

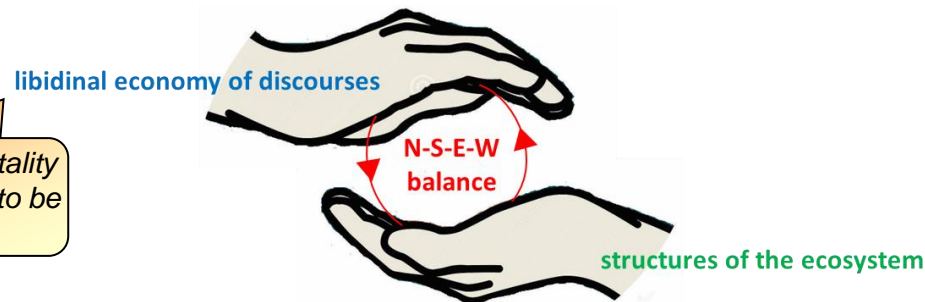
Pathways across the 3rd epoch domain

5. Someone concerned with overcoming the cultural inertia and counter-resistance in order to sustain dynamic alignment at the edges of an organisation.

Philip Boxer BSc MBA PhD

November 5th 2019

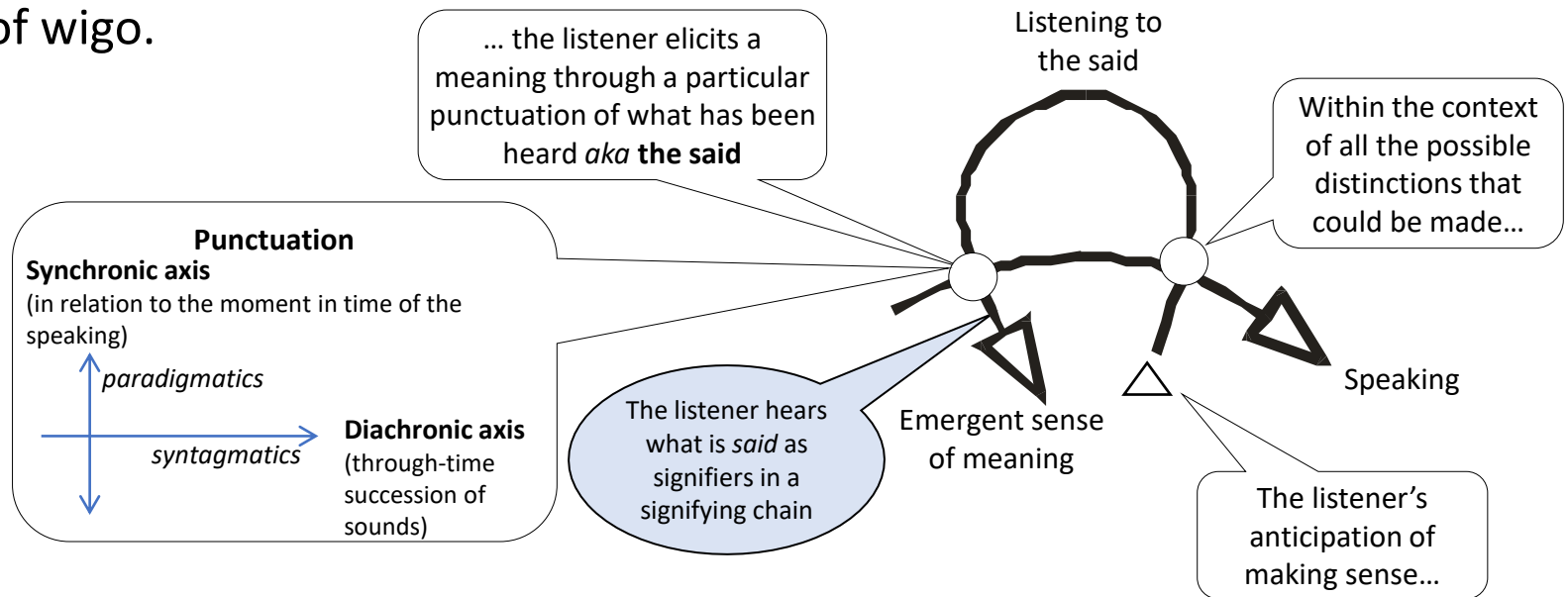
5. How is the governmentality of the Libidinal Economy to be understood?



Thinking about certainties
rooted in identification

Listening is about making meaning from what is heard

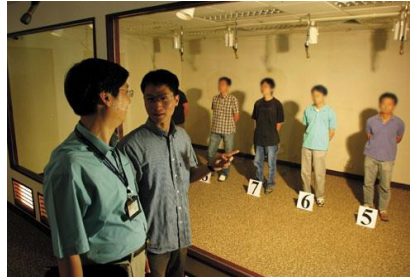
- The client is giving voice to his or her experience of a felt need.
- The meaning that the listener hears is the listener's way of *containing* what is heard.
- What is going on (wigo) for the speaker is always more than the saying of wigo.



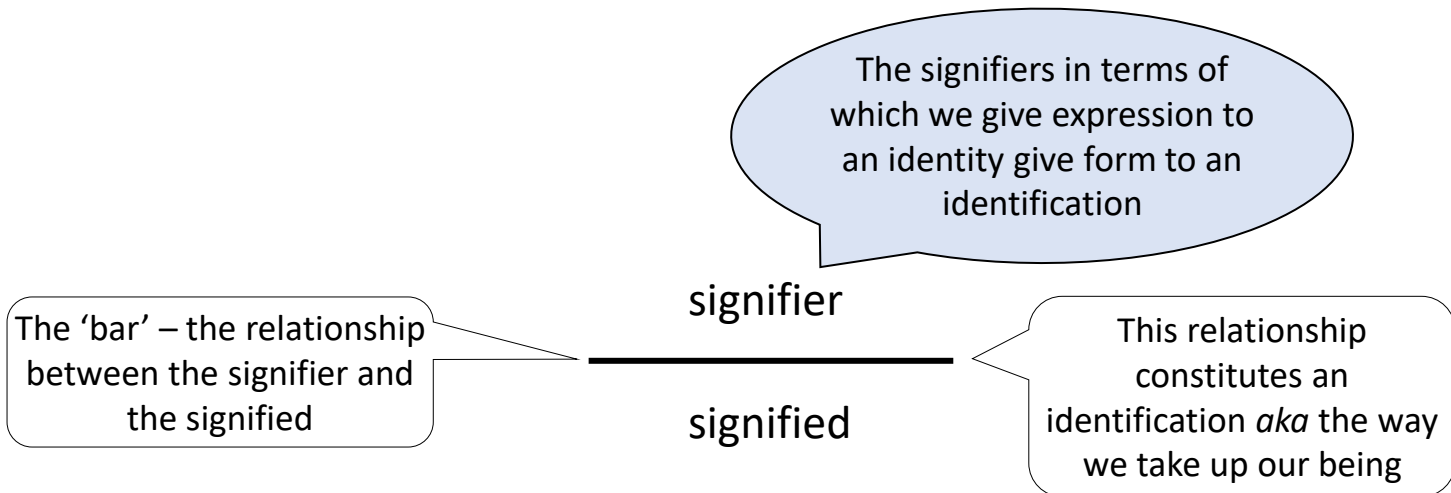
Lacan, J. (2006[1966]). The Subversion of the Subject and the Dialectic of Desire in the Freudian Unconscious. *Écrits: The First Complete Edition in English*. New York, W.W. Norton & Company: 671-702.

Distinguishing identity and identification

the signifiers of an identity give form to an identification,
expressing certainties



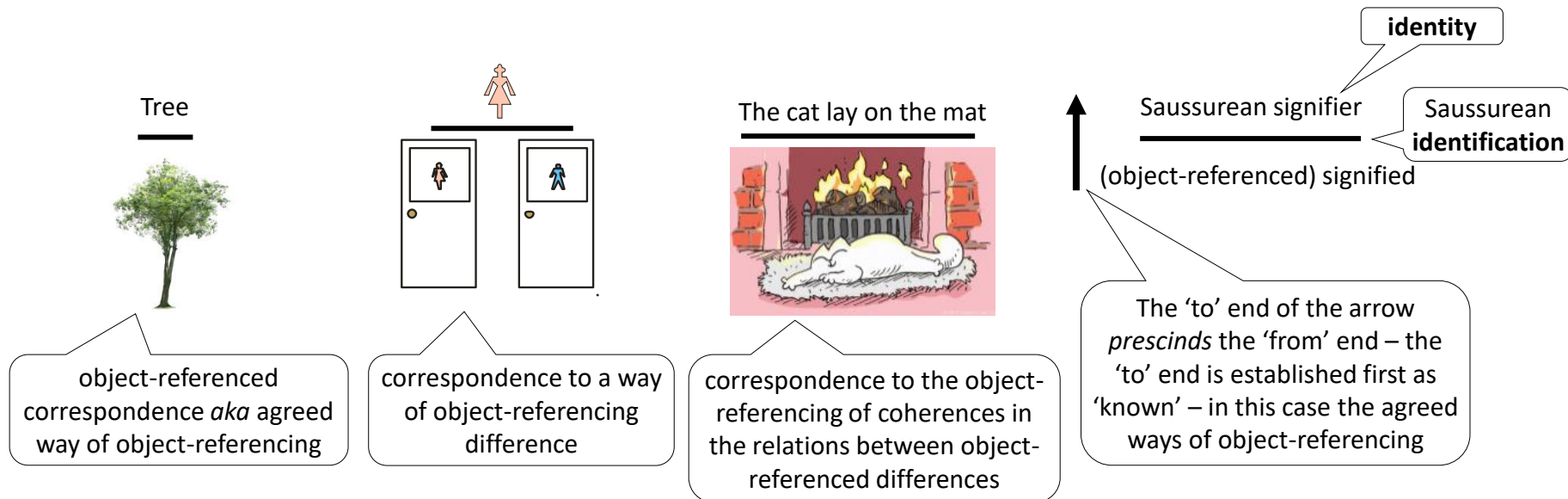
An identification parade:
do you recognise the
person who did it?



Saussurean signifiers and their signified:

identity as based on identification with its way of object-referencing certainties

- 'Identity' as a Saussurean signifier is a Peircean 'sign' i.e. based on thirdness of the 2nd kind
- In these terms, identification becomes the subjecting of the signified to the way of object-referencing certainties determined by the Saussurean signifier



Saussurean vs Lacanian signification

what comes first in an identification?

- With Lacan, “*every signifier represents a subject for another signifier*. Precisely, the signifier, whatever it may be, cannot be all that represents the subject [...] because the function that we pinpoint as “all” is dependent on a cause which is none other than the *objet petit a* [...] what is involved, through this effect of the “all”, in so far as it is stated, involves something completely different to that towards which, as I might say, identification does not go. Namely, towards the recognition come from the Other, since this is what is at stake, that in nothing of what we can inscribe of ourselves in the field of the Other, can we recognise ourselves.”*

The ‘to’ end of the arrow is known prior to the ‘from’ end – the ‘to’ end is established first as ‘known’ – in this case the felt experiencing

Lacanian signifier

signified

aka relation to [big-S]
Symbolic Other rooting a
personal valency

The ‘bar’ is the relation

- With Saussure, the (object-referenced) signified can be established as if a ‘brute’ fact through inter-subjectively agreed ways of object-referencing that are subject to a *social* [big-O] Other aka a small-s symbolic Other**...

The Saussurean signifier is rooted in a small-s symbolic Other that determines the way of object-referencing that ‘brings forth’ the signified

Saussurean signifier

signified

identity

The ‘bar’ marks a
Saussurean
identification

* My emphasis. Lacan, J. (2002[1967-68]). Book XV - The Psychoanalytic Act 1967-68. London: Karnac. March 20th 1968

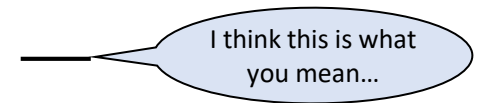
** This way of referring to a *social* [big-O] Other belongs to a 2nd epoch reading of Lacan. See Boxer, P. J. (2017c). On psychoanalysing organizations: why we need a third epoch. *Organizational and Social Dynamics*, 17(2), 259-266.

Listening to a client's speaking

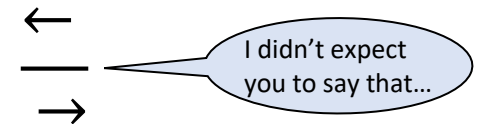
Distinguishing metaphor and metonymy*

- Listening to the relation across the bar in the speaking:

With Metaphor, there is a fixing of the relation across the bar:



With Metonymy, there is a sliding of the relation across the bar:



- With a Lacanian signifier, the metaphor is understood as indicating something of the shape of an underlying experiencing
 - Some metaphors are *vaguer* than others, meaning that it is necessary to start from the speaker's experiencing
- With a Saussurean signifier, the metaphor comes first – acting like a 'map' of the experience
 - The less *vague* a metaphor is, the easier it is to use it as an analogy/map.

* For more on metaphor and metonymy, see Lacan, J. (2006[1966]). The Instance of the Letter in the Unconscious or Reason Since Freud. Écrits: The First Complete Edition in English. New York, W.W. Norton & Co.

Imaginary or Symbolic certainties



The cat lay on the mat



correspondence to the object-referencing of coherences in the relations between object-referenced differences

Small-s symbolic certainty: identifying with someone literally in the sense of accepting their authority over the individual's way of organizing the way they are in the world - "I want to follow your sayings". (becoming one with their espoused theory)

... in this case authority being ceded to the other as Other...

relation to inter-subjectively agreed object-referencing that is deductive*, rules established by the method authority

meaning established by the listener from what has been said

Thirdness of the 3rd kind **imposes** a way of organising a relation to the **indubitably-held a priori...**

... and in this case rooted in the individual's valency for that particular *a priori* way of organising 'truth'

Thirdness of the 2nd kind **imposes** an inter-subjectively agreed way of organising object-referencing *aka* '**objective truth**'

... the individual's valency supporting the certainties taken up...

Thirdness of the 1st kind **derived from** relation of speaking to affective experiencing *aka* '**empathy**'

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

big-S Symbolic certainty: 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)

abduction from characterizing rules implicit in speaker's experiencing of wigo

speaking

below-the-surface of consciousness

what-is-going-on for the speaker (wigo)

client's felt experiencing

'Real' identification₁*

* Identification with a way of being in relation to the *necessary-Real*

In the 'hermeneutic' spiral, 'fourthness' is about there being a 'something missing' *aka* experiencing an 'irritation of doubt'

small-s symbolic certainty (Saussurean): identifying with someone literally in the sense of accepting their authority over the individual's way of organizing the way they are in the world - "I want to follow your sayings". (becoming one with their espoused theory)

relation to inter-subjectively agreed object-referencing that is deductive*, its rules established by the method of authority

meaning established by the listener from what has been said

big-S Symbolic certainty: 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)

The valency an individual has for particulars ways of organising the relation to 'truth'

abduction from characterizing rules implicit in speaker's experiencing of wigo

induction governed by indubitably-held a priori ways of framing and object-referencing

An experienced irritation of doubt ***

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

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

speaking

below-the-surface of consciousness
what-is-going-on for the speaker (wigo)

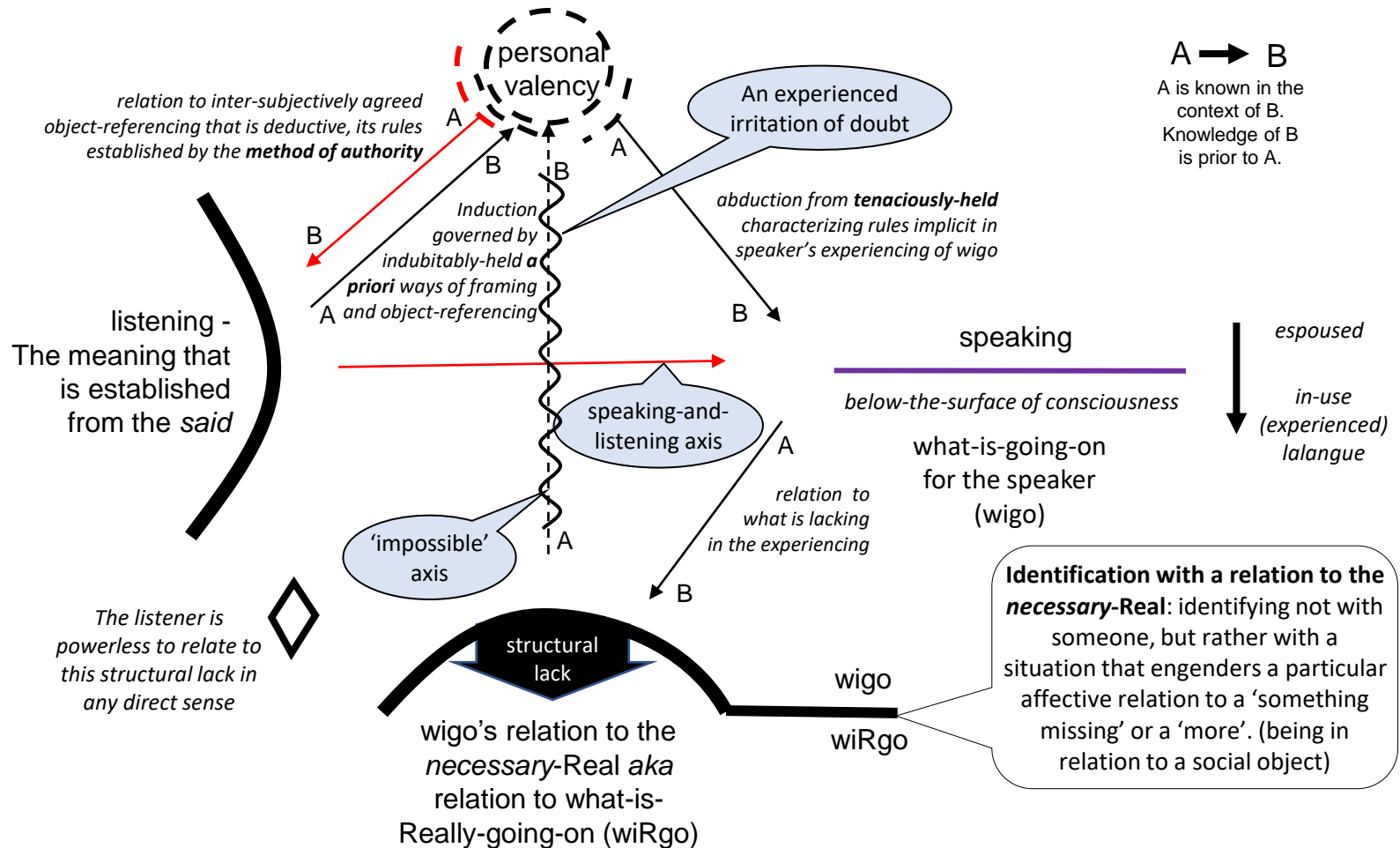
client's felt experiencing

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

What is at stake here is a relation to a value deficit/lack

being in relation to a 'something missing' or a 'more'

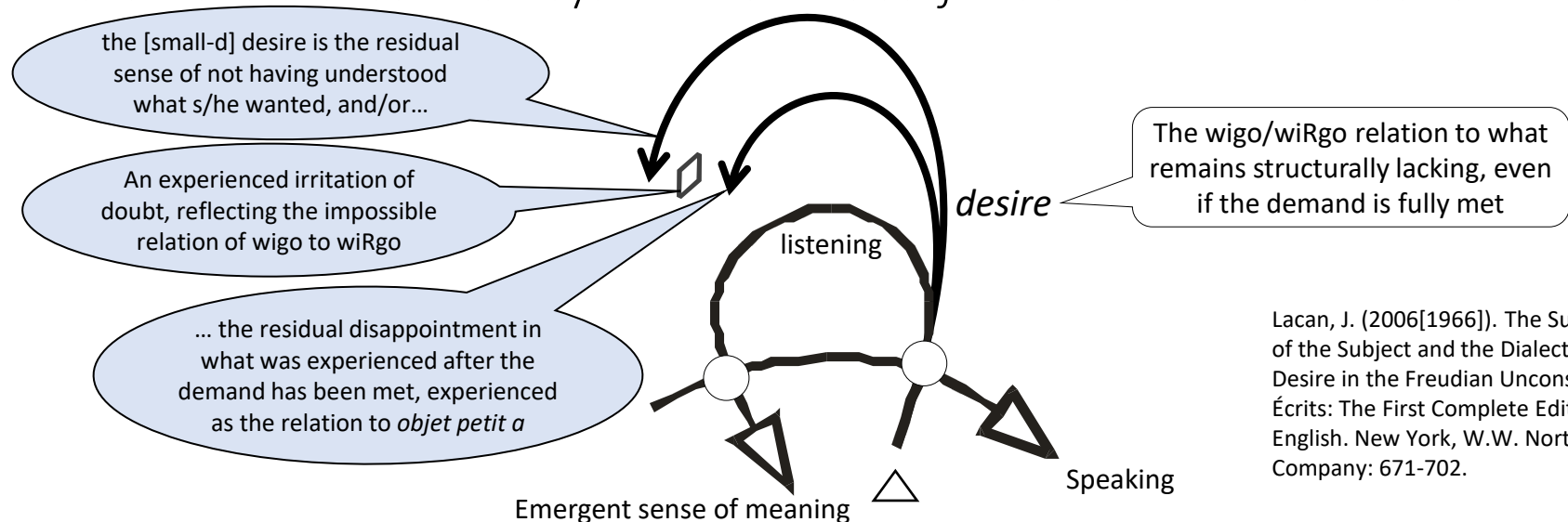
* Identification with a way of being in relation to the *necessary*-Real



Thinking about the value
deficit as a relation to desire

Transferring certainties

aka transference: the ways in which it is *as if* the other will know better



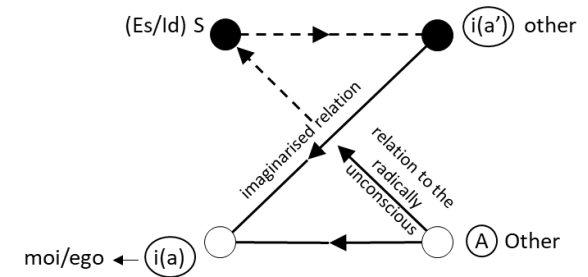
Lacan, J. (2006[1966]). The Subversion of the Subject and the Dialectic of Desire in the Freudian Unconscious. *Écrits: The First Complete Edition in English*. New York, W.W. Norton & Company: 671-702.

- In a transference based on an Imaginary certainty $i(a)$, it is *as if* the other can personally correct for this experienced disappointment.
- In a transference based on a Symbolic certainty $I(A)$, it is *as if* the other can correct this misunderstanding on the basis of what they 'know'.
- These transferences both evidence the inertia¹ of the subject's relation to their personal valency and both take the form of transference to an individual.
- In a transference based on a 'Real' identification², the transference is not to an other but to a situation... the identification is 'given form' by the situation instead of by an individual and a belief that is shared in relation to the situation.

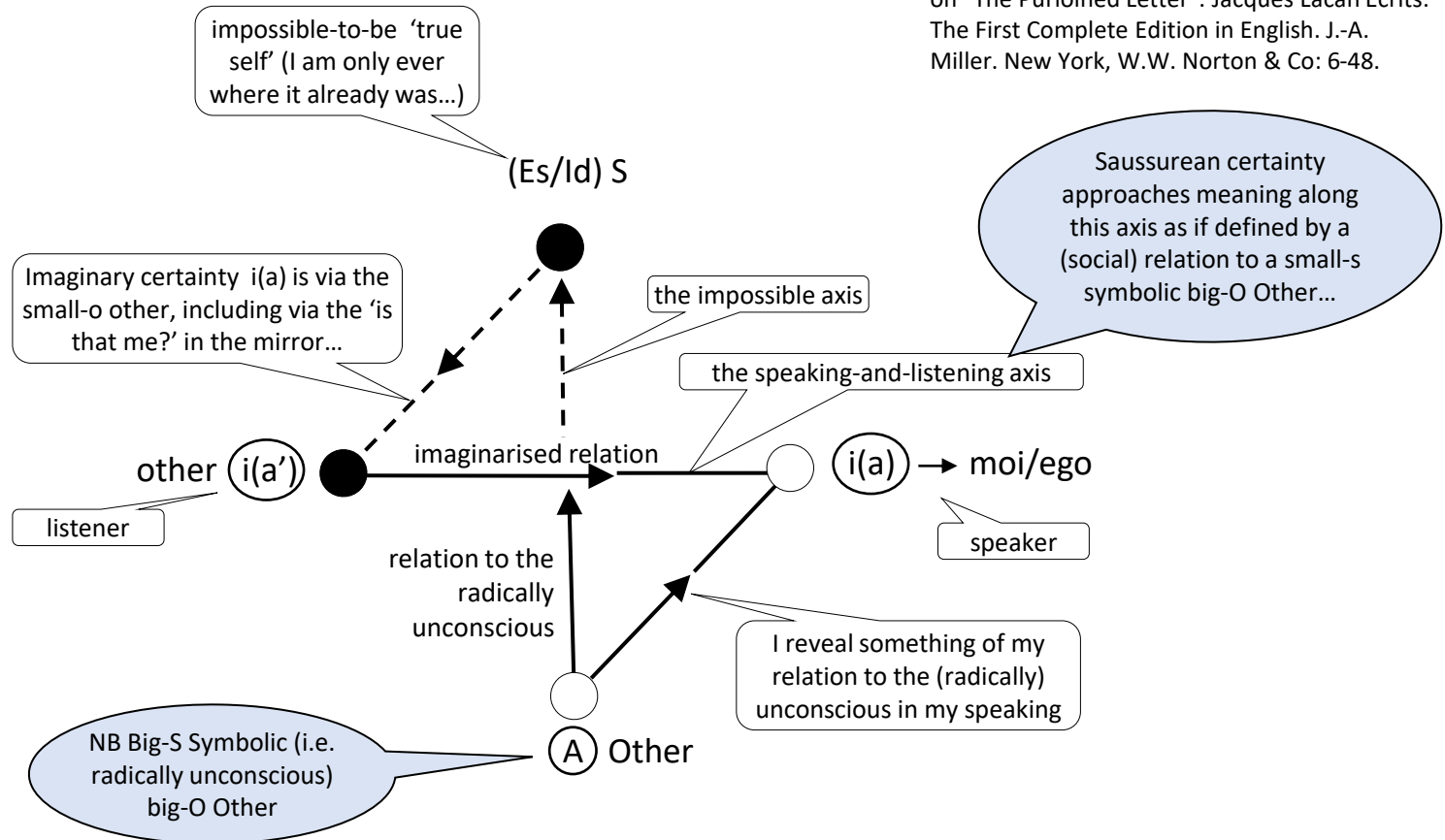
¹ For more on inertia, see Miller, J.-A. (2011). "The Economics of Jouissance." *Lacanian Ink* 38(Fall 2011): 6-63.

² Identification with a way of being in relation to the *necessary-Real* – an identification of the 3rd kind. In the context of the practice of psychoanalysis *per se*, see Tupinambá, Gabriel. 2021. *The Desire of Psychoanalysis - Exercises in Lacanian Thinking* (Northwestern University Press: Evanston, Illinois).

Imaginary certainty and its (non-)relation to the impossible axis

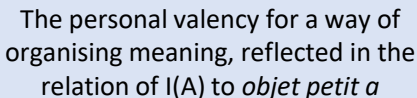


See Schema L in Lacan, J. (2006[1996]). Seminar on "The Purloined Letter". Jacques Lacan *Écrits*: The First Complete Edition in English. J.-A. Miller. New York, W.W. Norton & Co: 6-48.



Desire*

The relation to wiRgo implicit in Symbolic certainty:



The alienated form of the
Symbolic certainty because
subject to a small-s big-O Other
via the method of authority

Symbolic certainty: “I want to learn how to be like you”. (becoming one with the thinking object)

*Ego ideal: $I(A)**$*

relation to inter-subjectively agreed
object-referencing that is deductive, its rules
established by the **method of authority**

listening -
The meaning that
is established
the said

The listener is powerless to relate to this structural lack in any direct sense

- personal
- valency

Induction governed by indubitably-held **a priori** ways of framing and object-referencing

abduction from **tenaciously-held**
characterizing rules implicit in
speaker's experiencing of wiao

speaking

below-the-surface of consciousness
what-is-going-on
for the speaker
(wigo)

espoused
in-use
(experienced)
lalangue

*i(a)***
ideal ego

... the residual disappointment
in what was experienced after
the demand has been met,
experienced as the relation to
objet petit a

The relation to [big-D] Desire is this relation to structural lack of the big-S Symbolic big-O Other.
The '*objet petit a*' is what comes in the place of this lack.
The sinthome is the relation to this lack as 'cause'

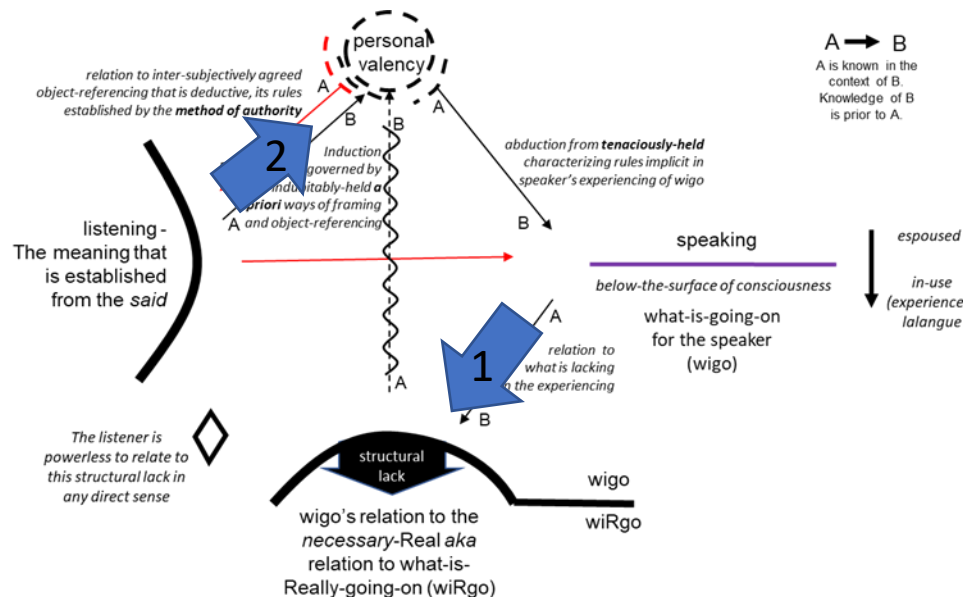
* [big-D] Desire is the relation to the Desire of the big Other, producing the formulation of Drive as $\$ \diamond D$.

** for more on Lacan's reading of Freud's three forms of identification, see Laurent, E. (2015). "Gender and Jouissance." *Lacanian Ink* 46(Fall): 66-87. Also Boxer, P. J. (2013a).

"Managing the Risks of Social Disruption: What Can We Learn from the Impact of Social Networking Software?" Socioanalysis 15: 32-44.

The identification in relation to the *necessary-Real* makes *double subjection* apparent through the disruptive effects of affective networks*

1. to the unconscious big-S Symbolic big-O Other giving rise to the felt need and beyond that to desire and structural lack.
 2. to the way the (social) small-s symbolic big-O Other is able to hear a demand inter-subjectively.
- an object-referenced structuring of meaning alone meaning alienation for the subject because of its repression of the relation to the big-S Symbolic big-O Other...



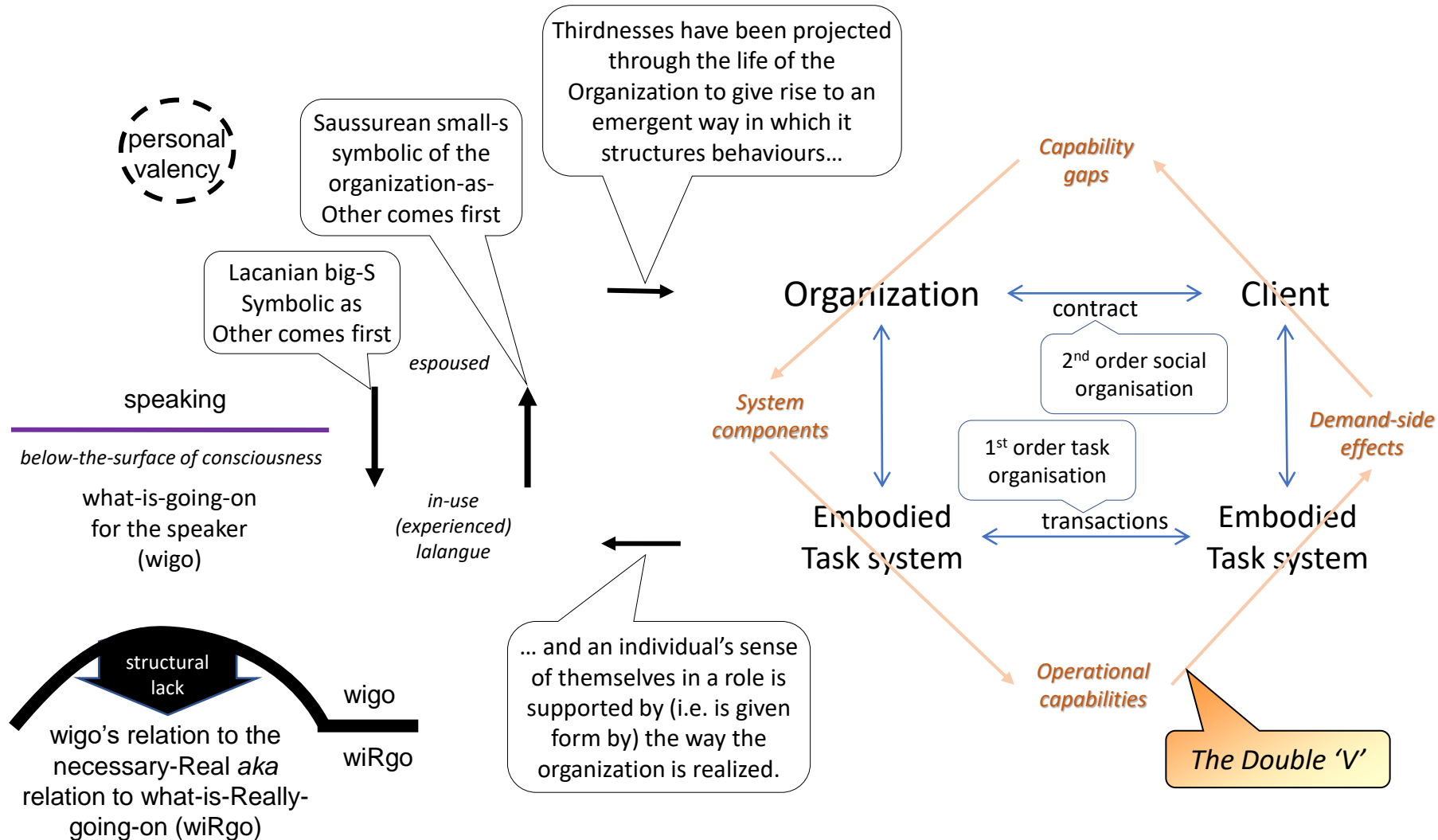
* See Boxer, P. J. (2011). The Twitter Revolution: how the internet has changed us. Psychoanalytic Reflections on a Changing World. H. Brunning. London, Karnac.; and Boxer, P. J. (2013e). "Managing the Risks of Social Disruption: What Can We Learn from the Impact of Social Networking Software?" Socioanalysis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

Organisations as a support to certainties

How we use organisations...

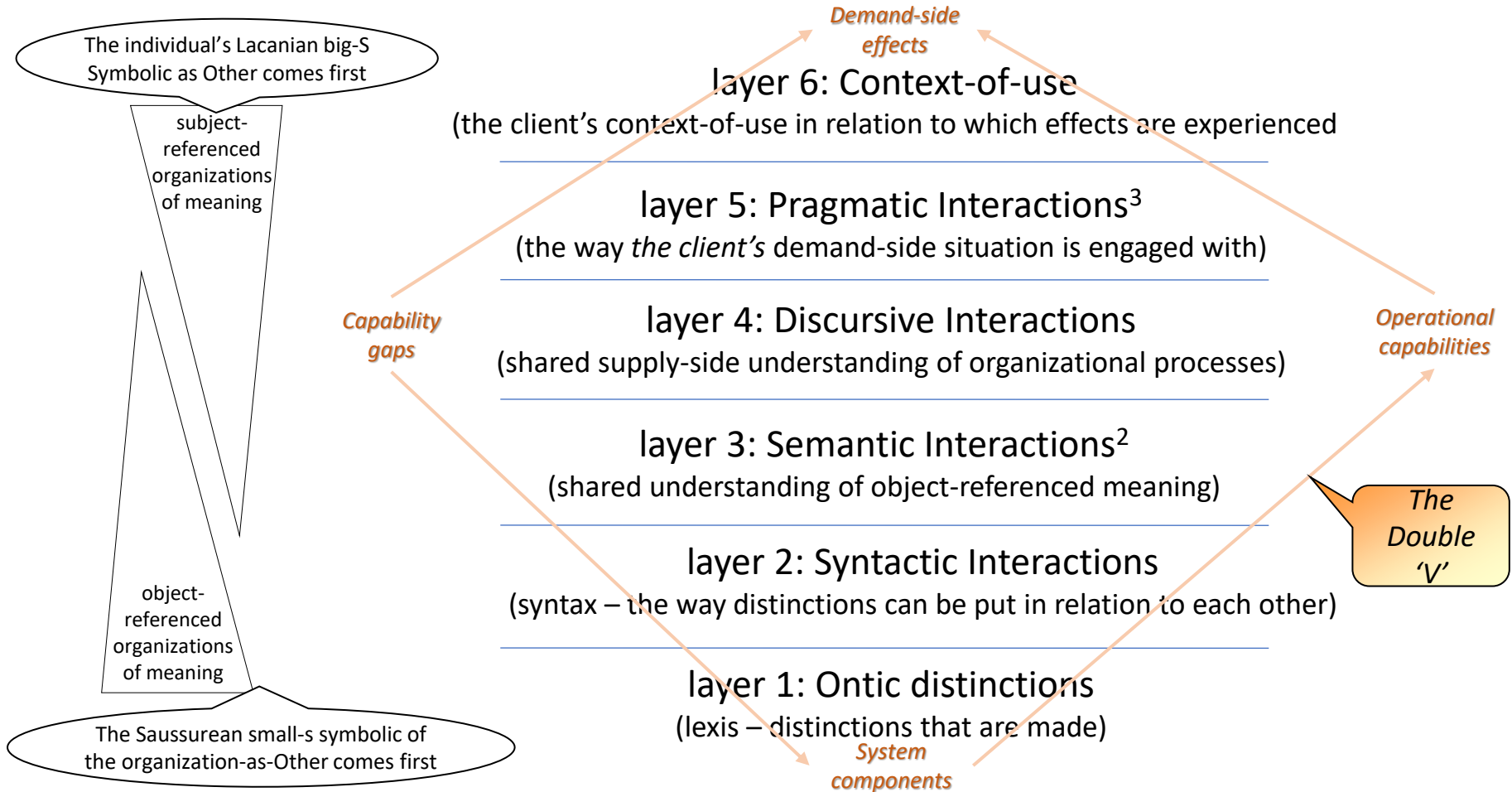
The organization as a support for certainty

the individual's certainty is given form by the way s/he takes up a role...



Stratification *aka* layered composition

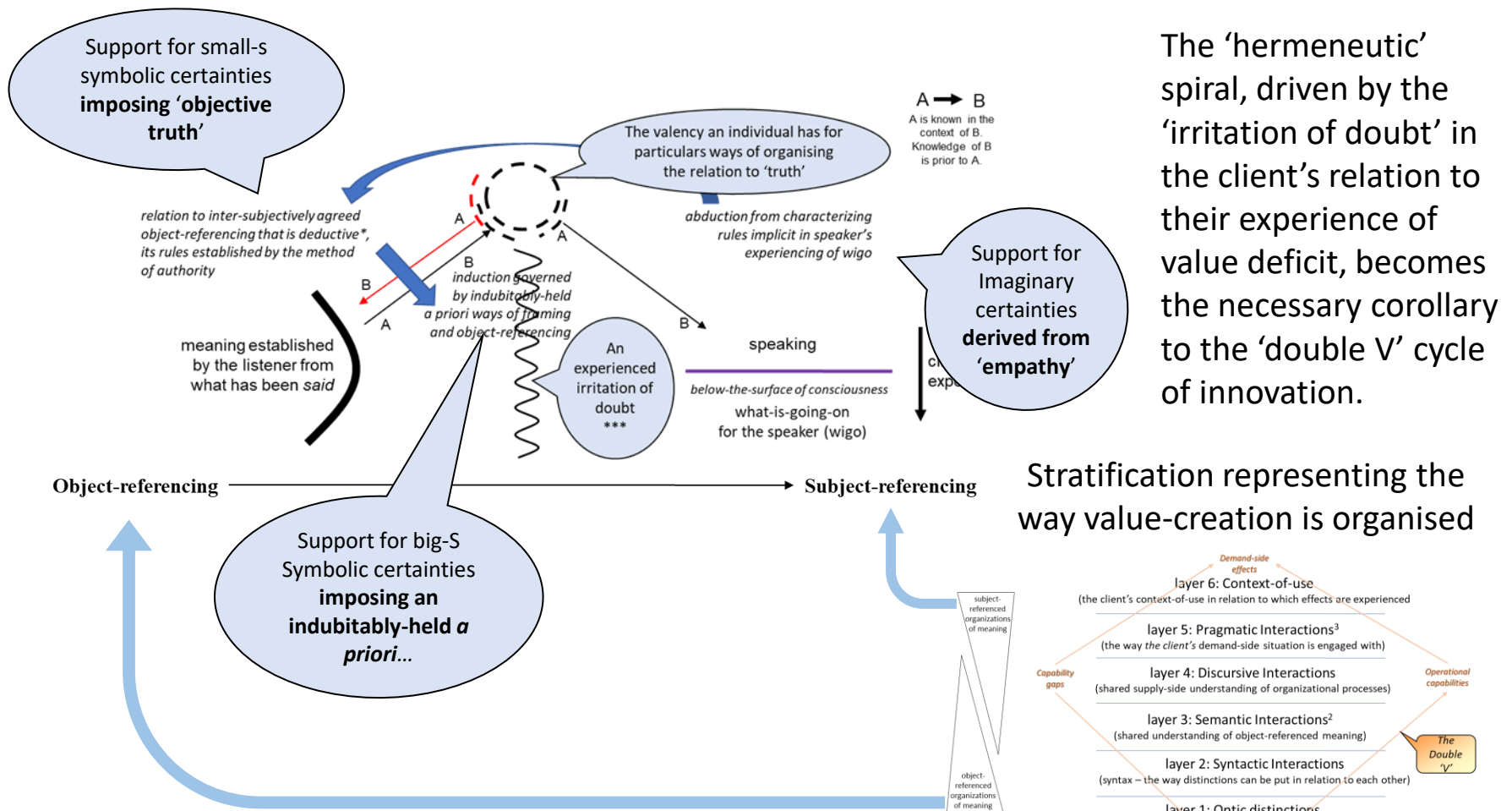
represents the way value-creation is organised



³ See Boxer, P. J., E. Morris, W. Anderson and B. Cohen (2008). Systems-of-Systems Engineering and the Pragmatics of Demand. Second International Systems Conference, Montreal, Que., IEEE.

² Lewis, G. A., E. Morris, S. Simanta and L. Wrage (2008). Why Standards Are Not Enough to Guarantee End-to-End Interoperability. Seventh International Conference on Composition-Based Software Systems, Madrid.

Stratification supports *aka* 'gives form to' individuals' certainties



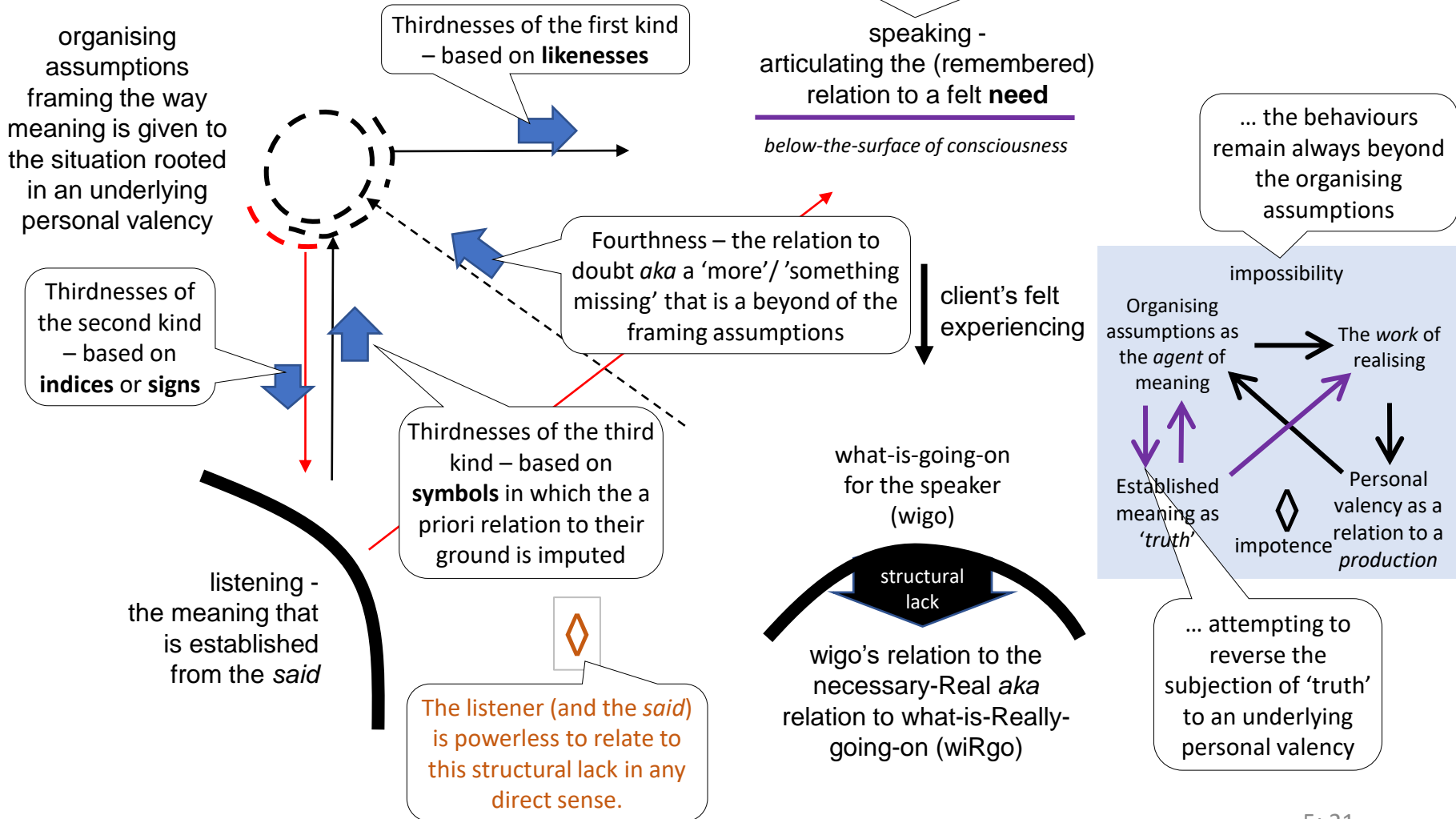
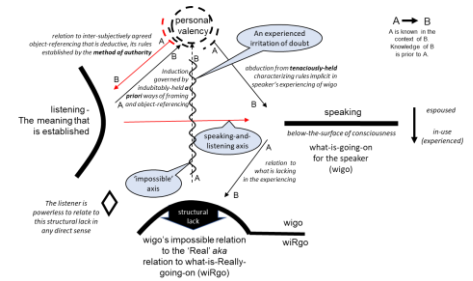
The personal quadripod

The valency in the way we take up our double subjection

The personal 'quadripod'

the valency in the way a person takes up their being

NB. 'Speaking' is not the same as 'the said'... in 'speaking', the Other speaks...



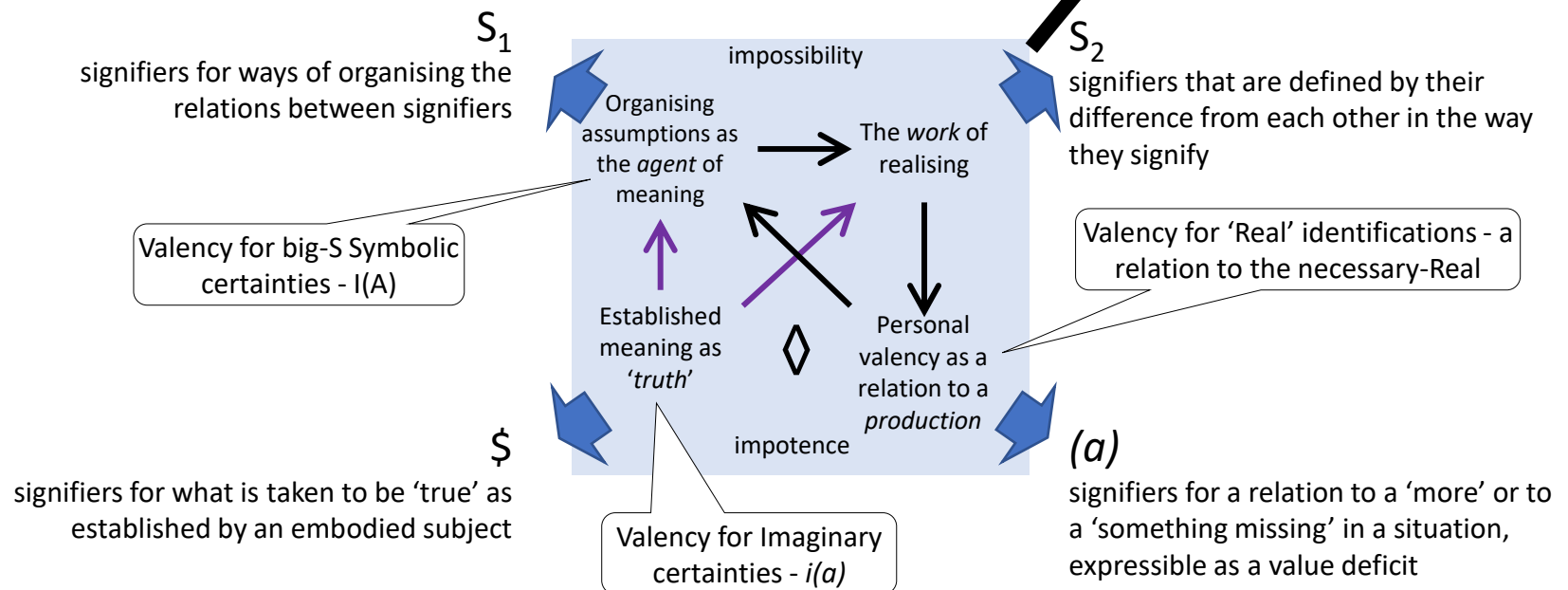
NB. 'Speaking' is not the same as 'the said'... in 'speaking', the Other speaks...

S_1

organising assumptions framing the way meaning is given

speaking - articulating the
(remembered) relation to a felt need

The radically unconscious

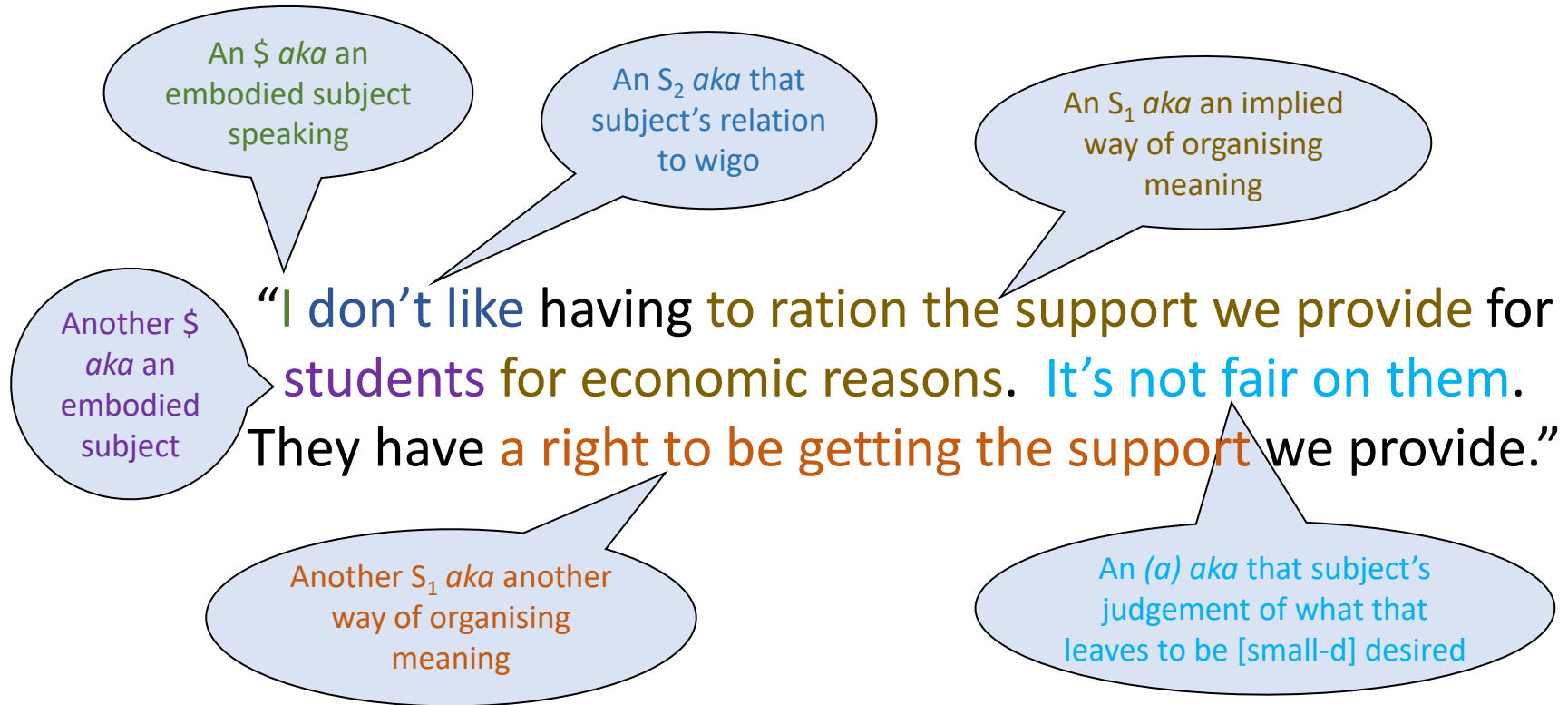


\$

listening – the 'truths' that are established

wigo's contingent relation to wiRgo

Reading what-is-said in terms of these signifiers: 'an' S_1 , S_2 , \$ or (a)



- What does double subjection 'do' to the way these signifiers are taken up?

A discourse* describes double subjection in relation to *both* the social *and* being structurally lacking

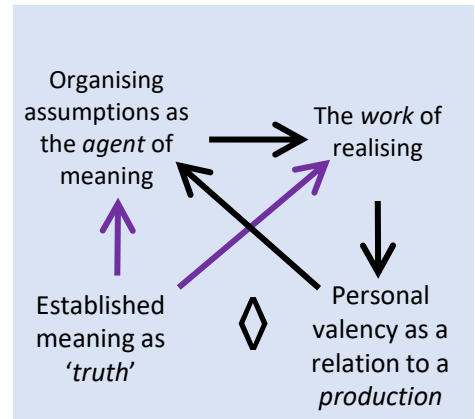
- The different kinds of signifier

S_1 - signifiers for ways of organising the relations between signifiers

$\$$ - signifiers for what is taken to be 'true' as established by an embodied subject

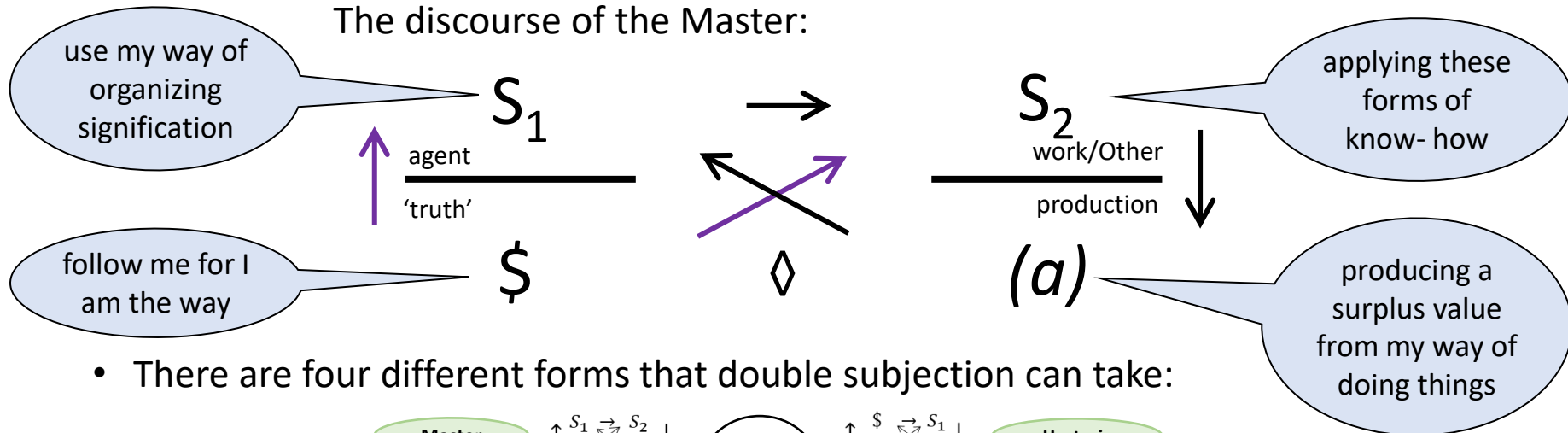
S_2 - signifiers that are defined by their difference from each other in the way they signify

(a) - signifiers for a relation to a 'more' or to a 'something missing' in a situation, expressible as a value deficit

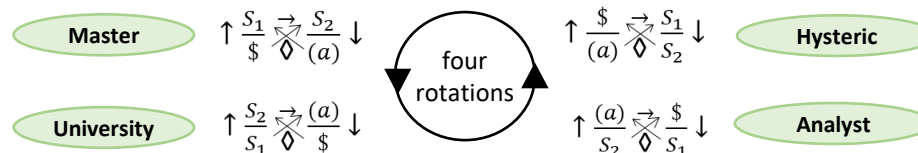


* See Lacan, J., *The Other Side of Psychoanalysis: Book XVII. The Seminar of Jacques lacan*, ed. J.-A. Miller. 2007[1969-70], New York: W.W. Norton & Company.

The discourse of the Master:



- There are four different forms that double subjection can take:



The result is four different ways in which we take up our double subjection...

'truth'
(secondness)

$$\frac{\cdot}{x} \frac{\cdot}{\cdot}$$

- These four different ways of taking up our double subjection are the different ways in which we give form to our personal valency with the different types of signifier
- The different types of signifier rotate around the personal quadripod

	'truth' (secondness)	agent (thirdness)	work/Other (firstness)	wigo relation to wiRgo
	$\frac{\cdot}{x} \frac{\cdot}{\cdot}$	$\frac{x}{\cdot} \frac{\cdot}{\cdot}$	$\frac{\cdot}{\cdot} \frac{x}{\cdot}$	$\frac{\cdot}{\cdot} \frac{\cdot}{x}$
Discourse of the Master \$ (secondness)	follow me for I am the way	by the rights vested in me as Me	leads me to my ways of being...	where nothing is about me <i>per se</i>
Discourse of the University S ₁ (thirdness)	take this axiom to be true	use my way of organizing signification	giving rise to insights that emerge about wigo...	... that carry with them a lived 'truth' / <i>moira</i>
S ₂ (firstness)	my bla-bla speaking	given right ways of thinking	applying these forms of know-how	... with their associated joui-sense
Discourse of the Hysteric a (relation to lack)	the questions that strike me	subject to what is lacking in where I am in my life	leading to experienced observations of interest	producing a surplus value from my way of doing things

Discourse of the Analyst

... making four different forms of impossibility...

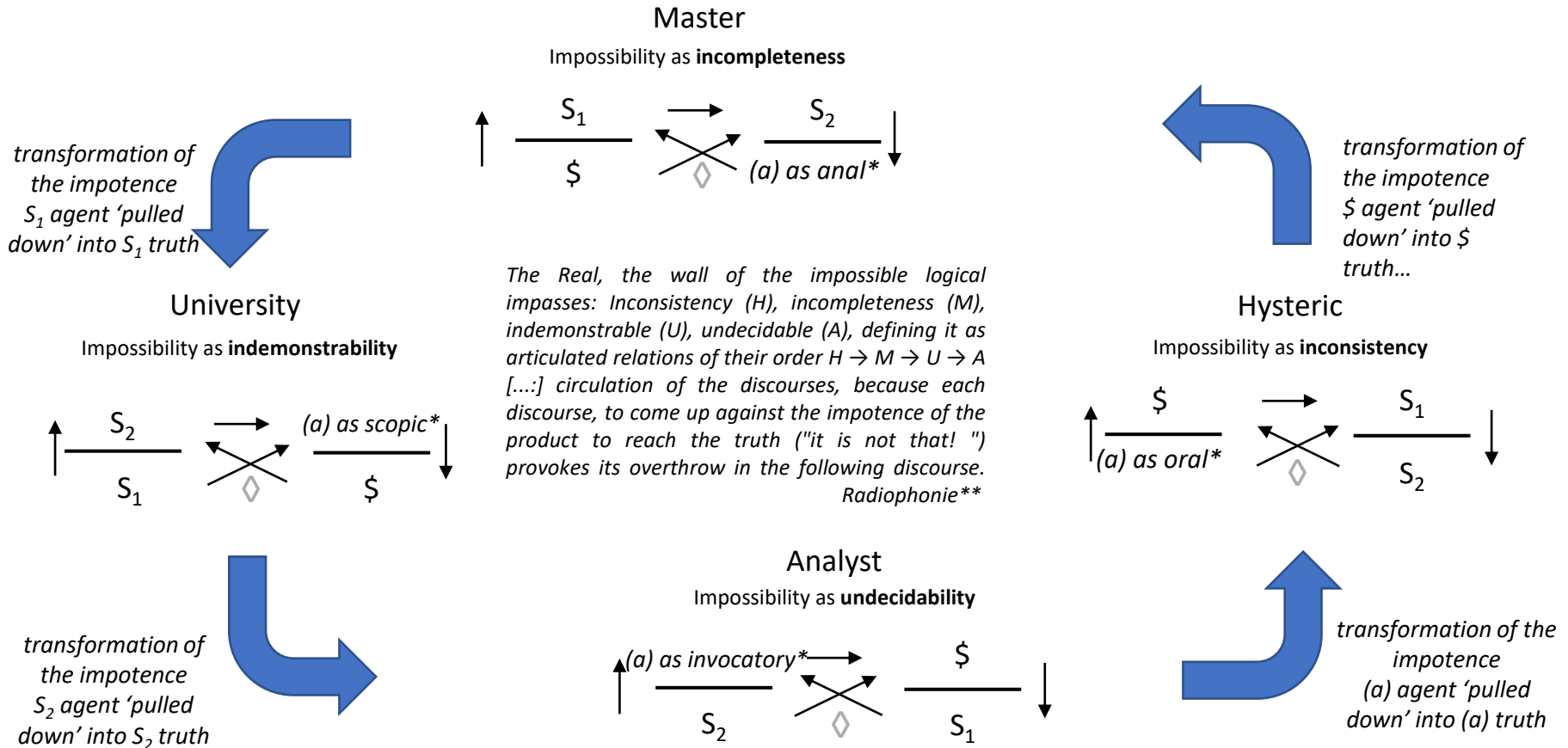
- Given that the organising assumptions remain implicit in the behaviors that they organise, the impossibility is in getting from the behaviours back to the organising assumptions in any direct sense.

Hysteric	$\underline{\$} \rightarrow \underline{S_1}$	Inconsistency – given any insights emerging for the other from the way the discourse of the hysteric speaks about wigo, the presumption of rights vested implicitly in the way the speaker takes up his or her being are going to be inconsistent with the other's reading of what has been said.
Master	$\underline{S_1} \rightarrow \underline{S_2}$	Incompleteness – given the implicit way in which the discourse of the Master organizes signification, any application of particular forms of know-how by others subject to the discourse are in practice going to reveal incompletenesses in that way of organising.
University	$\underline{S_2} \rightarrow \underline{a}$	Indemonstrability – given the right ways of thinking implicit in the discourse of the University, there can be no expectation that all of its predictions will be demonstrable in practice by the available methods of observation used by others subject to the discourse.
Analyst	$\underline{a} \rightarrow \underline{\$}$	Undecidability – given the relation to lack that is implicit in the discourse of the analyst, it is undecidable whether or not a way of being subject to that discourse will be consistent with that relation to lack.

... and four transformations of impotence creating a circulation of discourses

A → B means that B can be known independently from A but not *vice versa*

impotence ◇ Saussurean form*
 * seeks to deny the impotence



* For the four different kinds of partial object, see Lacan, J., The Seminars of Jacques Lacan Book X - Anxiety 1962-1963. 2014[2004], Cambridge, UK: polity.; and Boxer, P.J., Betraying the citizen: social defences against innovation. Organisational & Social Dynamics, 2015. 15(1): p. 1-19.

** Lacan, J., Radiophonie. Scilicet, 1970. 2(3).

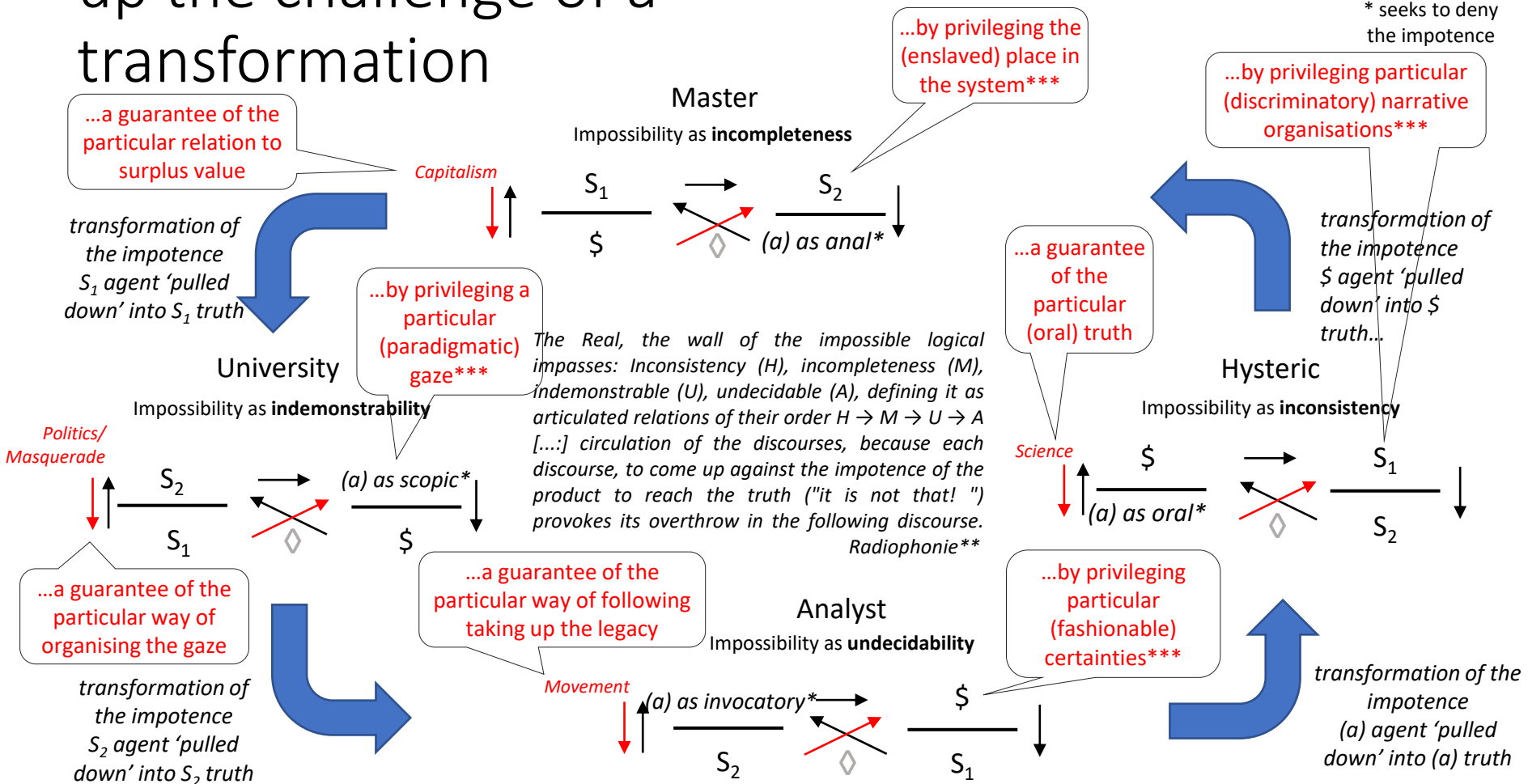
Note how the perverse forms of each discourse 'refuse' to take up the challenge of a transformation

A → B means that B can be known independently from A but not *vice versa*

impotence ◇

Saussurean form* ↑

* seeks to deny the impotence



* For the four different kinds of partial object, see Lacan, J., The Seminars of Jacques Lacan Book X - Anxiety 1962-1963. 2014[2004], Cambridge, UK: polity.; and Boxer, P.J., Betraying the citizen: social defences against innovation. Organisational & Social Dynamics, 2015. 15(1): p. 1-19.

** Lacan, J., Radiophonie. Scilicet, 1970. 2(3).

*** Spoken of in terms of racism in Lacan, J. (2009). "L'etourdit." The Letter 41: 31-80.

The way we use organisations
to support/give form to our
identifications *qua* certainties

The effects of the way the different kinds of certainty are taken up

- An Imaginary certainty takes the object *literally* (in the Saussurean sense)
 - Hence the description of this in terms of a ‘Me-ness’ basic assumption in which the identification, essentially non-relational, amounts to a fetishization of the other.
 - A discourse taken up in this way ‘shuts down’ its relation to other discourses
- A big-S Symbolic certainty enables elaboration of behaviors so long as they remain *consistent* with the organising assumptions taken up by the certainty
 - This certainty enables the individual to hold a *separation* between themselves-in-their-role and what they ‘really really’ might want *aka* ‘turn a blind eye’, so long as the role speaks to their personal valency.
 - The need for consistency enables this certainty to sustain vertical forms of accountability
 - In contrast, a **small-s** symbolic certainty involves the individual-in-role being useful while becoming *alienated/split off* from the way they take up their being *per se*.
- Identification in relation to the Real, rooted in an ‘irritation of doubt’ arising from being in relation to the *necessary*-Real, introduces a critical relation to any existing certainty
 - This identification with a relation to a social object, itself symptomatic of a relation to lack, disrupts any pre-existing forms of certainty.*
 - Being able to hold the dilemmas raised by ‘Real’ identifications engenders a source of learning and innovation, Symbolic certainties being challenged by the *undecideabilities* introduced by ‘Real’ identification.**

* For more on the disrupting effect of ‘Real’ identifications, see Boxer, P.J., Managing the Risks of Social Disruption: What Can We Learn from the Impact of Social Networking Software? Socioanalysis, 2013e. 15: p. 32-44.; and Boxer, P.J., The Twitter Revolution: how the internet has changed us, in Psychoanalytic Reflections on a Changing World, H. Brunning, Editor. 2011, Karnac: London.

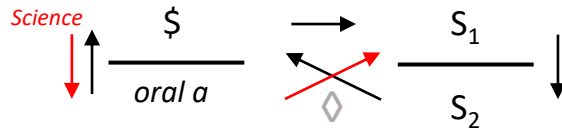
** For more on engendering leadership, see Boxer, P.J., Vive la différence: when a choice is not about choosing, in ISPSO Annual Conference. 2019: New York.

Leadership based on **small-s** and big-S certainties I(A)*

* Ego Ideal – **Saussurean small-s symbolic** and Lacanian big-S Symbolic certainties

Hysteric

Impossibility as inconsistency

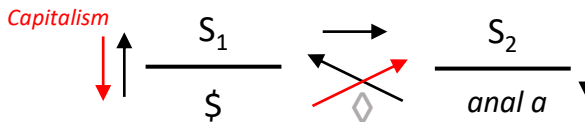


Connecting: “These network leaders participate in multiple social networks, connecting not only with a large number of members, but a highly diverse number of members as well. They are critical for identifying and accessing new resources and helping to get a message out.”

Fixing: “This is an individual who knows how to get things done and measures him or herself not just by how many people they might know, but rather by how they can get things done that others cannot. Such individuals are results oriented.” [science’s formal cause*]

Master

Impossibility as incompleteness

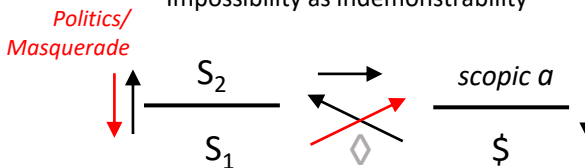


Exemplifying: “Also referred to as “Alpha” individuals, these are individuals who exemplify the standards and qualities that characterize the best competencies of their peer network. These are the role models of top-down leadership that others imitate.”

Enforcing: “Enforcement can mean physical coercion, but more often entails psychological or peer pressure. Clearly, force and military means are the enforcement methods of last resort, but are necessary in order to buttress other forms of enforcement, which can vary from guilt and shame to legal redress. Most networks have their own forms of redress and enforcement that entail exclusion.” [magic’s efficient cause*]

University

Impossibility as indemonstrability

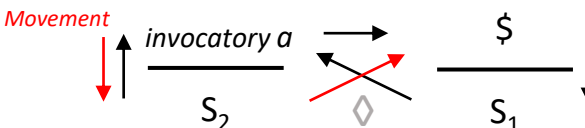


Envisioning: “The role of the visionary leader is to imagine futures, determine what is limiting about the present, and show what is possible in the future. The visionary leader imagines new possibilities, creating new institutional facts and realities, and therefore plays a critical role in moving organizations in new directions.”

Facilitating: “In order for a network to grow and evolve, it must be able to add new members and reach across network boundaries in order to do so. The facilitator role is pivotal in creating communities or sub-networks that provide the greatest form of network value. The role of facilitator resembles that of the “community coordinator” in the development of communities of practice, a method developed for helping to create and leverage knowledge within a shared vision.” [religion’s final cause*]

Analyst

Impossibility as undecidability



Truth-Telling: “In every network organization, someone has to keep the network honest. This entails the very challenging task of identifying free riders and cheaters. In knowledge-based organizations, it is also about working forensically to ferret out half-truths, spin, blunders, and lies being used to sustain an existing form of consistency. A truth-teller challenges an organisation with its incompletenesses.”

Gatekeeping: “For every network there are membership rules: criteria for being included, retained, elevated, and excluded. The gatekeeper decides who is in and who is out.” [psychoanalysis’ material cause*]

The types of social organisation* providing investiture of **small-s** and big-S certainties

Hysteric

Connecting

Science

Fixing

Network: The *commercial/market world* must not be mixed up with the sphere of economic relations. In the market world, actions are motivated by the desires of individuals driving them to possess the same rare goods.

Project: the *project world* in which a networked collaboration is put together for the purposes of achieving an agreed outcome.

Master

Exemplifying

Capitalism

Enforcing

Fame: In the *world of fame/reputation*, people's worth is expressed in the number of individuals who grant them recognition. Worth is unrelated to personal dependencies and to the person's self-esteem.

Industrial/Corporate: The *industrial or Corporate world* is the world of technological objects and scientific methods. In this world, worth is related to productivity and efficiency.

University

Envisioning

Politics/Masquerade

Facilitating

Civic: In the *civic world*, primordial importance is attached to collective beings, not to individual persons. Human beings may be worthy to the extent that they belong to or represent collectives. Praiseworthy relationships are those involving or mobilizing people for a collective action. The civic world then counteracts the personal dependencies on which the domestic world is based, as well as the opinions of others as in the world of fame.

Domestic/Group: In the *domestic or group world*, people's worth rests on their hierarchical position in a chain of personal dependencies as expressed by their esteem and reputation.

Analyst

Truth-Telling

Movement

Gatekeeping

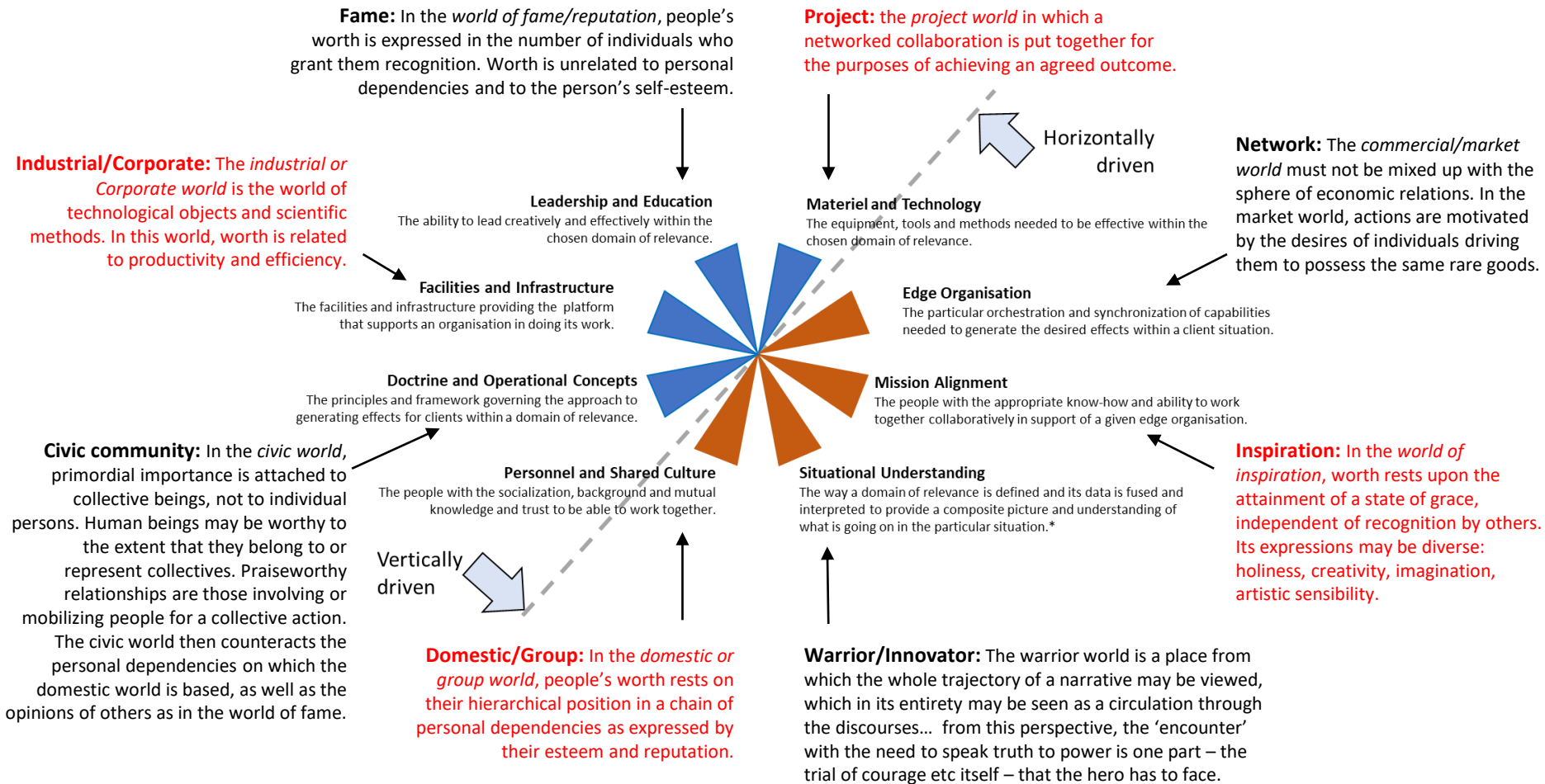
Warrior/Innovator:** The warrior world is a place from which the whole trajectory of a narrative may be viewed, which in its entirety may be seen as a circulation through the discourses... from this perspective, the 'encounter' with the need to speak truth to power is one part – the trial of courage etc itself – that the hero has to face.

Inspiration: In the *world of inspiration*, worth rests upon the attainment of a state of grace, independent of recognition by others. Its expressions may be diverse: holiness, creativity, imagination, artistic sensibility.

*Types of social organisation written of in terms of its organising assumptions, taken from Boltanski, L. and E. Chiapello (2005). *The New Spirit of Capitalism*. London, Verso.; and Boltanski, L. and L. Thevenot (2006[1991]). *On Justification: Economies of Worth*, Princeton University Press.

** derived from Christian's development of Boltanski's thinking (Christian, D., *La prise de fonction en entreprise*. 2005, Paris: Lavoisier.). Note the link between 'warrior' and 'innovator'. Also the way in which this position has to have a sense of all the other positions, it being the last to emerge.

The organising assumptions behind the lines of development that sustain power-to-the-edge *in which all eight forms of leadership are needed*

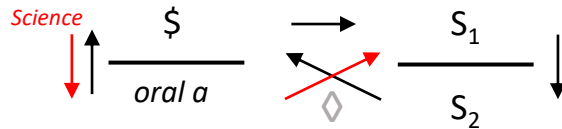


Leadership based on fetishisation of $i(a)^*$ - $baMeness^{**}$

* ideal ego *qua* Imaginary certainties - see Book IX Identification Seminar of May 2nd 1962

Hysteric

Impossibility as inconsistency

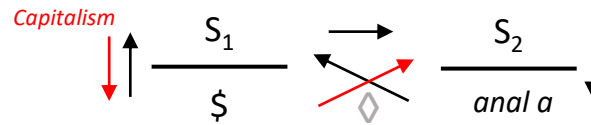


Loving/Hating: The Loving/Hating certainty “is driven by its relationship with other organizations, people or ideas. Whether finally to destroy that organization, person or idea; or to attach itself thereto in permanent adoration and ethereal bliss, it ignores almost everything and everyone else external to the focal relationship.”

Super-Reasonable: The Super-reasonable certainty “emphasizes context, usually through a devotion to “objectivity” and at the expense of human considerations or considerations of relationship.”

Master

Impossibility as incompleteness

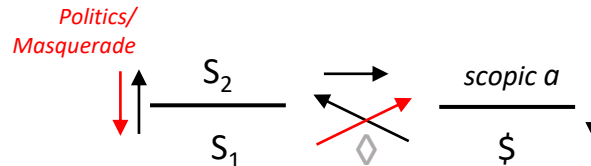


Narcissistic: The Narcissistic certainty “is driven by its love of itself and disregard for everything else. No other organization, no person, nothing external to itself is of any worth or value, except perhaps as support or utility to itself. This certainty is prepared to use, abuse or exploit anyone, any idea, or any other organization, including its organizational parent, to further its own ends.”

Blaming: The Blaming certainty “seeks people or things to hold responsible for any problem, not to learn from its mistakes, or to prevent them in the future, but to preserve its view of its own infallibility — and the fallibility of others.”

University

Impossibility as indemonstrability



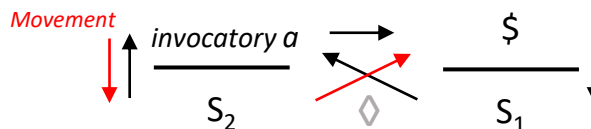
Infatuated: The Infatuated certainty “displays complete devotion to a particular person, idea or organization. It remains dedicated in the face of almost any contradictory data, which can lead it to decisions that expose itself to inordinate risk or even to organizational disaster.”

Irrelevant: The Irrelevant certainty “is coping by flight. In the face of adversity, it copes by avoiding not only the adversity, but any recognition of it.”

**

Analyst

Impossibility as undecidability

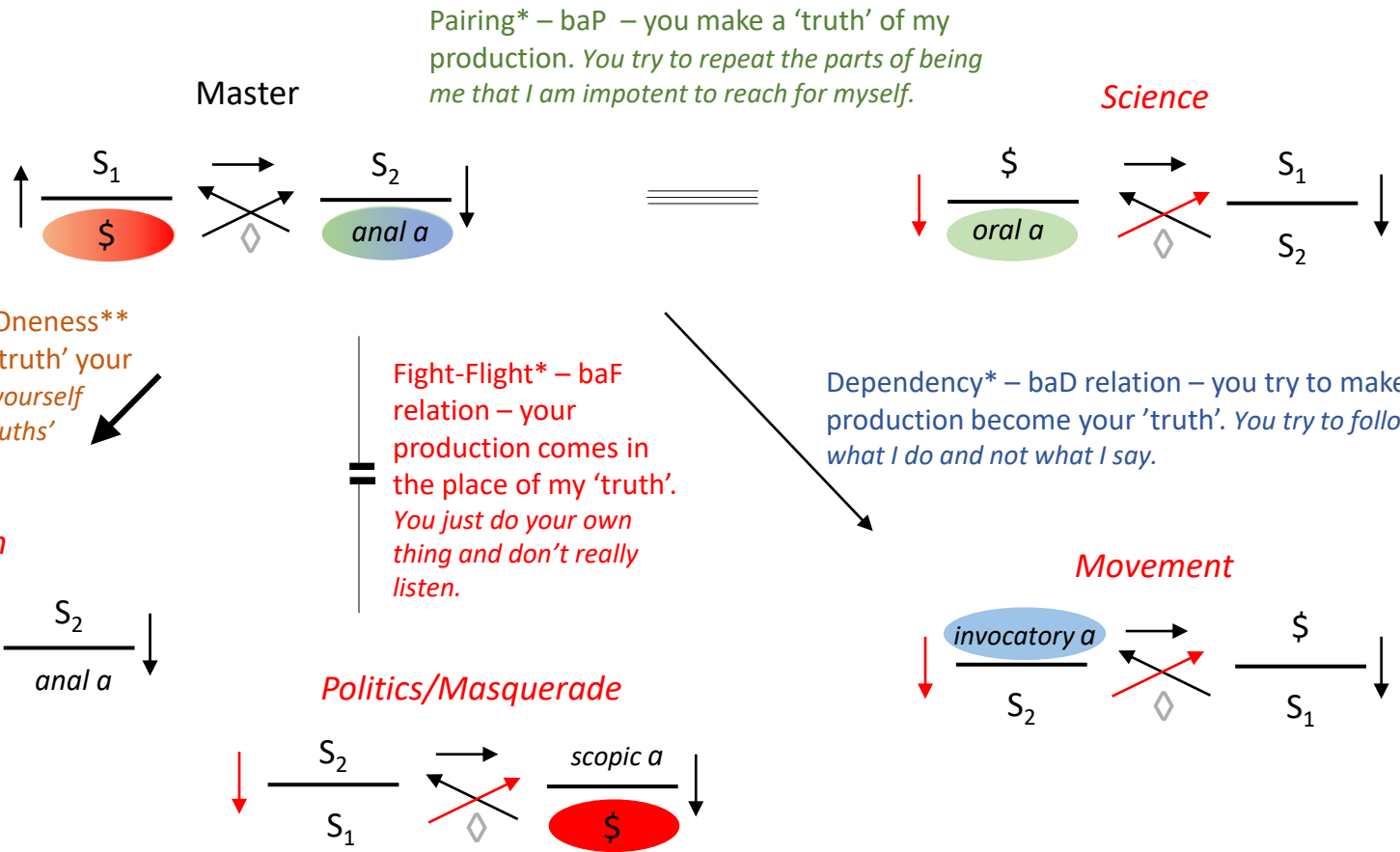


Incongruent: The Incongruent certainty “disregards one or both of the following: the relation between the organization’s internal representation of reality and reality itself and/or the relation between its internal reality and the organization’s representation of itself to the outside world.”

Placating: The Placating certainty “shows undue concern for possible negative consequences, being so driven by avoidance of discomfort right now that it’s willing to exchange it for far greater — even inevitable — discomfort in the future. This certainty avoids confronting issues or people, preferring instead to take full responsibility itself for any disappointing outcomes”

The Libidinal Economy of Discourses (LEoD)

Each big-S certainty has a relation to each of the other four **small-s** certainties...



* BaF, BaD and BaP taken from Bion, W.R., Experiences in Groups. 1959, London: Tavistock Publications.

** baOneness is taken from Lawrence, W. G., A. Bain and L. Gould (1996). "The Fifth Basic Assumption." Free Associations 6(1): 28-55. Affiliation constitutes taking up authorization defined by the particular other.

... this is true for each of the big-S Symbolic certainties

	'truth'	production	
Hysteric	$\uparrow \frac{—}{a} \cdot —$	$— \cdot \frac{—}{a} \downarrow$	Capitalism
Master	$\uparrow \frac{—}{\$} \cdot —$	$— \cdot \frac{—}{\$} \downarrow$	Politics/ Masquerade Movement
University	$\uparrow \frac{—}{S_1} \cdot —$	$— \cdot \frac{—}{S_1} \downarrow$	
Analyst	$\uparrow \frac{—}{S_2} \cdot —$	$— \cdot \frac{—}{S_2} \downarrow$	Science

Table 1: Fight-Flight* – baF relation – your production comes in the place of my 'truth'.
You just do your own thing and don't really listen.

	'truth'	Agent	
Hysteric	$\uparrow \frac{—}{a} \cdot —$	$\downarrow \frac{—}{a} \cdot —$	Science
Master	$\uparrow \frac{—}{\$} \cdot —$	$\downarrow \frac{—}{\$} \cdot —$	Capitalism
University	$\uparrow \frac{—}{S_1} \cdot —$	$\downarrow \frac{—}{S_1} \cdot —$	Politics/ Masquerade Movement
Analyst	$\uparrow \frac{—}{S_2} \cdot —$	$\downarrow \frac{—}{S_2} \cdot —$	

Table 3: Affiliation – baA or baOneness** – you try to make my 'truth' your agent. *You try to align yourself with me by taking my 'truths' literally.*

	Work/Production	Agent/'truth'	
Hysteric	$— \cdot \frac{S_1}{S_2} \downarrow$	$\downarrow \frac{S_2}{S_1} \cdot —$	Politics/ masquerade Movement
Master	$— \cdot \frac{S_2}{a} \downarrow$	$\downarrow \frac{a}{S_2} \cdot —$	
University	$— \cdot \frac{a}{\$} \downarrow$	$\downarrow \frac{\$}{a} \cdot —$	Science
Analyst	$— \cdot \frac{\$}{S_1} \downarrow$	$\downarrow \frac{S_1}{\$} \cdot —$	Capitalism

Table 2: Dependency* – baD relation – you try to make my production become your 'truth'. *You try to follow what I do and not what I say.*

	production	'truth'	
Hysteric	$— \cdot \frac{—}{S_2} \downarrow$	$\downarrow \frac{—}{S_2} \cdot —$	Movement
Master	$— \cdot \frac{—}{a} \downarrow$	$\downarrow \frac{—}{a} \cdot —$	Science
University	$— \cdot \frac{—}{\$} \downarrow$	$\downarrow \frac{—}{\$} \cdot —$	Capitalism
Analyst	$— \cdot \frac{—}{S_1} \downarrow$	$\downarrow \frac{—}{S_1} \cdot —$	Politics/ Masquerade

Table 4: Pairing* – baP – you try to make of my production your 'truth'. *You try to refresh the parts of me that I am impotent to reach for myself.*

* BaF, BaD and BaP taken from Bion, W.R., Experiences in Groups. 1959, London: Tavistock Publications.

** baOneness is taken from Lawrence, W. G., A. Bain and L. Gould (1996). "The Fifth Basic Assumption." Free Associations 6(1): 28-55. Affiliation constitutes taking up authorization defined by the particular other.

This creates a Libidinal Economy of Discourses

ways of taking up being in relation to the *plus-de-jour*

- Libidinal because supporting personal valencies directly *and* indirectly
- Economy because of the way the relationships between its certainties hold the relationships between the lines of development

production = *objet petit a* as anal organising behaviours

'truth' = *objet petit a* as oral responding to demands

'East' asserting the ways of organising behaviours necessary for sustainability *qua* WHO/M

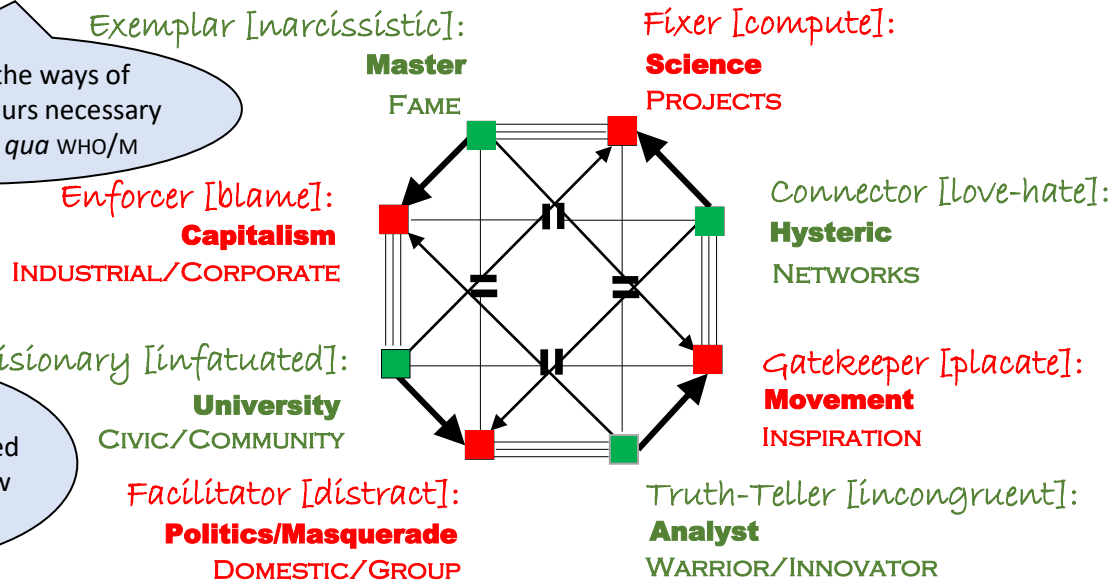
'South' responding to different kinds of citizen-client demand *qua* WHAT

'West' holding relation to authorized bodies of know-how *qua* HOW

'North' recognizing what is yet to be realised *qua* WHY, potentially questioning the domain of relevance

work/Other = *objet petit a* as scopic conforming to right ways of containing

Agent = *objet petit a* as voice being true to what remains wanting



Certainties:

Big-S Symbolic



Small-s symbolic



Relation:

Pairing: you try to make of my production your 'truth'

Affiliation: you try to make my 'truth' become your 'agent'

Dependency: you try to make my production become your 'truth'

Fight-Flight: your production comes in the place of my 'truth'



Counter-resistance as a refusal of affiliation (thus conserving certainties)

Unconscious blocking* that disables a circulation of discourses

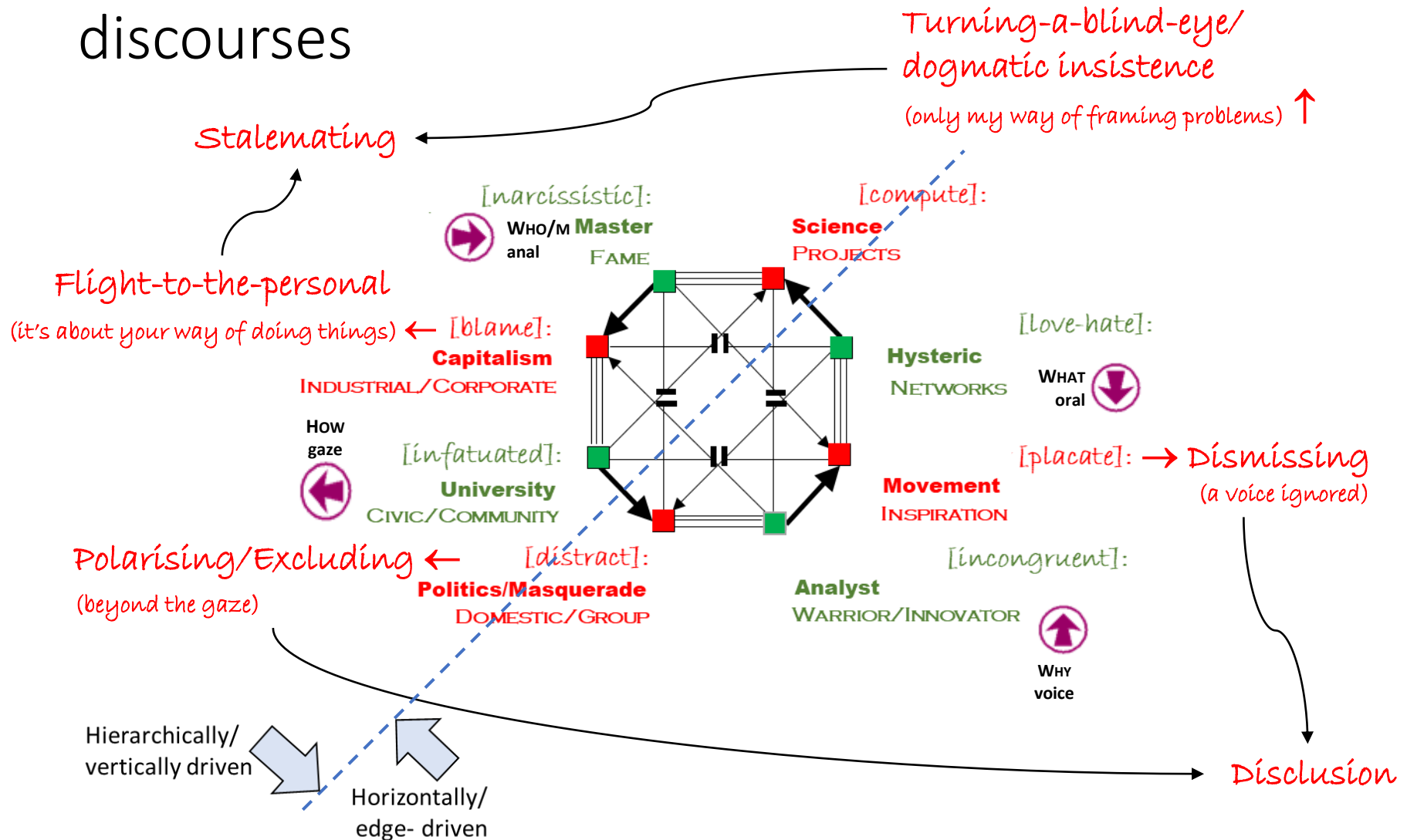
The organising assumptions behind each of the four discourses encounters counter-resistance. This doesn't mean counter-resistance is necessarily bad – it simply reflects the other's conservation of a (different) certainty.

Understanding the basis of counter-resistance is necessary if there is to be a circulation of discourses.

Invoking generativity	Dependency implied	Blocking perversity	Basis of resistance	Habitual Position	Its inner roots
<i>Surely you see that this needs doing (analyst)...</i>	<i>... obviously, given the situation here</i>	<i>Placate (movement)</i>	... someone will do it anyway, so why get involved personally...	I'm always doing everything wrong	I must keep everyone happy so they will love me. (Keep <u>me</u> alive)
↓ escalates directive to					
<i>Do it because I know what I'm talking about (hysteric)...</i>	<i>It is what I know to be true</i>	<i>Super-Reasonable (science)</i>	But why....?	One needs to face the fact that one makes errors in one's life	I must let people know how smart I am. Logic and ideas are all that count. (Follow <u>my</u> logic)
↓ makes directive particular to situation					
<i>Do it because of this about this situation (university)...</i>	<i>It makes sense given this way of understanding</i>	<i>Irrelevant (politics/masquerade)</i>	But haven't you ignored this....?	Ho Ho! Errors, Errors! Anyone got a coin?....	I will get attention no matter to what extremes I have to go. (<u>I</u> matter)
↓ uses fear as basis of directive					
<i>Do it because I insist you must do it (master)...</i>	<i>You'll suffer if you don't</i>	<i>Blame (capitalism)</i>	It is not me you should be telling...	You never do anything right	Nobody cares a damn about me. I must just keep yelling. (What about my Law)
			↓		
			...crisis...		

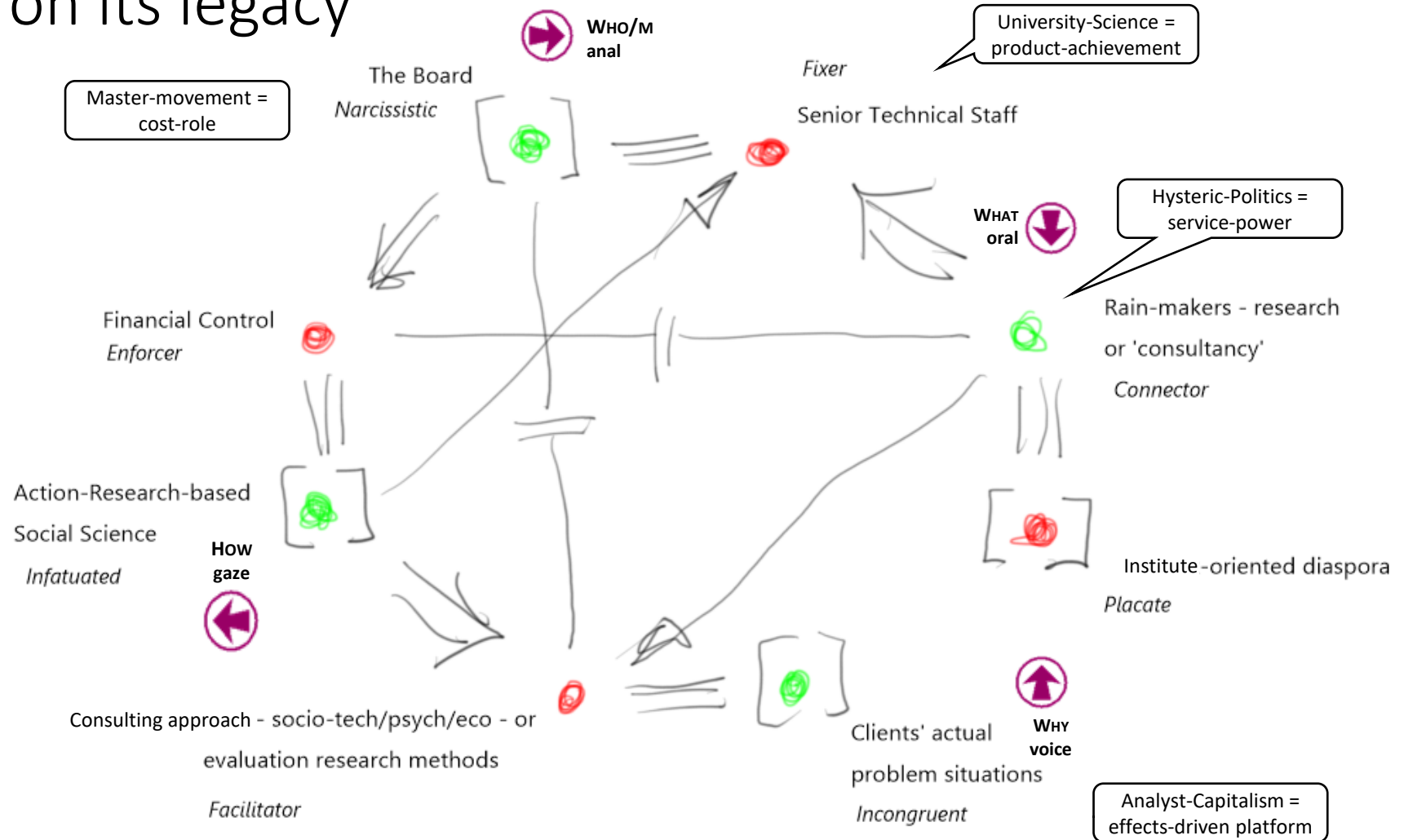
* These are a development from Virginia Satir's four forms of blocking in Making Contact by Virginia Satir. Celestial Arts 1976. They describes the different bases of authority through which coordinated action is produced; and the ways in which each form of authority is blocked. 16th July 1996

The maladaptation arises when ideal ego certainties suppress the circulation of discourses



LEoD Examples of organisations not becoming effects-driven

1. An Institute – a sheltered workshop running on its legacy



2. An Architecture School – the old culture at war with the need to innovate

The war between the old culture [1], the need to adapt to new kinds of demand on the organisation [2], and the contextual ground of innovation [3] - the old culture leaving it to individuals, the new culture needing to make it systemic.

Narcissistic value of being in such a position

Master-movement = cost-role

blaming in face of changes to economics

How gaze

University-Science = product-achievement

Increasing dependence for funding on students rather than on patronage

The bodies of knowledge that have developed over time, and which need to form the backdrop against which future developments can take place.

The need to facilitate approaches to working in relation to students that make effective use of the bodies of knowledge

1 WHO/M anal

The leaders have been exemplars within the field with National respect for what they have achieved

The practices through which particular approaches may be realised

2

Increasing variety of students some of which are facing the challenge of needing to find jobs, others there to pick up on the legacies

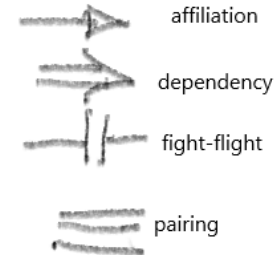
Teaching staff in their different silos affiliated to their respective legacies and wanting to continue with the old approaches based on patronage

Individuals innovating in response to client situations

Incongruent/Faustian relationships to organisation that use it as if a 'sheltered workshop'

3

WHY voice



WHAT oral

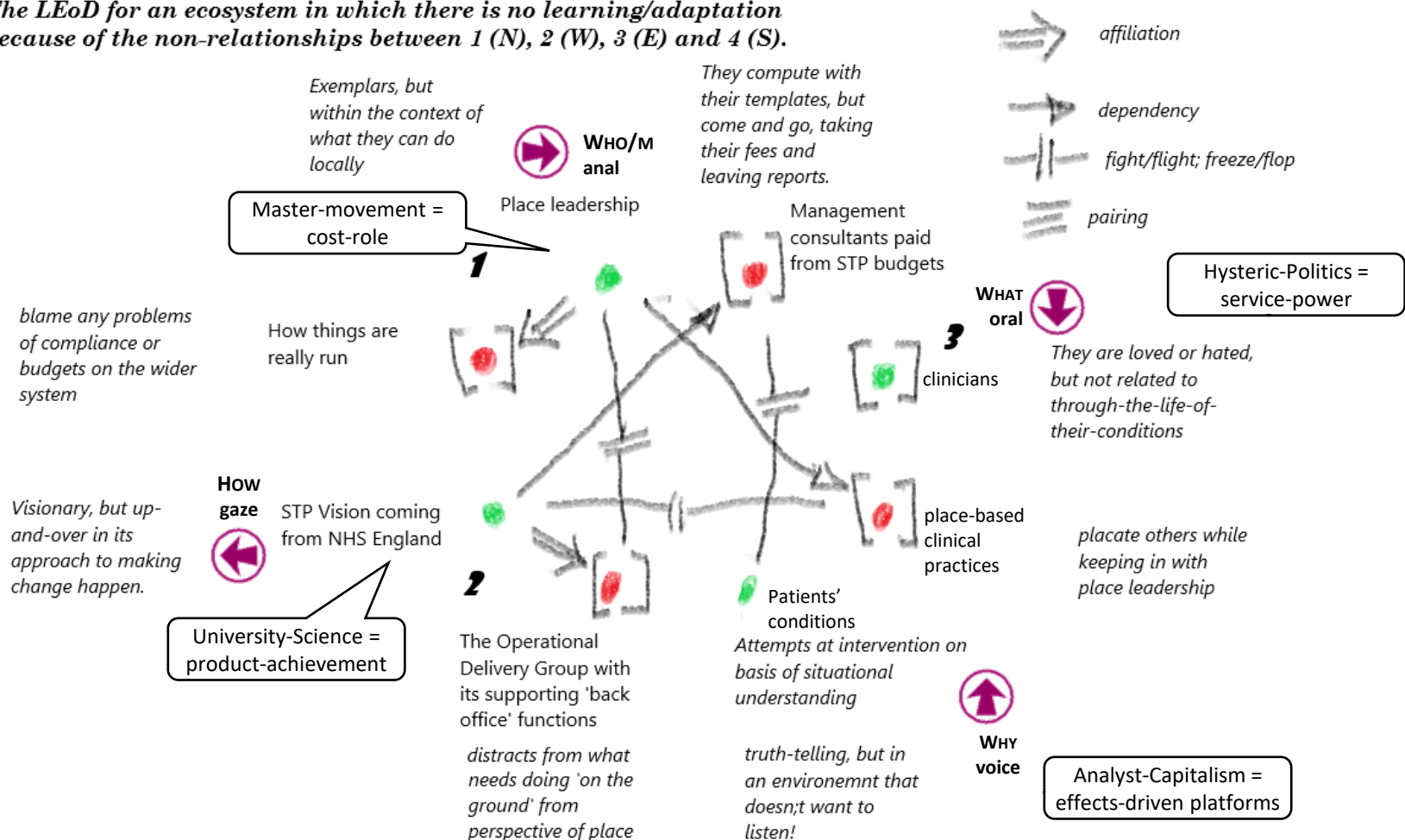
Hysteric-Politics = service-power

Placate the powers-that-be while remaining invested in (and longing for) the old ways of working

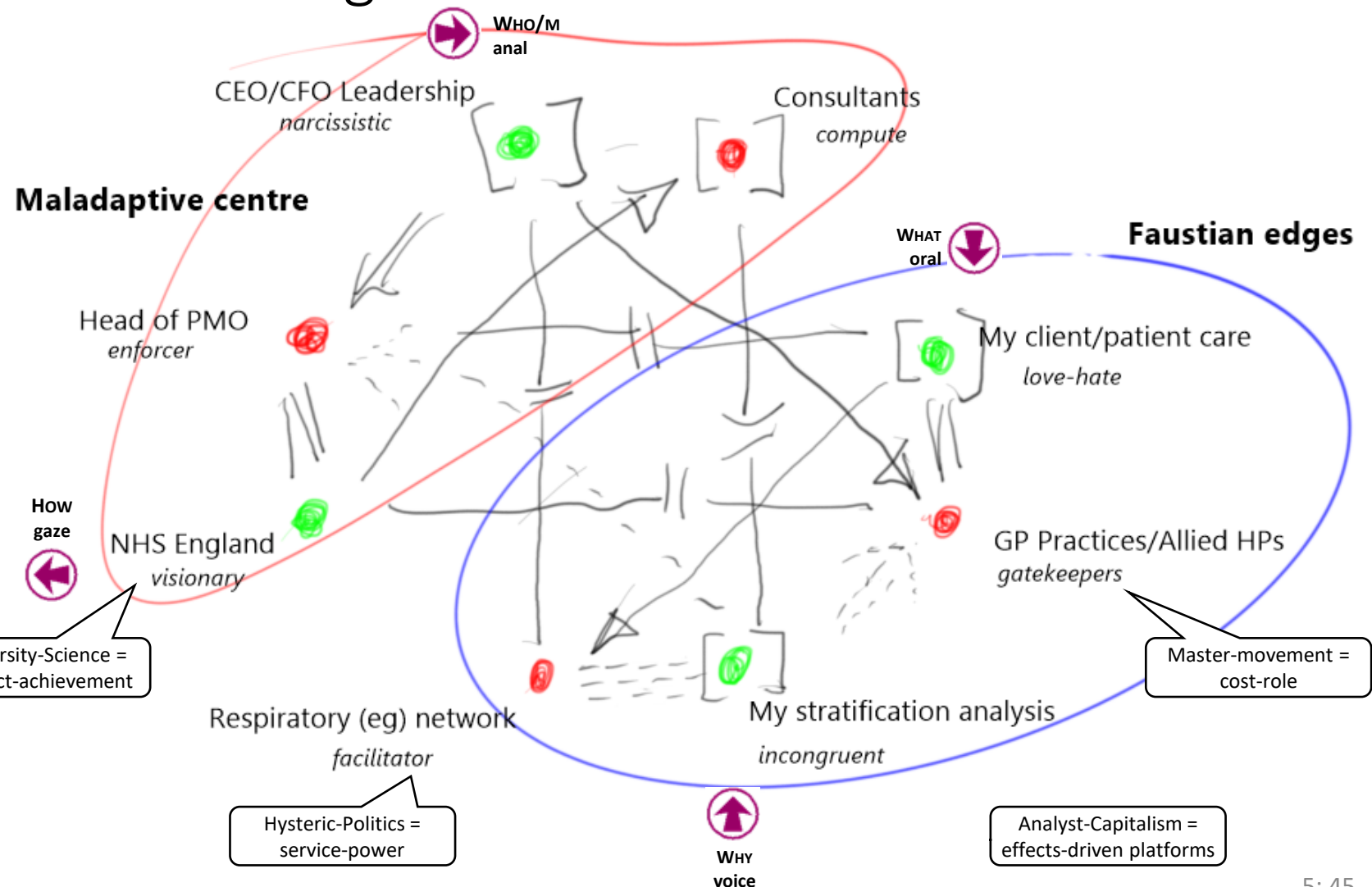
Analyst-Capitalism = effects-driven platform

3. A Strategic Transformation Plan – isolating the truth-teller to block any possible circulation

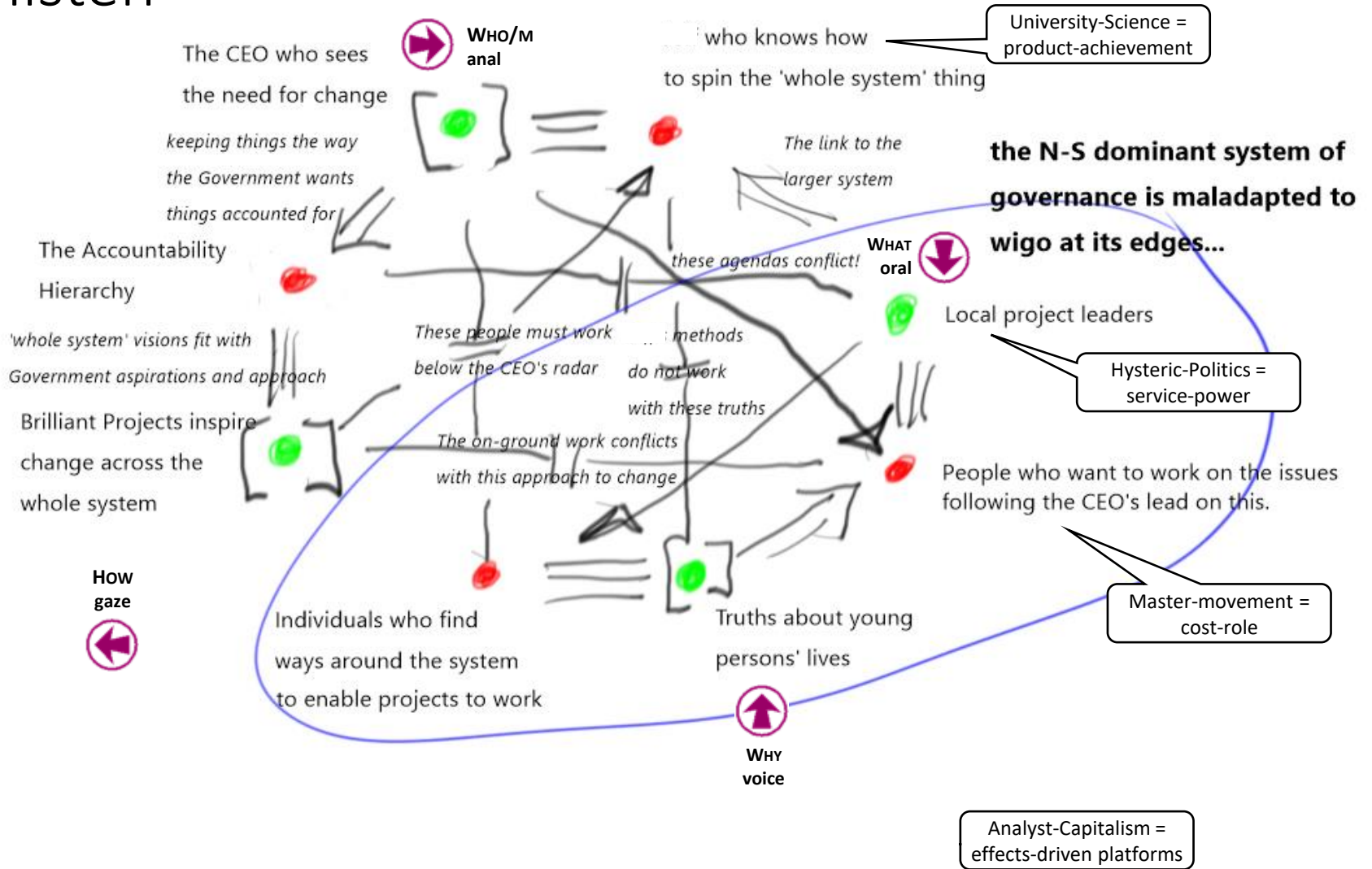
The LEOd for an ecosystem in which there is no learning/adaptation because of the non-relationships between 1 (N), 2 (W), 3 (E) and 4 (S).



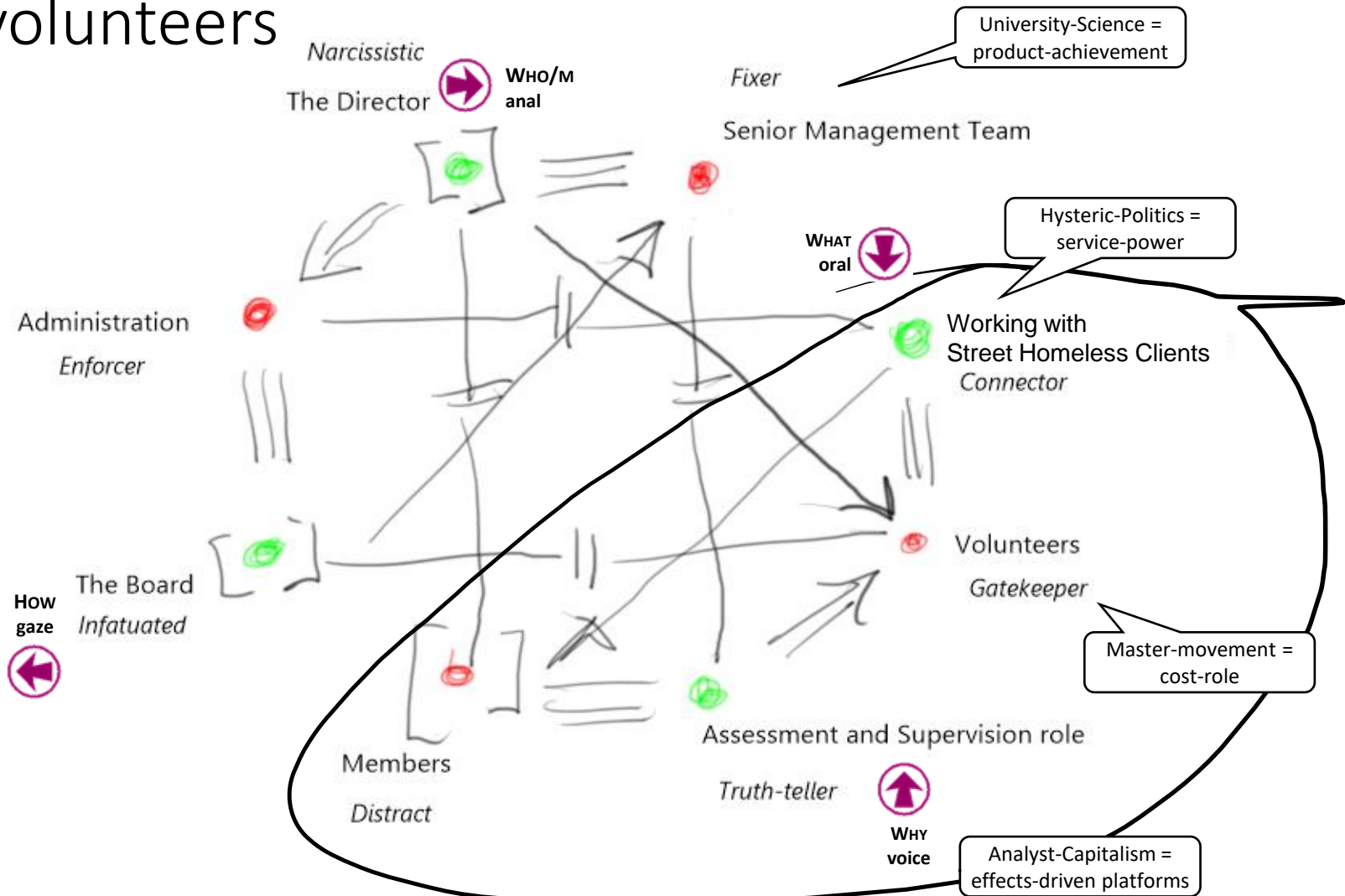
4. Providing chronic care – the larger system is not listening



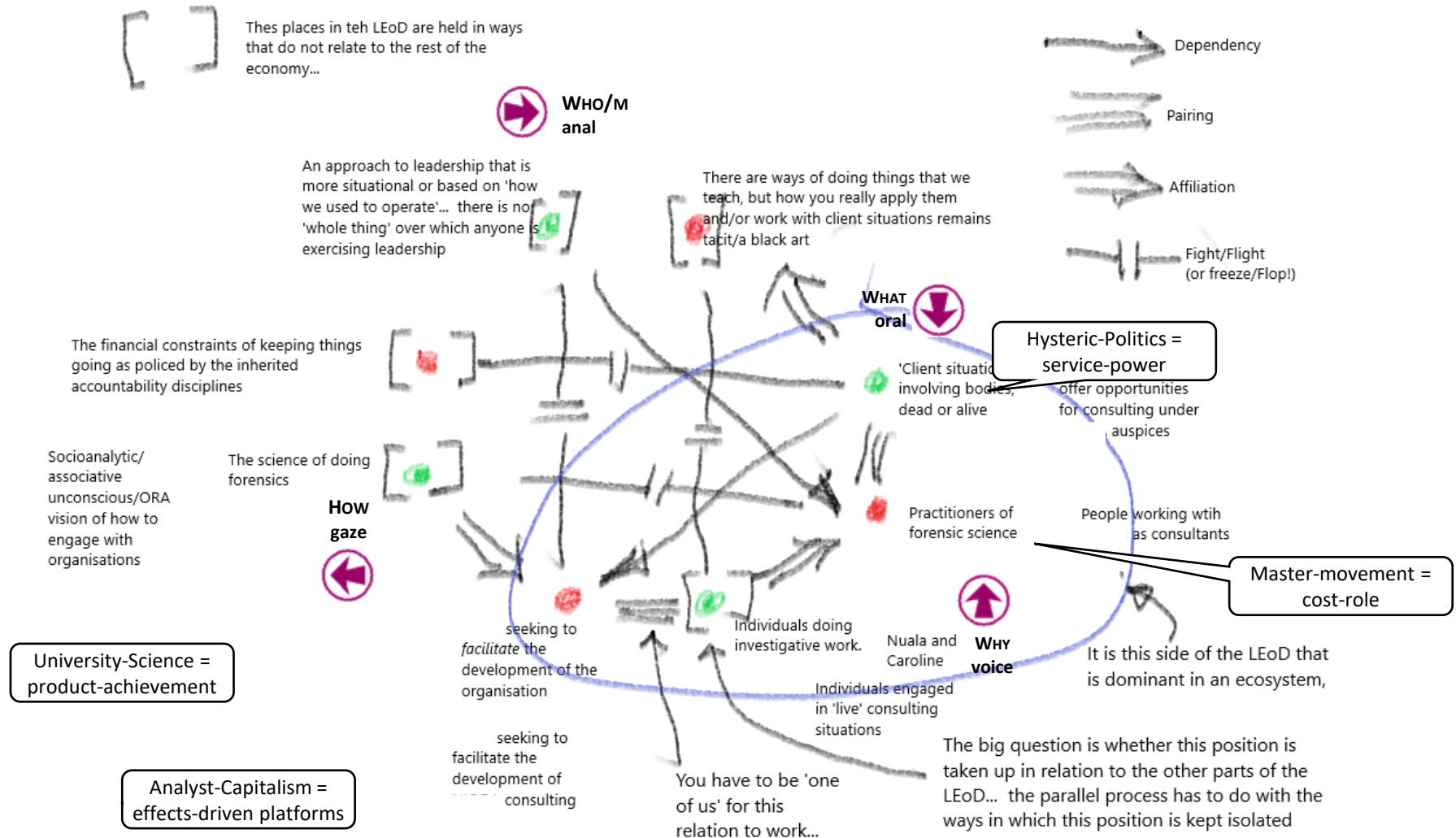
5. A city – the larger system is not set up to listen



6. Providing long-term care to the street homeless – based on a Faustian relation to volunteers



7. Consulting to an ecosystem – the power culture around the individual consultants



The Economies in the 'Economy of Discourses' paper

WHO/M
anal

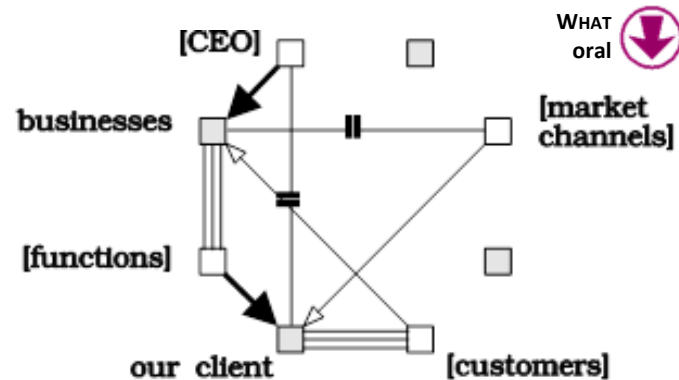


Figure 13: The chemicals-based manufacturer

How
gaze



WHY
voice

The SBU dominated by the ICI way of running businesses...

WHO/M
anal

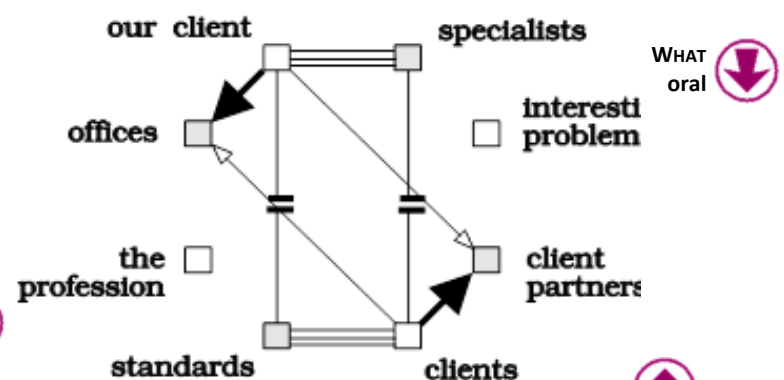


Figure 14: The accountancy practice

How
gaze



WHAT
oral

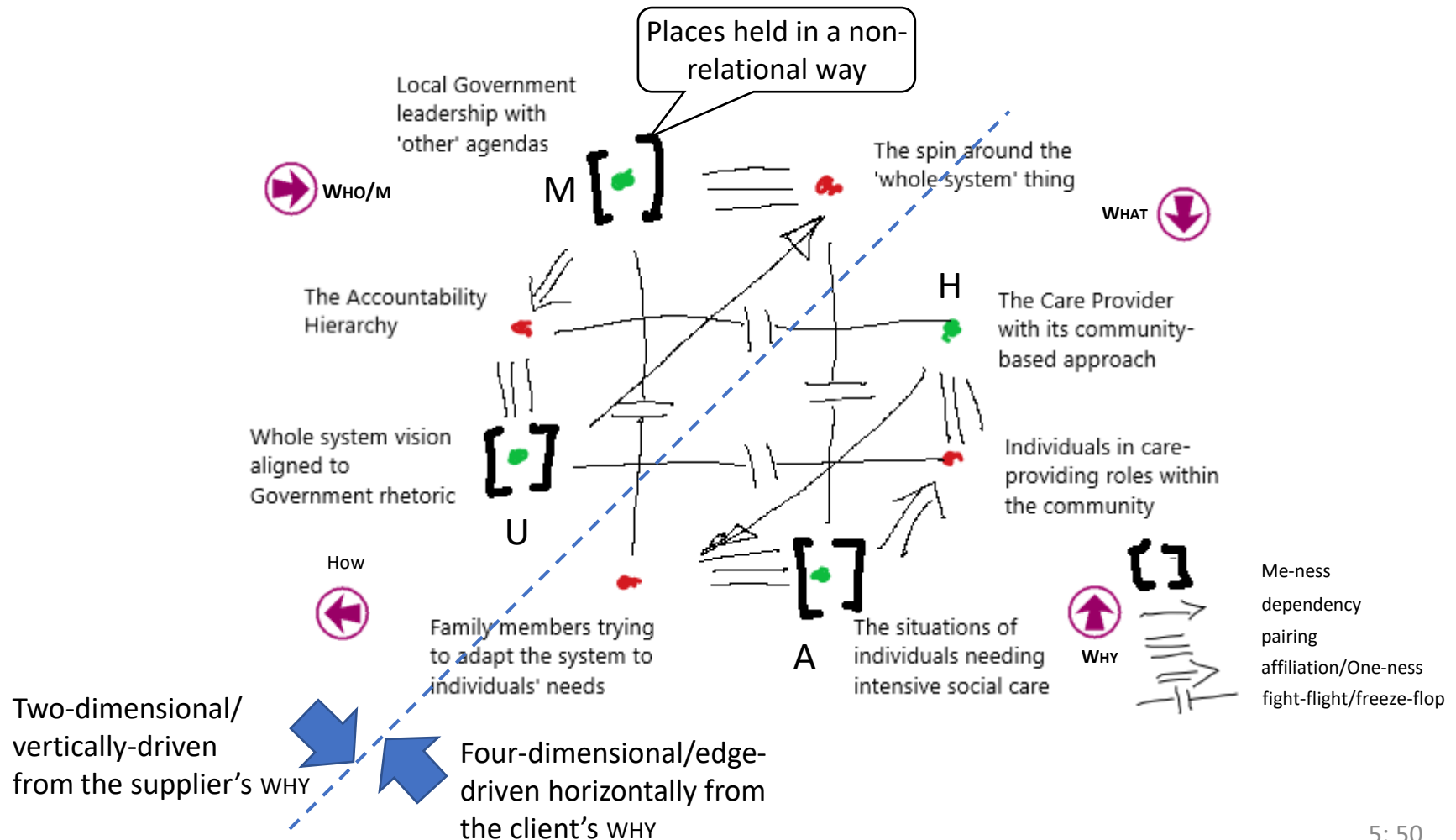


WHY
voice



The partnership dominated by the way partners chose a managing partner to sustain their way of working with their clients...

A Care Provider operating under Local Government procurement



end

Certainties:

Big-S Symbolic ■

Small-s symbolic ■

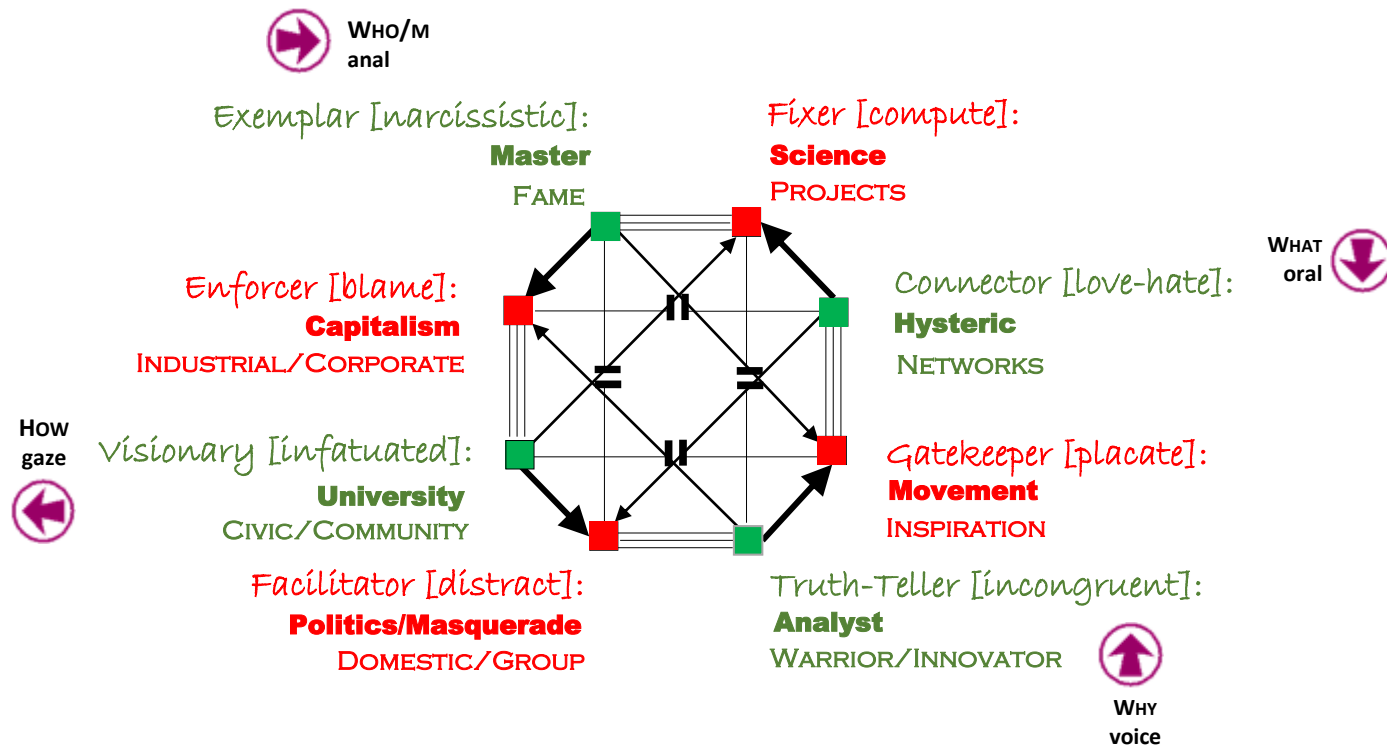
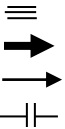
Relation:

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Affiliation: you try to make my 'truth' become your 'agent'


Dependency: your try to make my production become your 'truth'

Fight-Flight: your production comes in the place of my 'truth'



Certainties:

Big-S Symbolic 

Small-s symbolic 

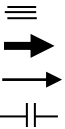
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Fight-Flight: your production comes in the place of my 'truth'



Exemplar [narcissistic]:



WHO/M
anal

Master

FAME

Enforcer [blame]:

Capitalism

INDUSTRIAL/CORPORATE

Visionary [infatuated]:

University

CIVIC/COMMUNITY

How
gaze



Facilitator [distract]:

Politics/Masquerade

DOMESTIC/GROUP

Fixer [compute]:

Science

PROJECTS

Connector [love-hate]:

Hysteric

NETWORKS

WHAT
oral



Gatekeeper [placate]:

Movement

INSPIRATION



WHY
voice

Truth-Teller [incongruent]:

Analyst

WARRIOR/INNOVATOR

