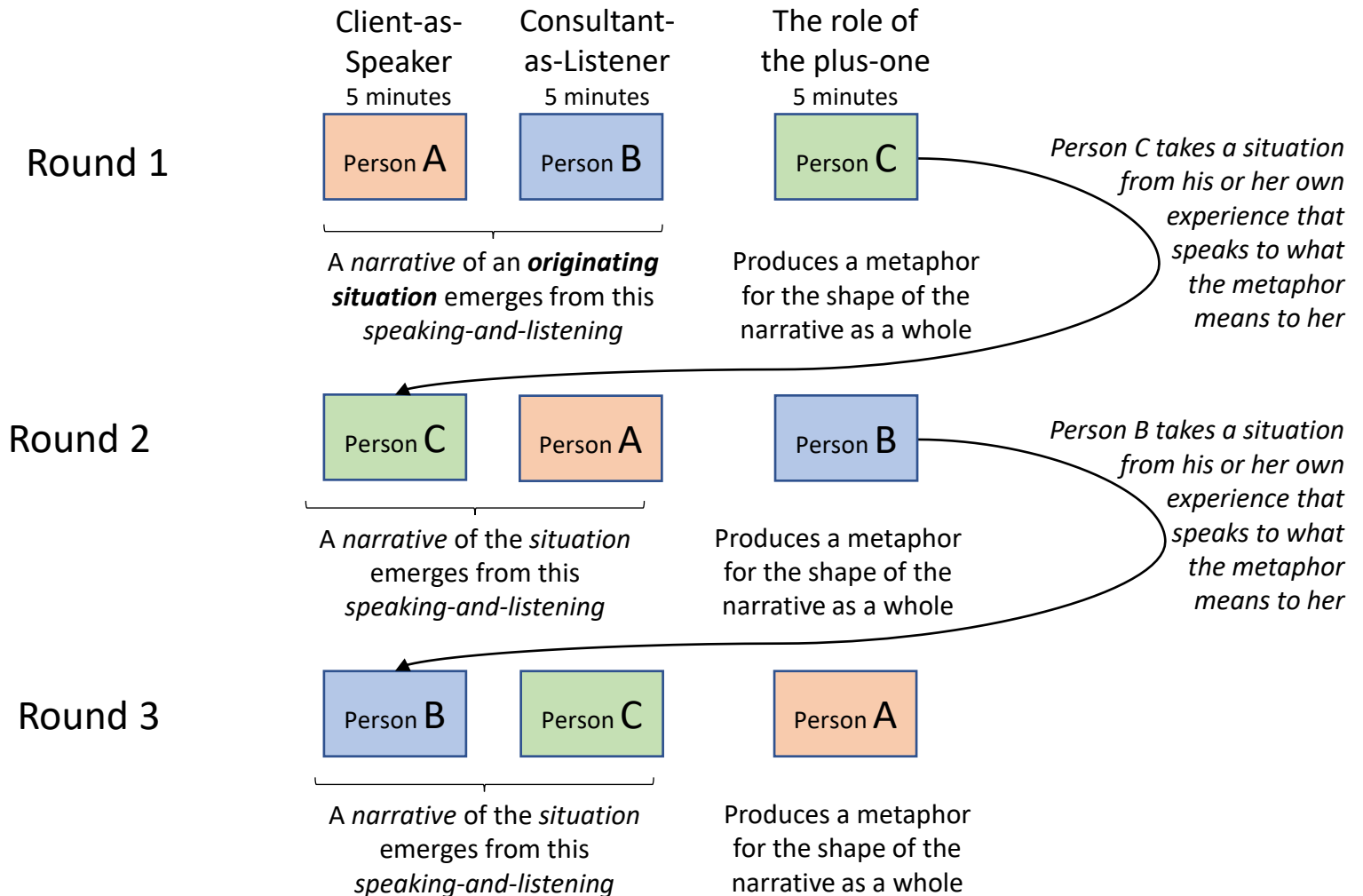
- The relation to a value deficit or to a 'more' can be 'held' in the sense of limiting the extent to which the complex interactions of wigo within a wider system must be dealt with...
  - "The term 'holding' is used here to denote [...] the total environmental provision prior to the concept of living with. In other words, it refers to a space relationship with time [...]. It includes the management of experiences that are inherent in existence, such as the *completion* (and therefore the *non-completion*) of processes, processes which from the outside may seem to be purely physiological but which [...] take place in a complex [social and] psychological field, determined by the awareness and the empathy of the [wider system]."\*
- As a relation to a 'more', a value deficit may not itself be 'contained'...
  - "I shall use the sign ♀ for the abstraction representing the container and ♂ for the contained. The container is that into which an object is projected and the contained is the object that can be projected into the container. \*\*
- A frame 'contains', the way it 'holds' being implicit in the relation of the wigo it frames to the wider system.
  - Distinguishing the way such frames 'hold' (i.e. define relevance) from the way they 'contain' (i.e. give meaning to what is held) is necessary to problematizing the way hierarchical structures of governance support certainties.
  - This can be thought of in terms of dilemmas, in which the dominant *narrative* of an organisation encounters a *counter-narrative* addressing the 'something missing' in a situation.

\* Derived from Winnicott, D. W. (1960). "The Theory of the Parent-Infant Relationship." *International Journal of Psycho-Analysis* 41: 585-595.

\*\* Bion, W. R. (1962). *Learning from Experience*. London, Heinemann.

# An example of a plus-one process

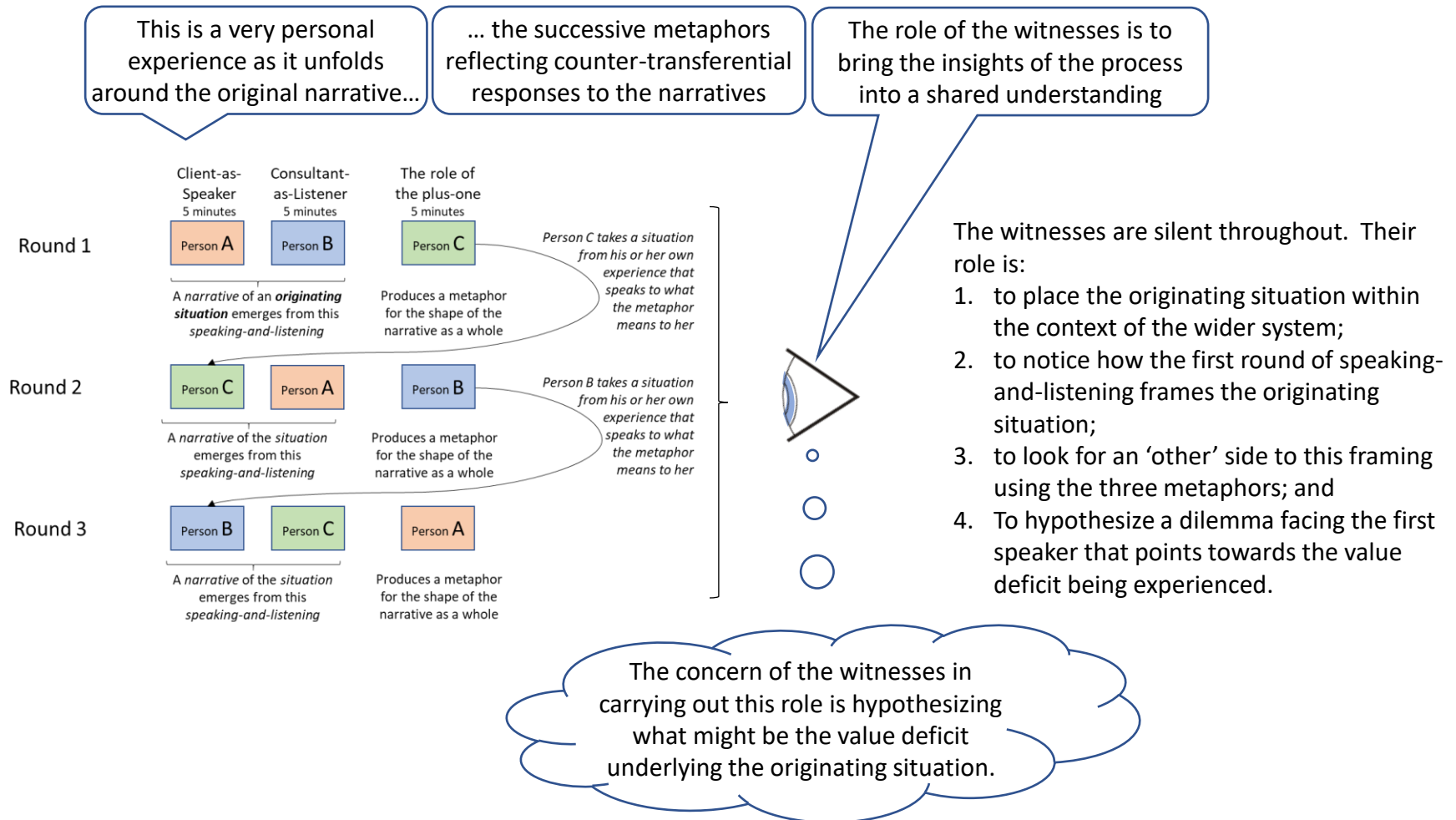
*creating three metaphors that can provide a basis on which to find a counter-narrative relating to the originating situation*





# The role of the witnesses

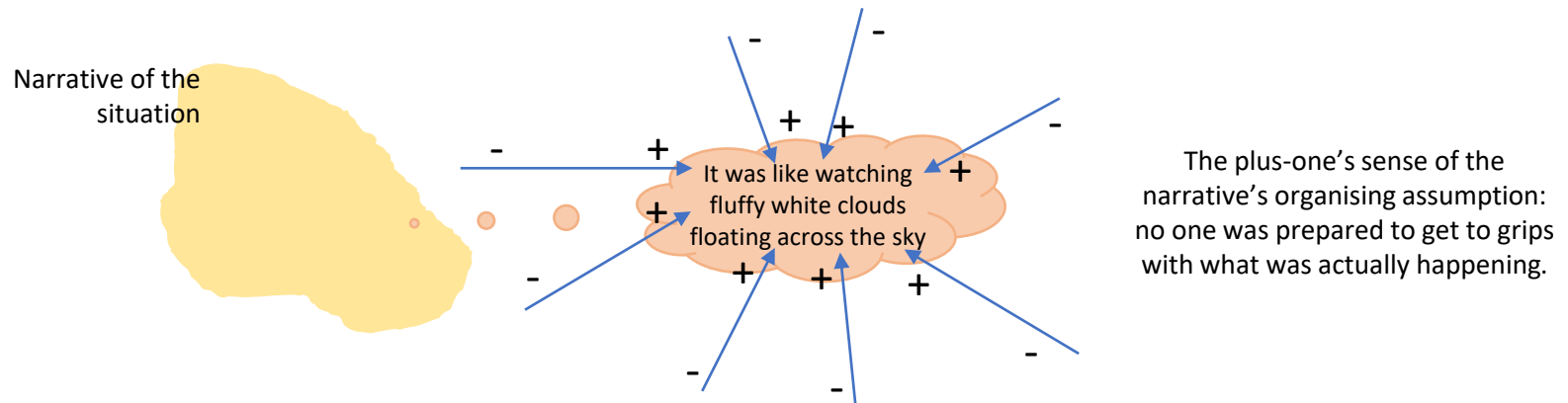
*looking for a counter-narrative that can provide insight into the underlying value deficit in the originating situation*



# Arriving at a counter-narrative\*

in formulating a dilemma implicit in the originating situation

- A metaphor captures a cluster of qualifying words and phrases that describe the 'feel' of the situation as characterized by the speaking-and-listening.



- The metaphor may contain its own counter-narrative. If not, it must be turned inside out by re-formulating it in terms of its antonyms.

- Each word/phrase in it may be characterized by an antonymous pair\* {+ -}.

It was like a dark cloud that never moved from its place.

Proposed organising assumption for the counter-narrative: she had to be prepared to protest about the way she was actually being treated.

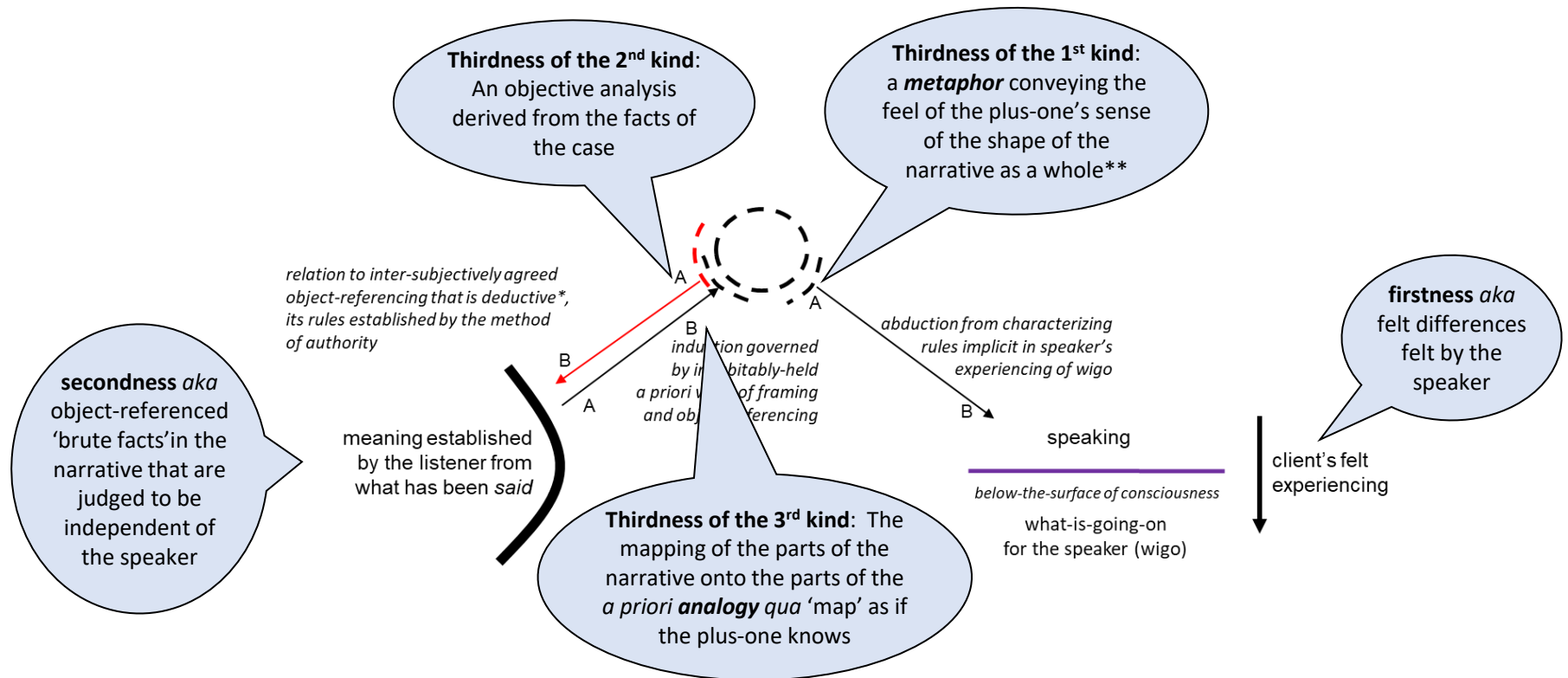
\* Antonymy is oppositeness of meaning between a word/phrase and the other word/phrase, such as good-bad (adjective-adjective) or fast-slowly (adverb-adverb)

- The counter-narrative is then a way of narrating the situation in a way that captures the feel of these 'inside-out' words or phrases.

\* For the importance of counter-narratives, see Gabriel, Y. (2016). Narrative ecologies and the role of counter-narratives: The case of nostalgic stories and conspiracy theories. Counter-narratives and Organization S. Frandsen, T. Kuhn and M. W. Lundholt. London, Routledge: 208-226.

# Distinguishing analogy from metaphor\*

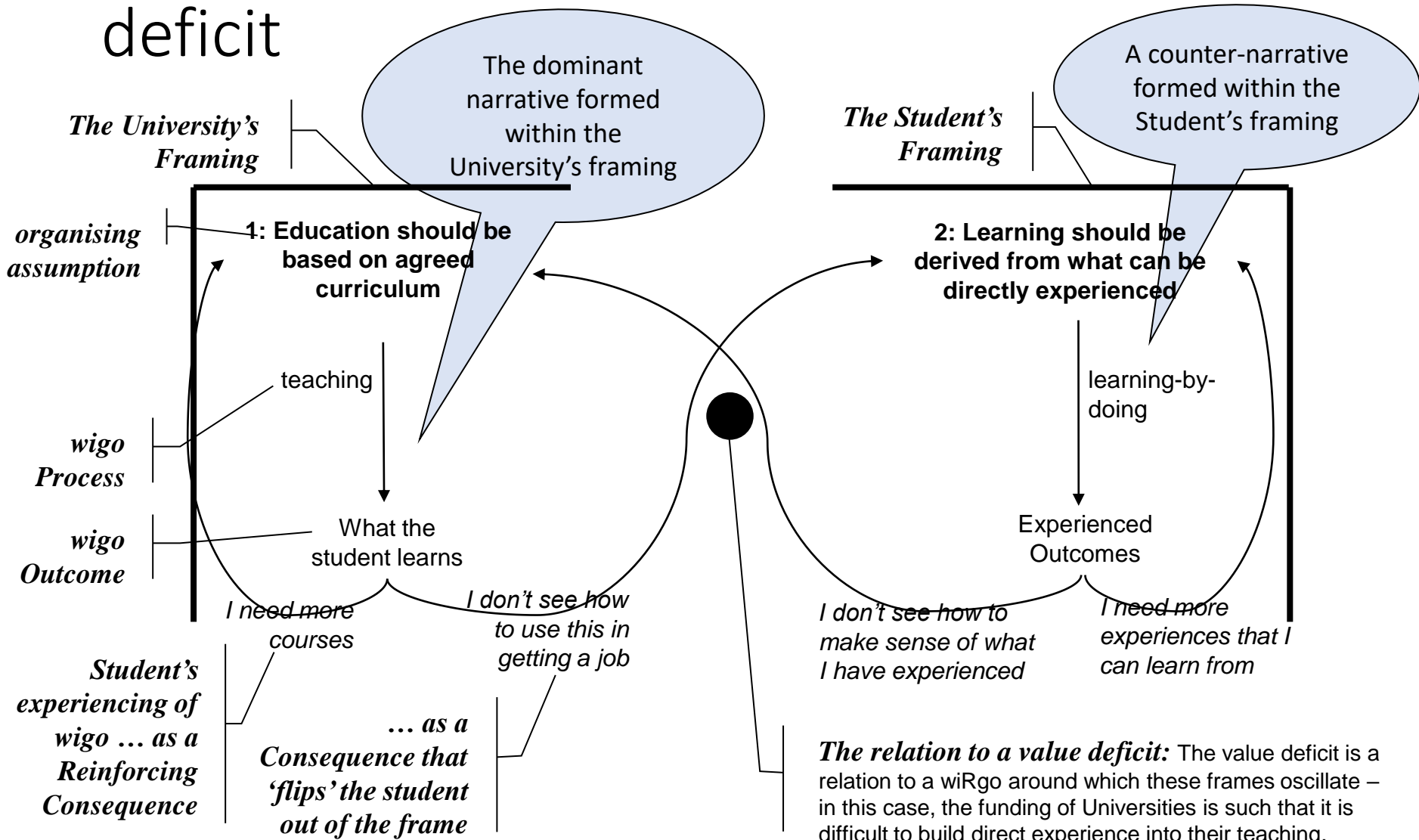
*The plus-one should stay as close as possible to the feel of the speaker's narrative*



\* Distinguishing these is key to understanding the plus-one role. See Boxer, P. J. (2018). "Challenging impossibilities: using the plus-one process to explore leadership dilemmas." *Organisational & Social Dynamics* 19(1): 81-102.

\*\* While **metaphor** is a fixing of the relation across the 'bar', **metonymy** is a sliding of the relationship between the signifier/signified relation across the bar. In these terms, **synecdoche** is abduction, in which a particular experiencing is taken to stand for a universal; and the presence of an irritation of doubt with respect to forms of thirdness held by the method of authority or as a priori gives rise to **irony**, in which there is a distancing by the speaker from those ways of asserting 'truths'. For more on these 4 tropes of rhetoric, see White, H., *The Content of the Form: Narrative Discourse and Historical Representation*. 1987, London: The John Hopkins University Press.

# Dilemmas and their relation to a value deficit



<http://www.asymmetricleadership.com/2007/07/dilemmas-as-drivers-of-change/>

What it takes to get past a  
dominant narrative...

# Three moments and two crises...

at least the first of which crises will need to be got through if the situation is to be got to grips with

This is not going to be so easy...

•**1st moment – instant of the glance:** Accepting the stated problem/challenge and expecting the existing frame to work.

There are *inconsistencies* in the data I have been given...

•**1st Crisis:** Realising that the existing frame will not work as it is (*the espoused theory I was going to use will not work*).

... the data I have is *incomplete*...

•**2nd moment – time for understanding:** Getting to grips with the details of the particular situation and developing/extending the existing frame to try to make it work, if necessary by looking for those who know better.

... and the data I do have makes what I need to prove *indemonstrable*.

I'll never get there like this...

•**2nd Crisis:** Realising that there is a fundamental limitation to what is possible in this situation with this way of framing (*my affiliation to this way of making sense is never going to work*).

... with this way of making sense of wigo, what needs to be done is *undecidable*

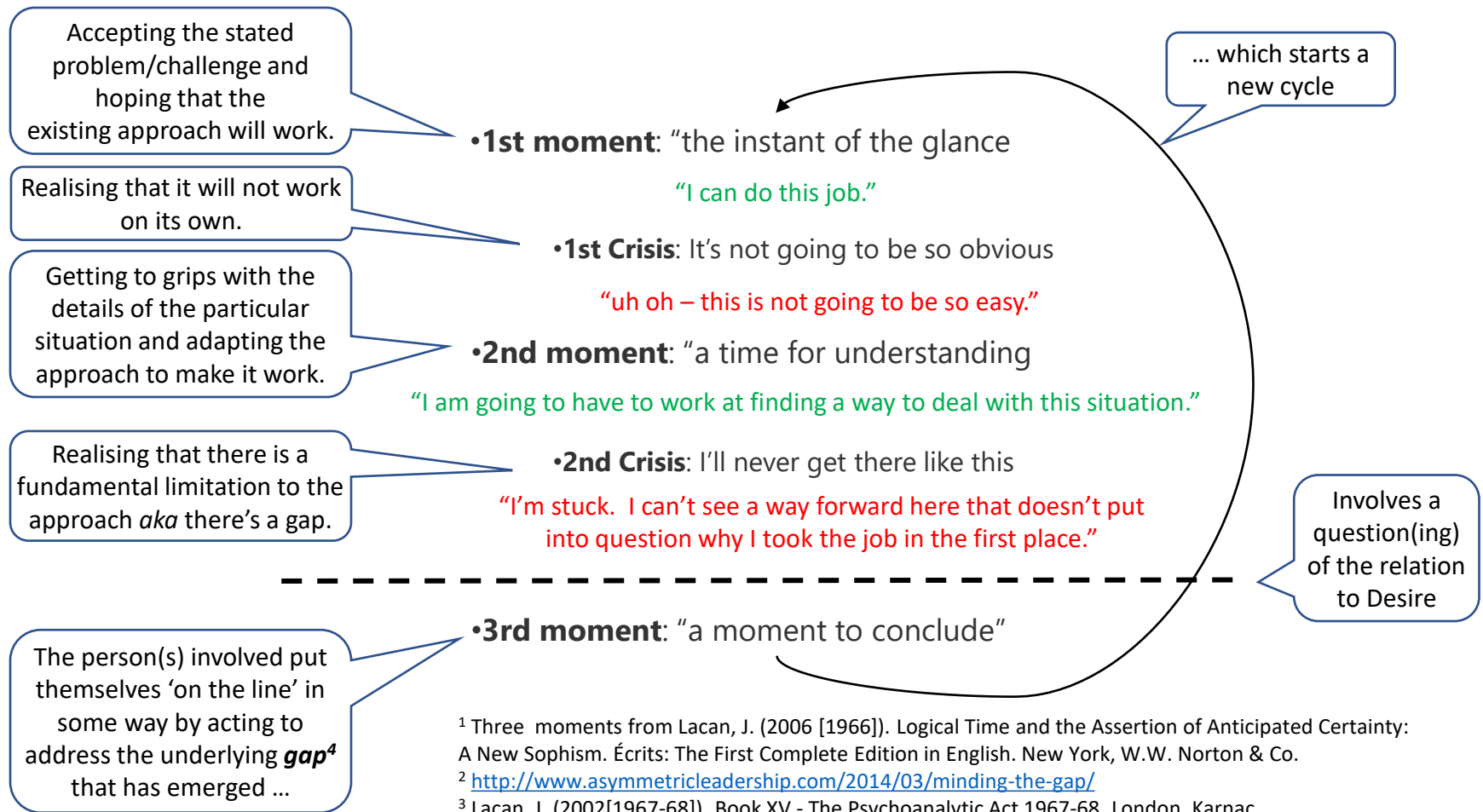
Acting as if I know, knowing that I do not

•**3rd moment to conclude:** Putting himself or herself 'on the line' in some way by taking up a different way of engaging with the situation that has the possibility of leading to new ways of meeting the challenge of the 'something missing'.

•Whatever innovation emerges will lead to a new cycle, albeit within a different approach...

<https://www.asymmetricalleadership.com/2014/03/minding-the-gap/>

# Working with double subjection: three moments<sup>1</sup> and two crises<sup>2</sup> leading to a new founding act<sup>3</sup> aka 3<sup>rd</sup> moment



<sup>1</sup> Three moments from Lacan, J. (2006 [1966]). Logical Time and the Assertion of Anticipated Certainty: A New Sophism. Écrits: The First Complete Edition in English. New York, W.W. Norton & Co.

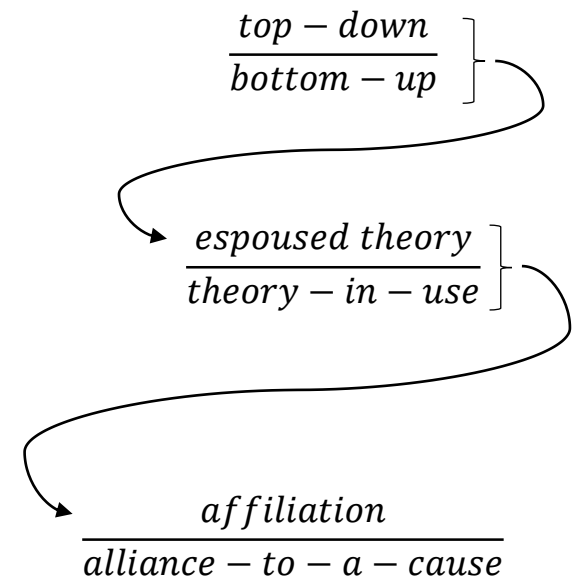
<sup>2</sup> <http://www.asymmetricalleadership.com/2014/03/minding-the-gap/>

<sup>3</sup> Lacan, J. (2002[1967-68]). Book XV - The Psychoanalytic Act 1967-68. London, Karnac

<sup>4</sup> <http://www.asymmetricalleadership.com/2017/08/working-on-the-edges/>

# Individuals learning from experiencing a 'something missing' will need to hold *three* dilemmas\* ...

- First (*command*) dilemma:  
top-down versus bottom-up  
(*transcendental* versus *empirical*\*\*)
  - an espoused theory holds this first dilemma
- Second (*communications*) dilemma:  
espoused theory versus theory-in-use  
(*cogito* versus *unthought known*\*\* *lalangue*)
  - an affiliation holds the second dilemma
- Third (*control*) dilemma:  
affiliation versus alliance-to-a-cause  
(*retreat of the origin* versus *return of the origin*\*\*)
  - the commitment to working with a 'something missing' is necessary to holding this third dilemma



\* See Boxer, P. J. (1999). The dilemmas of ignorance. What is a Group? A fresh look at theory in practice. C. Oakley. London, Rebus Press: 147-168.

\*\* For these see Dreyfus, H. L. and P. Rabinow (1983). Michel Foucault: Beyond Structuralism and Hermeneutics 2nd Edition, University of Chicago Press.



... the challenge being to get beyond the second crisis to get to grips with the *undecideable*...

•**1st moment – instant of the glance:** Accepting the stated problem/challenge and expecting the existing frame to work.

This is not going to be so easy...

•**1st Crisis:** Realising that the existing frame will not work as it is (*the espoused theory I was going to use will not work*).

... I must go beyond the first top-down/ bottom-up dilemma

•**2nd moment – time for understanding:** Getting to grips with the details of the particular situation and developing/extending the existing frame to try to make it work, if necessary by looking for those who know better.

I'll never get there like this...

•**2nd Crisis:** Realising that there is a fundamental limitation to what is possible in this situation with this way of framing (*my affiliation to this way of making sense is never going to work*).

... I must go beyond the second espoused/ unthought-known dilemma

•**3rd moment to conclude:** Putting himself or herself 'on the line' in some way by taking up a different way of engaging with the situation that has the possibility of leading to new ways of meeting the challenge of the 'something missing'.

Acting as if I know, knowing that I do not

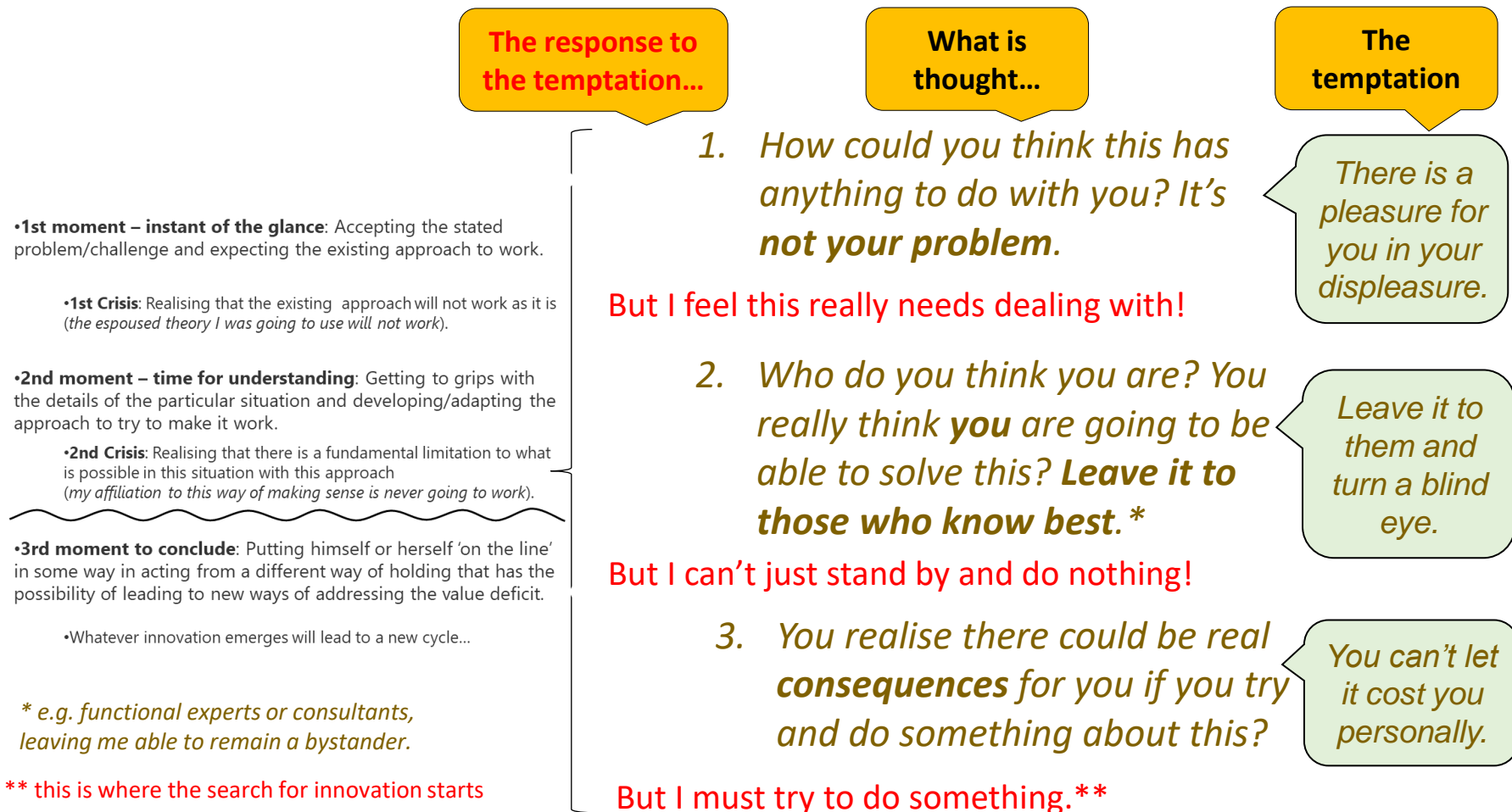
•Whatever innovation emerges will lead to a new cycle, albeit within a different approach...

... I must work with the third affiliation/alliance dilemma

<https://www.asymmetricleadership.com/2014/03/minding-the-gap/>

# ... given the internal dialogues that must be overcome

*internal dialogues that block innovating, in which what is at stake is an affiliation to a particular narrative*



# The question(ing) of the relation to Desire: the dialogue with that **radically Other voice**\*

\* Didier-Weil, A. (1979). Chapter IX: May 8th 1979 - Nouvelle théorie du Surmoi. The Seminars of Jacques Lacan  
Book XXVI - Topology and Time. J. Lacan. unpublished, Private.

•1st moment: "the instant of the glance

"I can do this job."

•1st Crisis: It's not going to be so obvious

"uh oh – this is not going to be so easy."

•2nd moment: "a time for understanding

"I am going to have to work at finding a way to deal with this situation."

•2nd Crisis: I'll never get there like this

"I'm stuck. I can't see a way forward here that doesn't put  
into question why I took the job in the first place."

---

•3rd moment: "a moment to conclude"

## Defenses against Innovation

1. *How could you think this has  
anything to do with you? It's  
**not your problem.***

*There is a  
pleasure for me in  
my displeasure.*

*[conservation of oral  
relation to  
Medusa/'maternal'  
superego  $\forall x. \Phi x$ ]*

But I feel this really needs dealing with!

2. *Who do you think you are? You  
really think **you** are going to be  
able to solve this? **Leave it to  
those who know best.***

*I can leave it to  
them and turn a  
blind eye.*

*[conservation of anal  
relation to Paternal  
superego  $\forall x. \Phi x$ ]*

But I can't just stand by and do nothing!

3. *You realise there could be real  
**consequences** for you if you try  
and do something about this?*

*I can't afford to let it  
cost me personally.*

*[conservation of sovereign  
ego qua relation to gaze  
and voice: no Symbolic  
castration]*

I must try to do something.

Toxicity means remaining  
stuck in a dominant  
narrative

# What is being toxic to what?

... *what makes a narrative toxic?*

“It used to be that the auto industry, and the car itself, were part of a self-contained ecosystem. If there were breakthroughs, they were developed within the industry ... that’s all been turned on its head; we now have disruption coming from every angle, from the potential ways we fuel our vehicles to the ownership mode. We have a whole generation that just wants access to vehicles as opposed to ownership ... the reality is that we will not own, or develop, most of the connectivity technologies involved. So we have to be a thoughtful integrator of other people’s technologies and understand where we add value.” \*

- The dilemma faced by Ford is between
  - *‘developing our own technologies’* (i.e. a going-it-alone narrative); and
  - *‘integrating other people’s technologies’* (i.e. a collaborating narrative),except that Bill Ford is arguing that the approach of the former narrative will no longer work.
- A version of this dilemma experienced by a Ford manager would be between
  - *‘if I develop our own technology I know I’ll have a job, but it won’t be so good for the enterprise’*; and
  - *‘if I use that technology I’ll be working myself out of a job’*.
- The manager considers the narrative of collaborating with other people’s technologies to be toxic to his job, but the point made in the interview is that this narrative is toxic to the survival of Ford *because Ford itself will become toxic to creating shared value*.

\* Kaas, H.-W. and T. Fleming (2014). "Bill Ford charts a course for the future." McKinsey Quarterly October.

# Toxicity

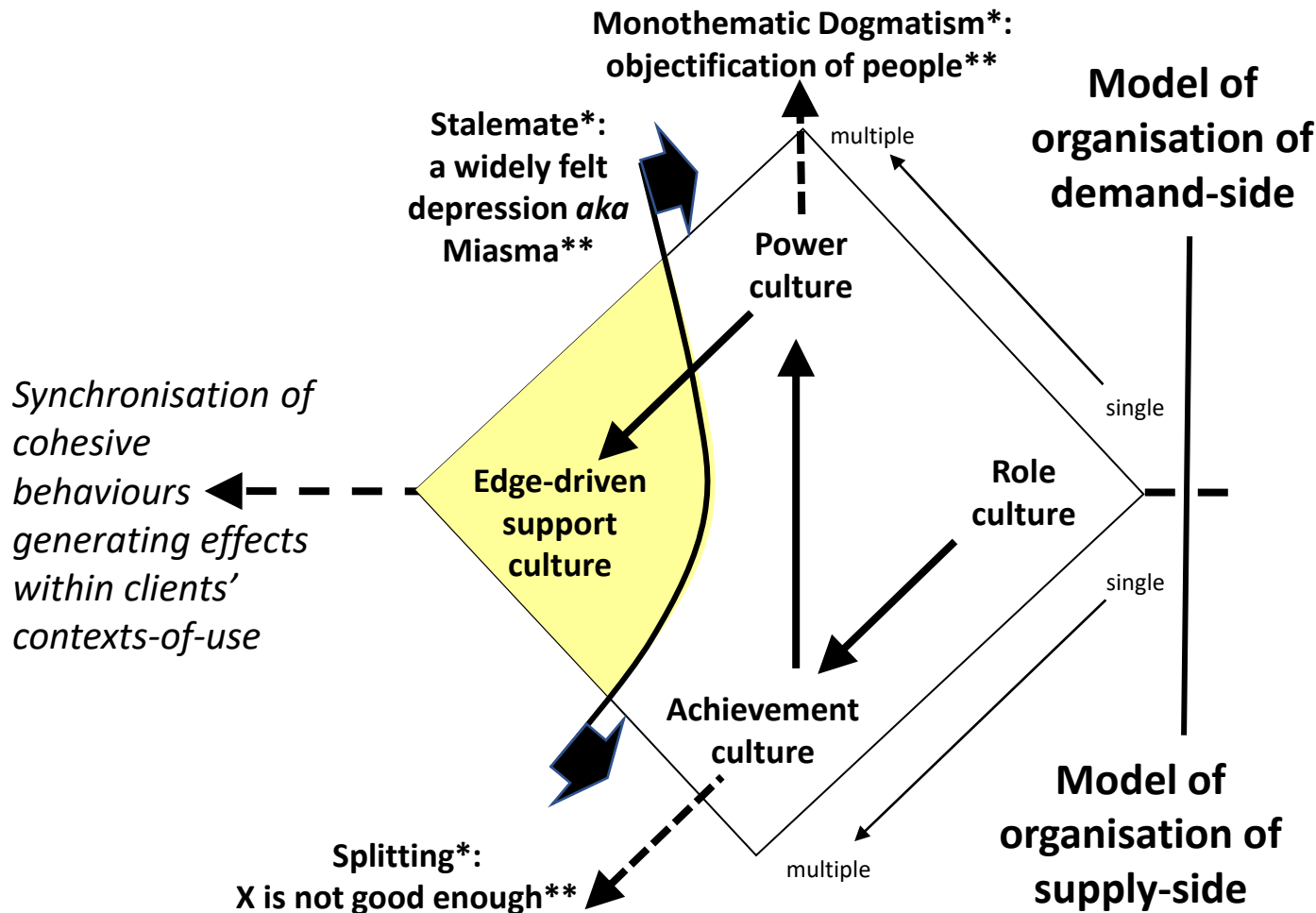
*or 'what you don't deal with still gets you in the end'*

- Working with a 'something missing' is not working with the gaps in an individual's mental models.
  - It is a process of attending to the gap between the experienced wigo and the client's desire for a 'more' that remains unsatisfied, i.e. the *value deficit* experienced in that situation.
- Toxicity emerges whenever an individual finds ways of not engaging with this gap i.e. when there is a *disclusion*\*\* of the relation to the value deficit
  - Through the *polarisation* associated with a strong affiliation to an ingroup that creates ingroup/outgroup dynamics of 'it's not my problem', or
  - Through *dogmatic insistence* on a set of overriding values that precludes other approaches by suppressing dissent, or
  - Through a *stalemating* focus on process-over-outcome that suffocates any possibility of innovation because of not wanting to change 'the way things are'.
- This disclusion is built into the organisation of the narrative with which the individual is identified and through which individuals' certainties are supported.
- Working with the 'something missing' means innovation in the relation to the client's experienced value deficit
  - which means changing the narrative...

\*\* Disclusion is the third of the defences against innovation – (i) flight-to the personal; (ii) turning a blind eye; (iii) disclusion *aka* dismissal **and** exclusion. See Boxer, P. J. (2017a). "Working with defences against innovation: the forensic challenge." *Organizational and Social Dynamics* **17**(1): 89-110.

The following three forms of disclusion are from Baburoglu, O. N. (1988). "The Vortical Environment: The Fifth in the Emery-Trist Levels of Organizational Environments." *Human Relations* **41**(3): 181-210.

# Maladaptation and its consequences for the structures of governance



\* Baburoglu, Oguz N. 1988. 'The Vortical Environment: The Fifth in the Emery-Trist Levels of Organizational Environments', Human Relations, 41: 181-210.

\*\* See Gabriel, Yiannis. 2005. "Organizations and Their Discontents: Miasma, Toxicity and Violation." In *Critical Management 4 Conference*. Cambridge:  
[https://www.academia.edu/1405101/ORGANIZATIONS\\_AND\\_THEIR\\_DISCONTENTS\\_MIASMA\\_TOXICITY\\_AND\\_VIOLATION](https://www.academia.edu/1405101/ORGANIZATIONS_AND_THEIR_DISCONTENTS_MIASMA_TOXICITY_AND_VIOLATION).

# The wider system's dominant narrative supports existing certainties

*... at the same time limiting the possibilities for innovating*

- Flight to the personal: it is someone else's fault
  - There is no dilemma – no frames are made explicit; someone is scapegoated; and whatever might be wrong systemically never comes up.

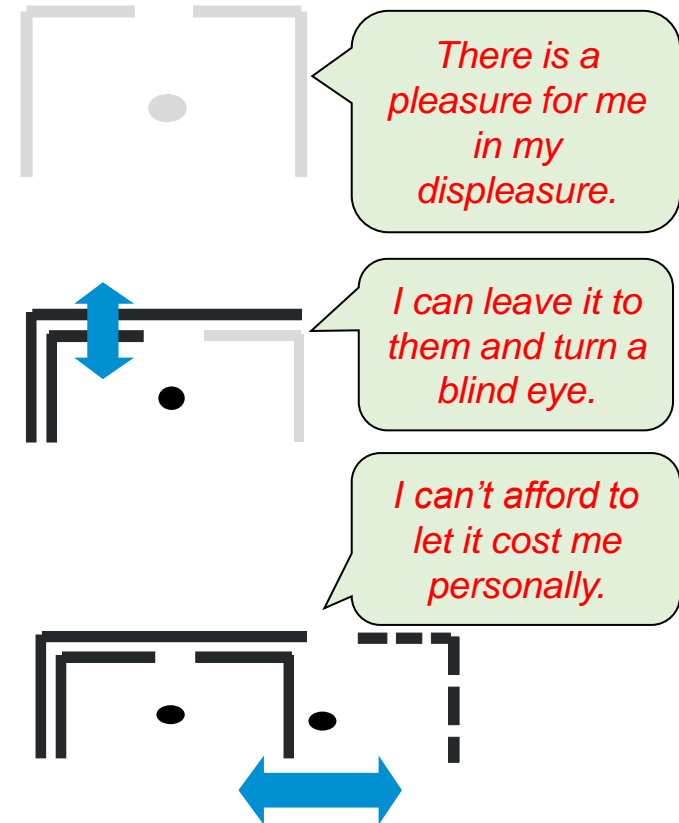
**It's not *my* problem...**

- Turning a Blind eye – holding *and* containing
  - One side of the dilemma is dominant - the other side is held on a Faustian basis\* and employees get burnt out trying to do their best within the limitations set.

**It's *someone else's* problem**

- Disclusion *aka* dismissal and exclusion
  - The dilemma is framed as a whole by the wider system, but as a means of discluding its other side – employees are okay, but costs are externalized onto 'others'.

**It's not a problem that is going to have to cost *us***



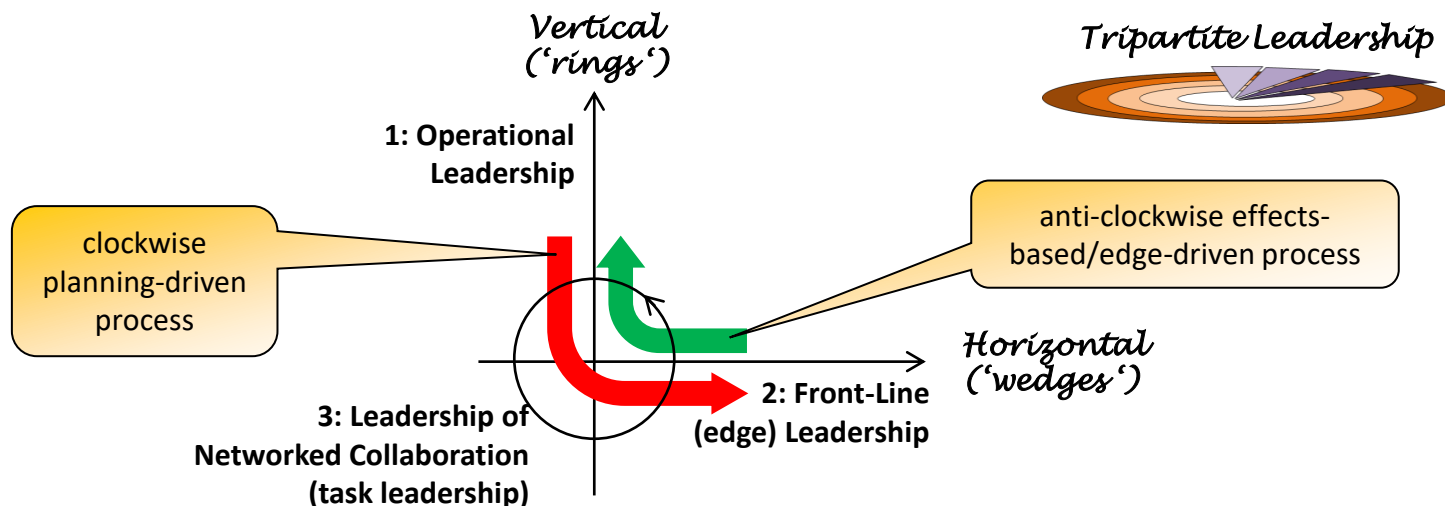
<http://www.asymmetricleadership.com/2017/08/working-on-the-edges/>



All this changes the relationship  
to leadership...

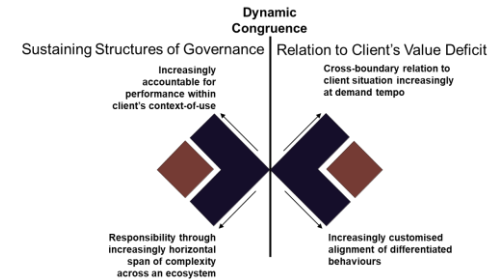
# Tripartite relation to leadership\* becomes necessary for holding the third dilemma

- The authority of bipartite leadership (leadership from above *aka* 'we-up-here') rests on sustaining affiliation to 'the way we need to do things around here'
- Tripartite (*aka* horizontally-dominant) leadership holds the tension between capturing economies of scale/scope and economies of alignment...
  - i.e. managing the tension between the vertical (clockwise) relation to the systems of accountability of the 'we-up-here' and the horizontal (anti-clockwise) relation to the situation of the client experienced by the 'we-on-the-ground'
- ... in order to create alignment and cohesion in each client situation, one-by-one.
  - i.e. bringing together a networked collaboration that can address each situation



\* See <https://www.asymmetricleadership.com/2008/06/the-double-challenge-working-through-the-tension-between-meaning-and-motivation/>

# The different ways in which the wider system will resist change...



## Top-down intervention:

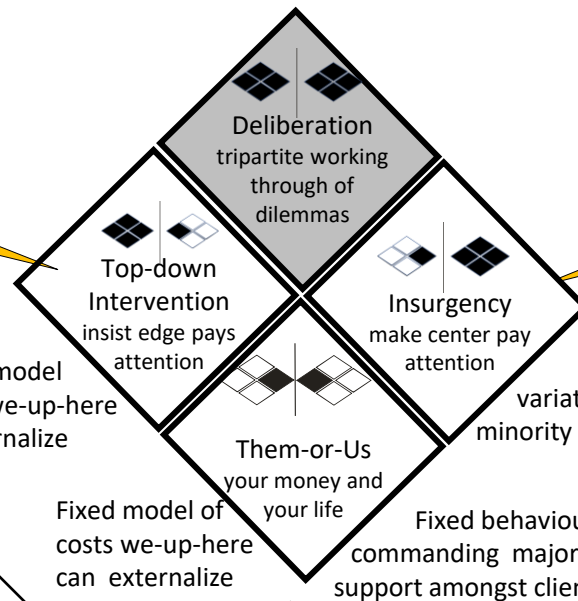
'up-and-over' approach to strategy ceiling – 'we-up-here' understand everything, so if there is a problem, it is with the 'we-on-the-ground not following 'the way we need to do things around here'.

## Relation to Means:

The relation of the 'we-up-here' structures of governance to the client (LHS)

## Insurgency:

'across-and-up' approach to the Political Correctness of the strategy ceiling – 'we-on-the-ground' know what the problems are, so if there is a problem, it is because the 'we-up-here' above the ceiling are not engaging with what is going on.



Variable model of costs we-up-here can externalize

Fixed model of costs we-up-here can externalize

Variable behaviours, each variation commanding minority support amongst clients

Fixed behaviours commanding majority support amongst clients

**Relation to Ends:**  
The relation of the 'we-on-the-ground' behaviours to clients' value deficits (RHS)

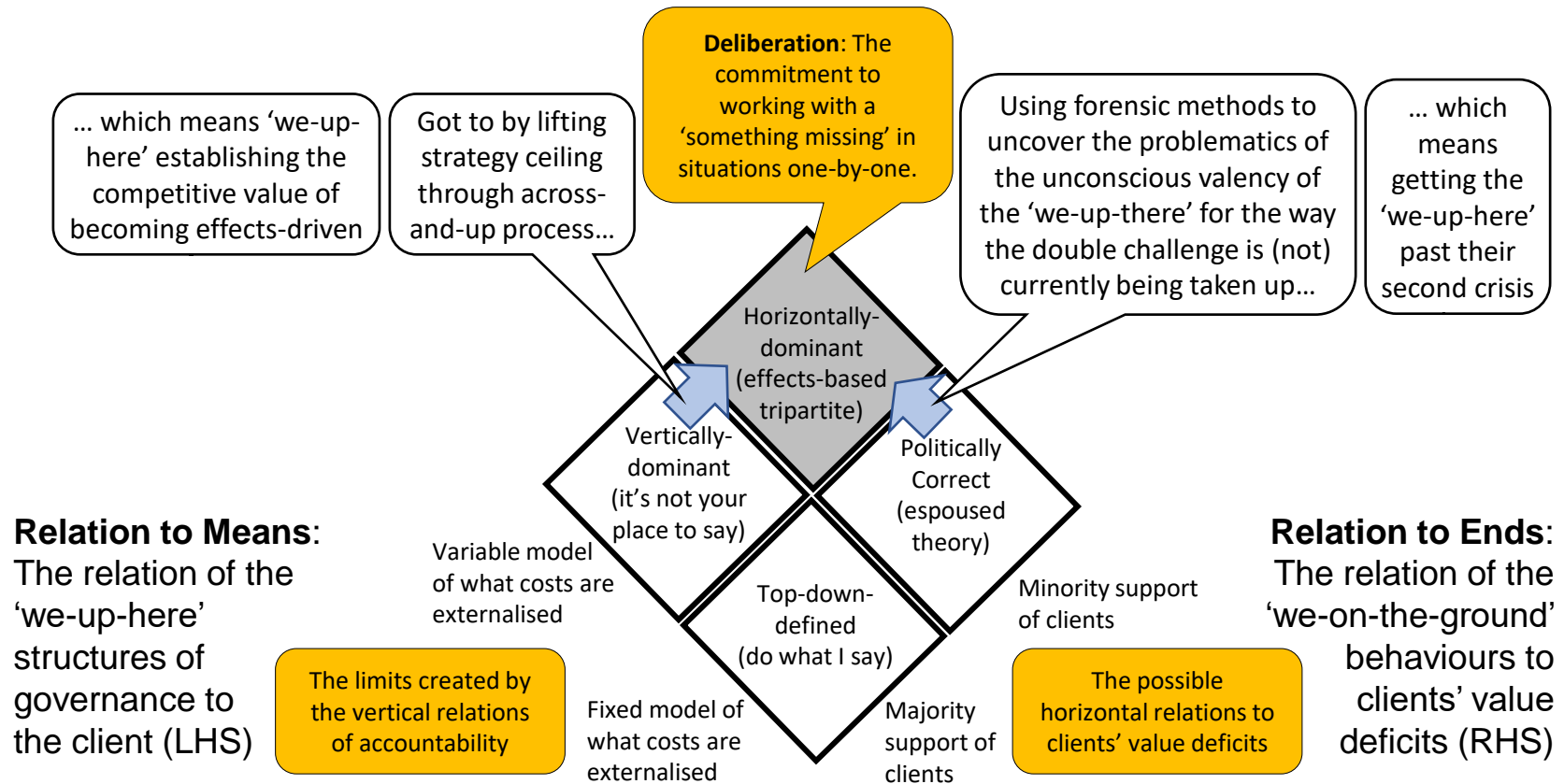
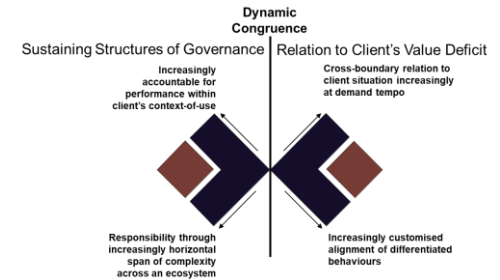
The limits created by the vertical relations of accountability

## Them-or-Us:

'my way or the highway' approach – if there is a problem, get rid of the people not following we-up-here orders.

The possible horizontal relations to clients' value deficits

# The work of sustaining a tripartite relationship to leadership



# Sustaining deliberative approaches to holding the third dilemma...

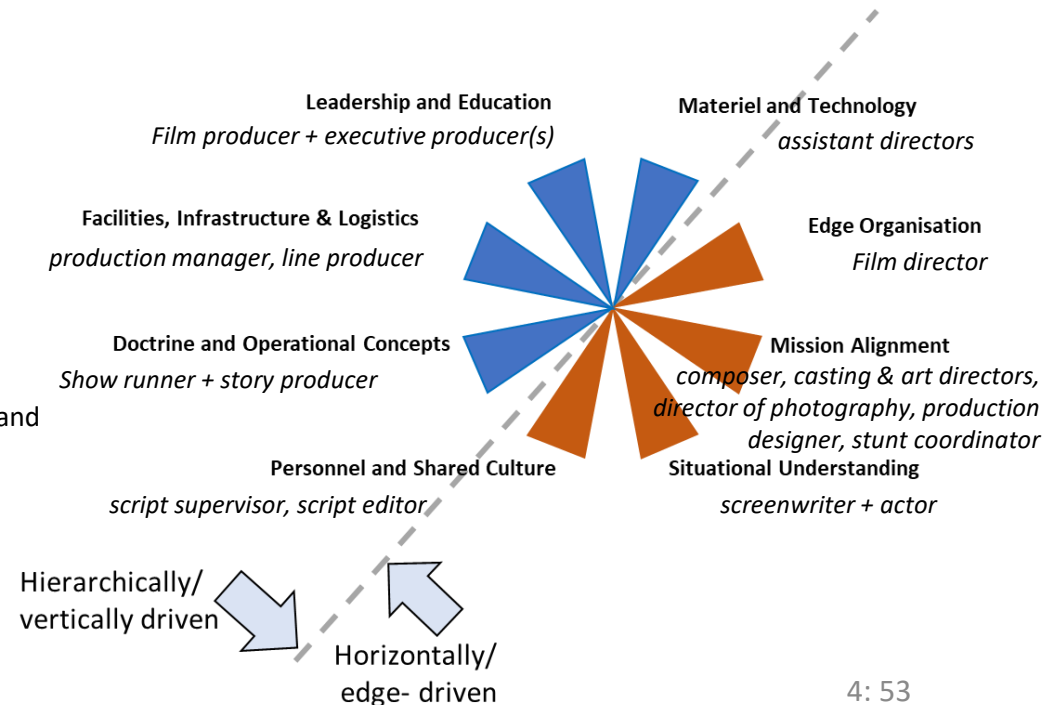
- The challenge, then, is to be able to sustain a deliberative approach
  - The commitment to working with a 'something missing' in the relation of networked collaborations to their client situations one-by-one.
- For this to be possible, a four-role approach to the leadership of an organisation-as-a-whole is needed\*, capable of sustaining a balance across all the lines of development
  - Each of these roles needs its leadership support\*\*, and
  - All eight roles need to work in relation to each other.

\* Holding the distinct roles of

- Edge organization (operational);
- Leadership & Education (positional);
- Doctrine & Operational Concepts (professional); and
- Situational Understanding (relational).

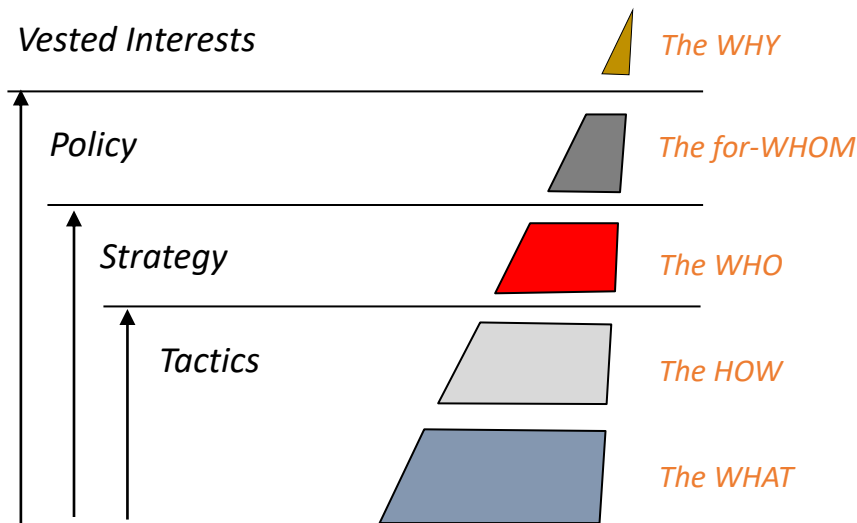
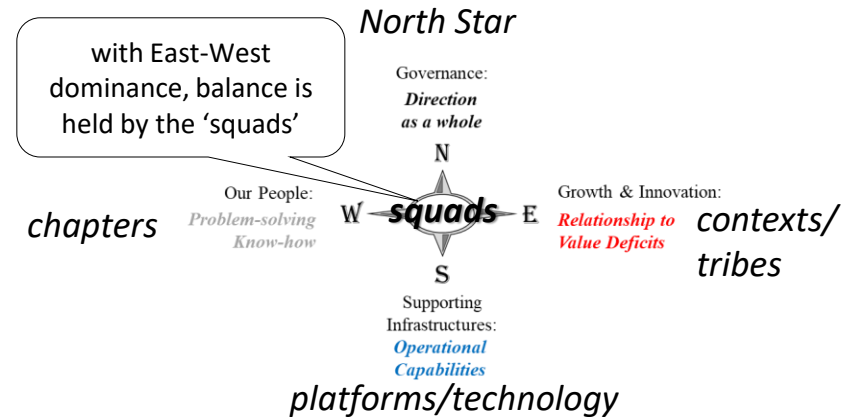
\*\* Providing the supporting

- Materiel & Technology;
- Facilities, Infrastructure & Logistics;
- Personnel & Shared Culture; and
- Mission Alignment.



# Enabling a tripartite relation to leadership

Consider how balance across the asymmetries is held by the way individuals work together



What Domain of Relevance will pick up on the otherness of the other? (North Star\*)

Who are the clients that need this?  
(Contexts - situational understanding)

Who is going to deliver this value to whom?  
(tribes\* - leadership & education)

How should we organize it to create value?  
(chapters\* - doctrine & operational concepts)

What do we need to be able to do?  
(platforms/technology\* - edge organisation)

<http://www.asymmetricalleadership.com/2013/08/leadership-qualities-and-the-north-south-bias/>

\* See De Smet, A. (2018). *The agile manager*. McKinsey Quarterly. on the different kinds of manager involved in agile organization.

"North Star" should be thought of as a design brief for how value is to be created expressed in terms of the client's problem/value deficit.

# It is important to notice that Warfighting notions of “Strategy” go beyond Corporate notions

## Warfighting: 3-asymmetries

- Strategy
  - Shaping the will of the adversary
- Operations
  - Defining operational capabilities to support the strategy
- Tactic
  - The steps needed to deliver the operational capability in this instance

## Corporate: 2-asymmetries

- Policy
  - Shaping the demand of the client.
- Strategy
  - Defining the SBU positioning to capture sustainable competitive advantage.
- Tactics
  - The steps needed to implement the strategy.

## Uncertainty

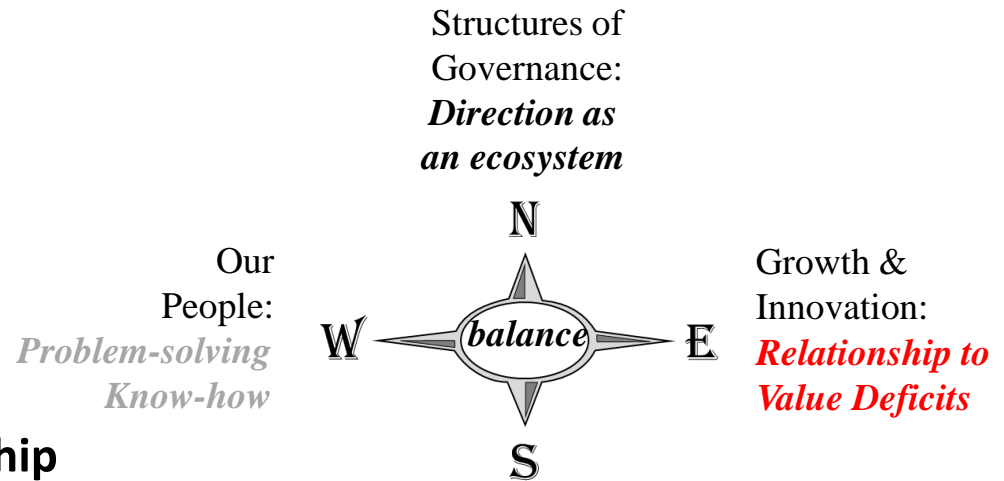
- About what will be out there.
- About how to organise things.
- About what will be the effect.

*Effects-basing requires new ways of competing that involve taking the ‘shaping’ power to the edge of the organisation, and making the organisation’s infrastructures structurally agile.*

A 2-asymmetry approach to strategy in effect relegates policy to be taken up as strategic marketing subordinate to operational strategy



# Task leadership of networked collaborations needs to sustain this balance



## Across-and-up relation to leadership

- should **matter** (N) (situational understanding - but in whose terms?):
  - there should be an identified client and sponsor for the intervention to whom its members can relate and report.
- should **add value** (E) (leadership & education - but what is meant by 'value'?):
  - the outcome of the intervention should be to give the organization an 'angle' or leading edge over the way it creates value for its 'clients'
- should **be practical** (S) (edge organisation - but does this mean developing new ways of doing things?):
  - the network should be adequately resourced and rooted in current data; and its outcomes should produce ground-level consequences, i.e. should produce tangible effects.
- should **'connect'** (W) (doctrine & operational concepts - but are we drawing on all possible forms of know-how?):
  - the network should be perceived as being in people's interests and build on or take account of existing structures and 'culture', i.e. it must build on what is presently being sustained.
- should **stay balanced**:
  - Any imbalance N-S-E-W will lead to the intervention failing.

<http://www.asymmetricleadership.com/2013/08/leadership-qualities-and-the-north-south-bias/> and  
<http://www.asymmetricleadership.com/2011/05/leading-action-learning/>

# This means a leadership team that can support this balancing of different lines of development

Enabling a tripartite relationship to leadership requires a leadership team that supports:



leadership &  
education  
but value for  
whom?

- An *edge-driven* approach to demand

- Collaborative relationships with clients within their contexts-of-use developing *strategies-at-the-edge*.



doctrine &  
operational concepts  
but sufficiently  
transdisciplinary?

- Horizontal *transparency* with an *open source* approach to know-how

- The ability to hold accountable the individual members of networked collaborations in relation chosen outcomes at the edges of the organization



situational  
understanding  
but in whose  
terms?

- A 'North Star' approach aligned to sustaining *power-at-the-edge*

- A commitment across the organisation-as-a-whole to sustaining the *dynamic alignment* of capabilities to demand asymmetries



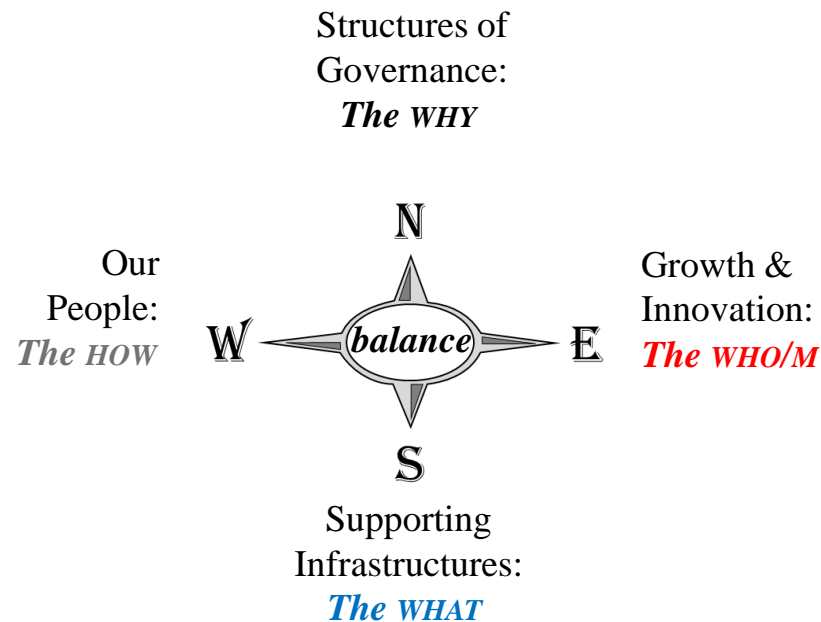
edge  
organization  
but using new  
capabilities?

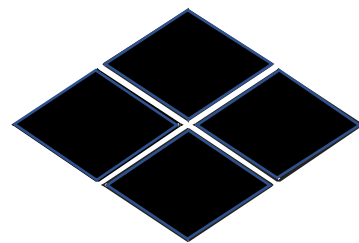
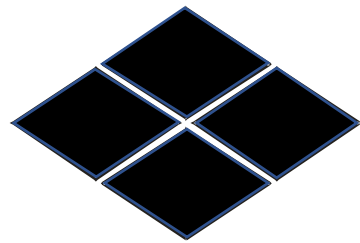
- Infrastructures committed to building in *requisite agility*

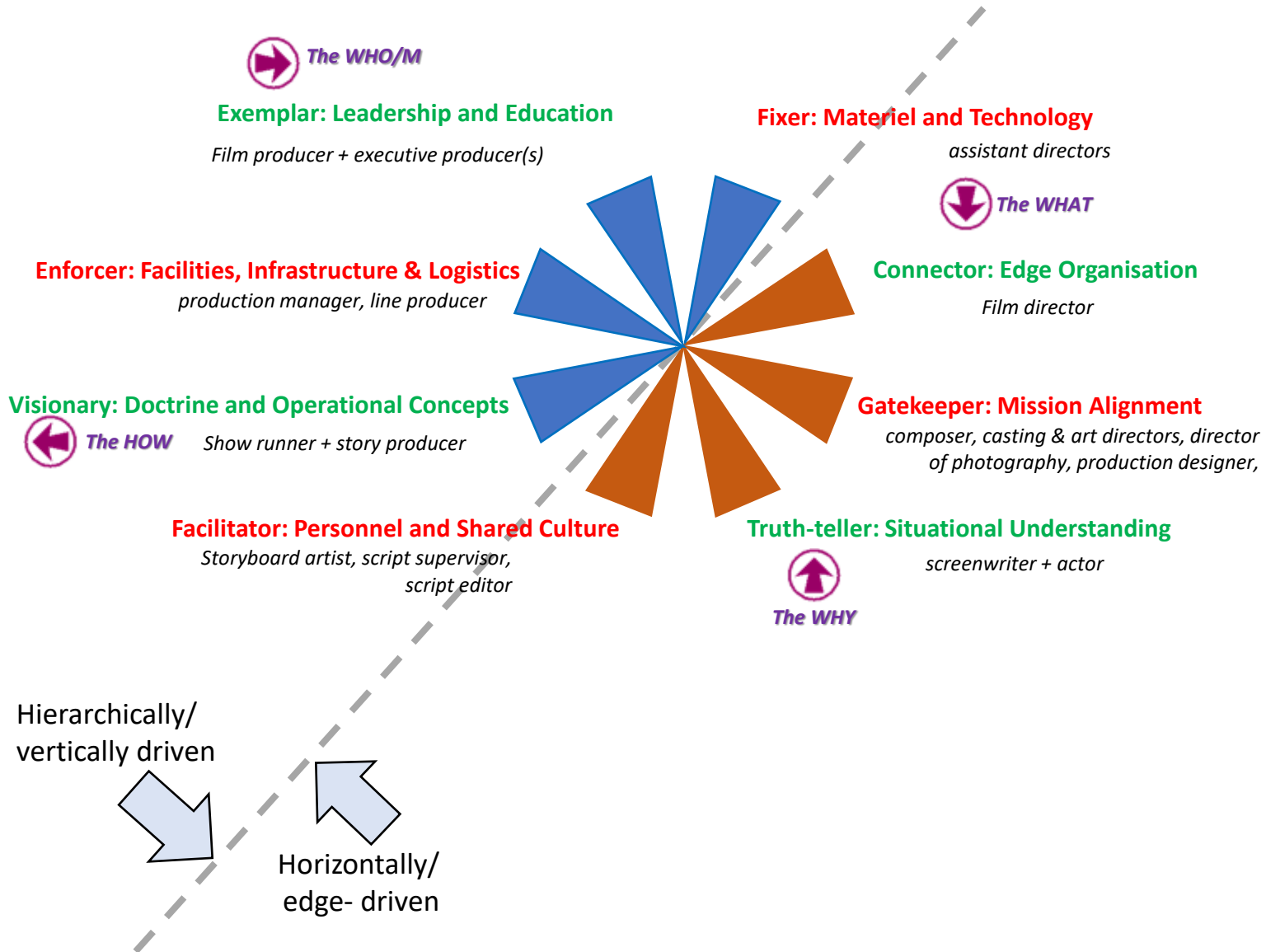
- Capabilities with a granularity able to support networked collaboration, delivered by a *stratified platform architecture*.

end

# Task leadership of networked collaborations needs to sustain this balance







## Economy based on:

### Extraction

(feudal resource monopolies e.g., farming)

### Production

(industrial technology monopolies e.g., making machine tools)

### Markets

(fetishization of corporate exchange value e.g., selling cars)

### Q-sectors

(fetishization of citizen use-value e.g., supporting in-service use)

White boxes are 'above the strategy ceiling'

The WHOM 'macro-view'

**replication of its current form**  
(we exist to be doing this)

The WHO 'mezzo-view'

**maintenance in its current form**  
(we'll keep doing it for whatever markets will buy it)

The HOW 'micro-view'

**selection of demand-side value created**  
(we'll do what we do our way)

The WHAT

**(organization of) supply-side value creation**  
(this product/service is what we do)

**task system**  
**WHAT**

Contractual roles

**maintenance in its current form**  
(we exist to maintain this kind of know-how)

**replication of its current form**  
(we'll always want to provide this kind of know-how)

**(organization of) supply-side value creation**  
(our value is in knowing how to do this)

**selection of demand-side value created**  
(applying our know-how is what we do)

**functional/ professional**  
**HOW**

Contractual roles

**(organization of) supply-side value creation**  
(we exist to be providing these kinds of product/service)

**self-selection of demand-side value created**  
(our focus is on the markets for these kinds of product/service)

**replication of its current form**  
(we'll use whatever supply-chains we need to replicate our product/service)

**maintenance in its current form**  
(don't change what they are doing for us)

**positional**  
**WHO**

Contractual role

**selection-by-other of demand-side value created**  
(we exist to create these indirect effects within your context-of-use)

**(organization of) supply-side value creation**  
(we'll provide it in whatever way is needed by your situation)

**maintenance in its current form**  
(we're organized to sustain whatever we've decided to do)

**Replication of its current form**  
(we'll make sure that we can keep on doing what we've decided to do)

**relational**  
**to WHOM**

Entity is:

r-type

c-type

K-type

P-type