

TITLE OF PAPER: SEAM's '*Storytelling Dialectical Method*' and the Failure of Appreciative Inquiry as a Scientific Method of Organizational Development and Change

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ABSTRACT

My purpose is to theorize a *dialectical storytelling paradigm* that can be applied to organizational development and change (ODC). *Dialectical storytelling* is defined here as the self-moving process of *scientific* inquiry, learning, diagnosis and intervention that is manifested in space, time, and mattering, or more accurately, *spacetime mattering*, of organizations. Appreciative Inquiry (AI) is one-sided, focusing exclusively on the *positive stories*, a vacuous ‘positivity’ approach lacking *negative stories*’ content, and thoroughly opposed to any sort of dialectical method of change. The Socio-Economic Approach to Management (SEAM), by contrast, dialectically manages change by focusing on how in each negative (*dysfunction*) there is a human Subject and a Predicate of hidden costs that can become transmuted into a positive human potential and an organization value-added. I will declare that SEAM’s unity of Subject and Predicate emerges in a harmony of negative and positive, the has Substance and is thoroughly scientific and quintessentially Hegelian in its dialectic change management, not Kantian, not Marxian, nor some other sort of dialectical approach. I conclude with implications for Hegelian treatment of Spirit as Reason worked out in entanglement of Subject and Substance for ‘quantum dialectical storytelling.’ Žižek’s recent Hegelian treatise has raised significantly problematizes of Barad’s approach to quantum intra-activity of material and discourse for not being dialectical. The main contribution of this presentation is the ways in which AI and SEAM are put in relation to dialectical and quantum storytelling.

KEY WORDS

Dialectical Storytelling, Appreciative Inquiry, SEAM, Quantum Storytelling

INTRODUCTION

I often start a session to consultants with a declaration: there is no ‘action’ and no ‘research’ in current renditions of action research. This is because ‘action research’ (AR) is not based on any sort of ‘action’ perspective, but rather is rooted in social constructivist standpoints, of gathering and sifting points of view (epistemically). AR’s research is, ironically, sorely lacking as a pursue of any recent versions of *Handbook of Action Research* will turn up. AR as adopted, in recent decades a non-problem-based approach to research, is non-diagnostic, and definitely opposed to dialectical inquiry. I therefore accuse AR of not being either empirical (ontically, things in themselves do not meet presuppositions of everything is socially constructed) or ontological (the meaning of things for AR is socially constructed without any spaces, times, or mattering having substantive material meaning). AR is just not dialectic.

Nor is Appreciative Inquiry, which tends now to dominate scholarship and practice in ODC and Consultancy divisions of the Academy of Management. AI’s narrative exposition is that diagnosis means collecting five positive stories to every negative story heard, forgetting past conflicts, in order to develop positive futures. There is therefore a duality in AI’s approach: all positive stories are *good*, and all negative, conflict-ridden, problem stories are *bad*. It becomes illegitimate for AI agents and clients to engage in any negative or problem storytelling about what SEAM calls the dysfunctions of working conditions, work organization, 3 C’s (Communication, Coordination, & Cooperation), Time management, Integrated Training, and Strategic Implementation.

Appreciative Inquiry (AI), by contrast, defines problem-based ODC as inappropriate, and consigns them along with deconstruction and dialectic and critical theory to the language of deficiency, and therefore outside of a positive-based inquiry and change approach. AI is part of then general movement in positive social science (e.g. positive leadership, positive psychology, positive organizational behavior, positive change management).

My purpose here is to assert that AI has opted out of dialectical inquiry, and is therefore not Science, and fails to see the *positive* in *negative* inquiry, and in all forms of *negative* practice. Further, SEAM, by contrast, has an unannounced dialectic in its inquiry and *intervener* practices. AI and SEAM have very different “narrative exposition” (Hegel, 1807/1977: p. 35). SEAM, for its part, courts the stories of dysfunction, as its narrative exposition is about converting their hidden costs into ways to fund intervention projects, and obtained untapped human potential that turns socioeconomic consequences around. SEAM is rooted in the concrete socio-economic, sociotechnical, and accounting *Systems*, their

Structures and Behaviors, as well as Hidden Costs (costs that are invisible because they are unreported in Income Statements and Balance Sheets, and do not make it into managerial reporting information systems). AR and AI are distant from accounting and economic interventions, rooted of late in the positive social science movement, treating problem-based learning and intervention approaches such as SEAM as a throwback to scientific management, as an exemplar of deficit language, with its focus on ‘dysfunctions’ and what is ‘functional, SEAM appears to AR and AI is structural functional traditional change management dogma.

What if, instead, SEAM is actually scientific, but opposed to the tradition of Taylorism scientific management, and unlike AR and AI, SEAM’s science is thoroughly dialectic, willing to diagnose the negative, to get at the positive nuggets within.

SEAM is definite about its focus on dysfunctions, beginning with a month or more of listening and observing to identify every dysfunction not just as *negative*, but also as *positive untapped human and socioeconomic potential*. Beneath the dysfunctions in the SEAM four-leaf clover are six even more hidden financial and economic [rhizomatic] consequences known as *root-stems*. I will assume this audience is conversant in SEAM, and offer Figure 1 as a summary.



Figure 1 – SEAM 4-Leaf Clover and the 6 Stem-Roots of the Rhizome

In examining the SEAM 4-Leaf Clover dysfunctions are identified and diagnosed, the nature of the *negative* is to hold out the possibility that negative can be transformed into *positive* results in terms of developing untapped human potential, increasing the value-added by preventing and managing dysfunctions, using freed up time and material resources to pursue value-added strategies.

PROPOSED SEAM DIALECTIC STAGES

Stage One ‘Differentiating Negatives from Positives: SEAM begins simply by distinguishing positive and negative, dysfunctions, and value-added behaviors and structures, and showing the dysfunctions are hidden from management information systems (balance sheets, income statements, standard reports), and therefore off the radar. Stories and date of negative (dysfunctions) are collected in preparation for feedback session, called the Mirror Effect meeting. Up to this point negatives

(dysfunctions) and positives have nothing in common, no connection, even a gap or disparity between knowledge of their processes, and their results.

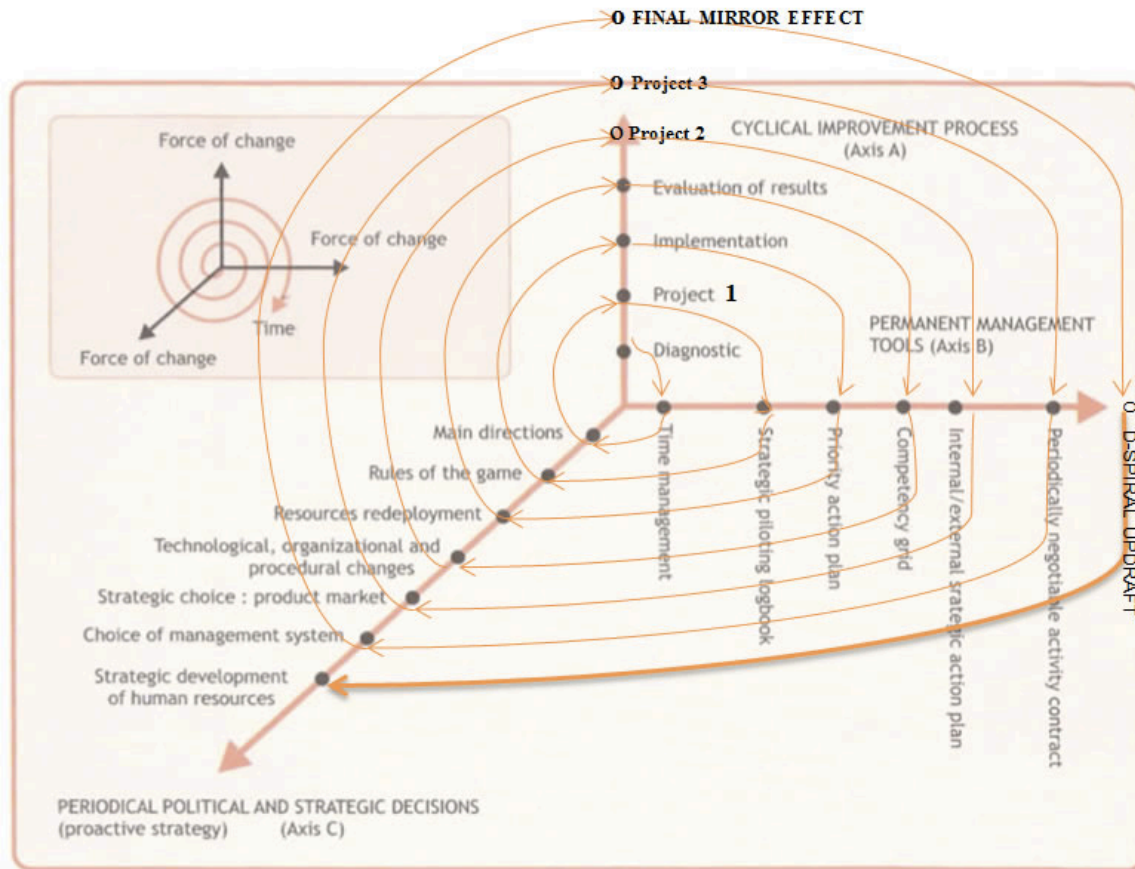


Figure 2: Spiral Upsurge from 3 Axes of Change Forces

Stage Two ‘Turning Negatives into Positives’: In Stage Two of the dialectical storytelling, the theme of how to convert or transform dysfunctions into positive developments of human potential, occurs. SEAM pursues three axes. Axis A (Cyclical Improvement Process) is a series of three or more Diagnostic-Project-Implementation-Evaluation (DPIE) interventions, each rooted in a meeting with management where consultants present weeks, often months of observations and interviews about apparent dysfunctions and associated hidden costs. The principle is ‘Every Organization System is Perfectly Designed to Get the Results it Gets’ and to change results, ‘change the system.’ Axis B (Permanent Management Tools) consists of six tools to teach managers to manage the ongoing strategic change process. Axis C (Periodical Political and Strategic Decisions) is the longer term strategic course changes.

Stage Three ‘Unity of Negative with Positive’: In Stage Three of SEAM’s Dialectical Storytelling, there is a ‘restoring’ of the relationship of negative and positive, to establish a unity of human Subject with the Object dysfunctional processes. The ego in previous stages often identifies or sees disparity between its own self and the substantive dysfunctions (*negative*). The dialectical storytelling principle is the dysfunction, i.e the *negative* is linked to the Self, and the DPIE and the Tools training (Axes A & B) are enacted to set the context for *positive* socioeconomic empowerment of horizontal and vertical teams (Horivert) to start DPIE interventions. In short, the gap perceived between the passive ego (‘I’) and the Object of inquiry, the dysfunction, is narrowed, as people take personal answerability to identify and enact DPIEs. SEAM’s storytelling is now a way to overcome the GAP, reports of bridging the gap, generating value-added, converting hidden costs into revenue potential projects. The transitions of ‘*negative*’ into its opposite, ‘*positive*’ according to Hegel (1807/1977: P. 26, section #45) “does not attain a qualitative immanent motion or *self*-movement.” To get a clearer understanding of Storytelling Dialectic, I will introduce Stage Four, knowing full well, it is not part of

SEAM. Ironically, AI is highly Spirit-based, again not at all in any religious sense, but in terms of its positivity focus. Hegelian Spirit, by contrast, is all about the interplay of negative and positive, and the negation of negations, in ways that are beyond a social constructivist standpoint such as AI, and more congruent with some of the sociomaterial approaches, in our own Quantum age.

Stage Four ‘Spirit Mediations’: In Stage Four, the storytelling dialectic is about Spirit mediations, that spread out to know the organizational processes (structures & behaviors) and delve into the financial and economic stem-roots (see Figure 1) such as excess salary, overtime, over-consumption, non-production, non-creation of potential, & risks). Spirit in Hegel means ‘Reason’ and development of systems of inquiry into Scientific Method; Spirit does not mean spirituality or religion. Hegel, as we shall explore more fully in the following section is responding to Kant’s dialectic approach, and some others, that treat Spirit romantically, as part of netherworld, or the insubstantial. For Hegel Spirit is part of the dialectic of establishing a relation between the Subject, the System, (possible Science) and Substance. “The objectivity negative to knowing” as Spirit explicates the negative in the experience which consciousness goes through (experiences) (Hegel, 1807/1977: p. 21 section #36). Marx rejected Spirit, and to be clear, SEAM never invokes the word ‘Spirit’ in its practices. Spirit explicates its moment in the relation of the negation of each thesis, the negation of each antithesis, or in the experience of Spirit. The experience of Spirit in successively bringing about both Subject and Substance is unique to Hegelian dialectic, and what we will explore next.

HEGELIAN SPIRIT DIALECTICS OF SUBJECT AND SUBSTANCE

Hegelian dialectics has been oversimplified and trivialized over the past two centuries. Often it is summarized by the formula: *thesis-antithesis=synthesis*. Nothing is farther from Hegel’s (1807) treatment of dialectical movement in which there is *no synthesis*. Rather, both thesis and antithesis are in dynamic back and forth movement in their substantive content, and attempts to work out various oppositions (*antimonies*) of negative and positive in spacetime mattering, or what we have called Quantum Storytelling (Boje & Henderson, 2014; Boje, 2014; Henderson & Boje, 2015; Boje, 2015).

There is an immanent rhythm, a meter and accent, in the dialectical movement, where relations of *positive* and *negative*, rather than being dualized as separate, are viewed as forming interrelationships. One way to think of dialectics is like photography where there no positive *image* existent without a negative background. Positive spaces are defined by negative space, and vice versa. Dialectics is often confused to be a negative attitude that is mentally unhealthy, or something against positive thinking that is mentally deranged. For Hegel, dialectics is part of scientific inquiry, getting beneath a positive surface, going beyond it.

There are three kinds of relations of *positive* thesis to *negative* antithesis in Hegel’s (1807/1977) *Phenomenology of Spirit*. For ease of presentation, I will call them Alpha, Beta, and Gamma

ALPHA NEGATIVITY

First type is a *negative* that fails to account for the positive within some negative content. A good example is Appreciative Inquiry (AI), which pursues only positive stories within organization content and its diagnosis and intervention, but fails to see that the negative story has its positive aspects. SEAM, by contrast, puts great stock in negative stories of dysfunctions, proceeding to calculate the dollar amount of their hidden costs, and using that to convince client to recover those hidden costs by designing intervention projects. In its Alpha Negativity, AI fails to see the ‘negative’ in its own process as a *shadow side*, such as forcing people tell positive stories is itself quite hegemonic, a way to dominate discourse, and those who bring up any negative content are punished or asked to leave (see Boje, 2010; Fitzgerald, Oliver, & Hoxsey, 2010).

BETA NEGATIVITY

SEAM, by contrast, is doing the second type of negative, where each negative (each dysfunction) has a movement of positive content (possible ways to produce value-added spaces, times, structures, behaviors, etc.) when considered in the whole process or System of negative (dysfunctions) and positive reclaiming of hidden costs to produce untapped revenue potential from untapped human resource development, technology investments, structural and behavioral changes, value added time management, strategic implementation, and so on. SEAM keeps digging deeper, under the surface of the Income Statement, down into the depth of dysfunctions, to find exactly where positive content can be calculated, and realized.

GAMMA NEGATIVITY

This third type of negative, Hegel (1807/1977: p. 36) calls “ratiocinative thinking.” It is defined here as a skilled and methodological process of Reasoning in which there is a back-and-forth rhythm *Spirit's* movement of meter and accent between positive and negative. It is this rhythm aspect of Hegel’s dialectic, its working its self-movement out in space, time, and matter (to be more accurate, in *spacetimemattering* that is inseparability) that we want to focus on here.

In the early Stages of *Storytelling Dialectic* (see last section), there is initially a naïve approach to the appearance of Spirit, and it’s perceived as separate from Substance. By Stages Three (Unity of negative with positive), the experience of Spirit is more directly present and manifest in Substance, in unity of Subject with Object.

Hegel contends “Spirit has broken with the world it has hitherto inhabited and imagined, and is of a mind to submerge it in the past and in the labor of its own transformation. Spirit is indeed never at rest but always engaged in moving forward” (Hegel, 1977/1807: 6). Hegel stresses Spirit development is emergent. He compares Spirit to an acorn that is approaching change, but “so little is the achieved Notion of the whole the whole itself ... we wish to see an oak with its massive trunk and spreading branches and foliage, we are not content to be shown an acorn instead” (p. 7). “The onset of the new spirit is the product of a widespread upheaval in various forms of culture, the prize at the end of a complicated, tortuous path and of just as variegated and strenuous an effort” (IBID.). Spirit emerges in spacetime. This relation of Spirit in its beginning to the system that is variegated and has traversed its content in time and space, where the simple Notion of the whole system, has yet to take shape, and “the whole veiled in its *simplicity*” misses the emerging path and shape of the whole, its specificity of content, and in storytelling, its articulation of form, its diffused manifestation where Spirit and system have access to one another in spacetime of a mutual development that is both material and intelligibility of awakened, yet unfulfilled promises, a wholeness that that is always in the future, with dipping material, placid and “self-originating, self-differentiating wealth of shapes” that arrives “in differentiation of its material” (pp. 8-9). In sum, Hegel stresses that Spirit is taking a material form and manifestation in systems that variegate in spacetime achieving multiplicities (differences) without wholeness or unity. At the same time this relation of Spirit and system multiplicity is hurling “all into the abyss of vacuity without further development or any justification: (p. 9). “But the whole is nothing other than the essence consummating itself through its development... the spontaneous becoming of itself” (p. 11). Spirit becoming is mediating, part of system “*becoming-other*” in “process of becoming” (p. 11). Hegel stress Spirit is Reason, where action and Being come together, in movement through spacetime and material, or what Karen Barad (2007) calls *spacetimemattering*. Our purpose in this article is to hone in on how *spacetimemattering* occurs in relation to storytelling and organizing *as system*, in dialectics of negative action, and the *positive* side of development and becoming, the system that is material Substance and spiritual *Substance*.

For Hegel, “the spiritual alone is the actual” and system is the principle, the abstraction, something anticipated, but knowledge of spiritual and system is accomplished in movement, not in the static (p. 14). System’s simple principle is easily refuted by action, or by the “counter-assertions and random thoughts” (p. 13). Nature is “unmoved” and “*self-moving*” (p. 12), the movement of system and Spirit, its unfolded becoming as system

For the Library project, I have been working on the theory of Dialectical Storytelling from a Hegelian standpoint.

We turn now to our concluding section, about the possibilities of Quantum Dialectical Storytelling.

IMPLICATIONS OF QUANTUM DIALECTICAL STORYTELLING

As Žižek (2010) has pointed out, Karen Barad’s approach is anti-dialectical in several important ways. Žižek accuses Barad of missing the dialectical aspects of quantum phenomena; repeatedly claiming meaning is embedded in observational apparatuses while discounting the antithesis of ideality (socially construction illusions) entities that are part of the observed situation not some disentangled subject. Barad leaves out the play of differences that precedes her terms, such as the agential cuts, and ignores the differential short-circuit that can be found in the quantum field itself (p. 938). Žižek’s Hegelian dialectical theory brings into question the non-dialectical approach to Barad’s *intra-activity* of materiality *with* discourse. There are several implications important to organization studies. First, Barad’s dismissal of Foucault and Butler’s discourse theories for not centering posthumanism can be

reread as the ontological erasure of the differences and oppositions (antinomies) of materialism and discourse. Second, the way the past keeps being restoried by organizations to account of ontological incompleteness of supposed 'whole systems' in the face of the play of multiplicities relates Boje's (2008, 2014) theory of 'systemicities.' Third, if organizations are replete with ontological incompleteness, the storytelling likely plays an important performative role in ontological erasure and the opposition of fantasy sightings of wholeness and oneness. Finally, if we take Žižek's string of random revisions of dialectical and quantum paradigms seriously, there is a need to study the particulars of organization and organizing subject matter in both an historical and a dialectical way. Žižek's most radical claim is that the opposite of multiplicities is not one (or wholeness) rather it is zero.

Barad (2010: 241) is fixated on the antithesis to Bohr's 'true' quantum physics, which she finds in Heisenberg's quantum interpretation, declared a 'falsity'. Barad uses theater frames to make fun of and ridicule, then reject Heisenberg from the stage of quantum physics. Heisenberg, "head of the German bomb project under the Nazis" and citing Michael Frayn's Tony Award-winning play Copenhagen:

"Heisenberg, then working for his home country of Germany, visited Niels Bohr, who was living in occupied Denmark . . . Like the ghost, foretold by the opening question of Hamlet, [the ghostly reiterative (re)enactments of] Heisenberg's visit [mark] the spectral voice of justice... Margrethe. But why?"

Barad continues (p. 242):

"Why did Heisenberg go to Copenhagen, in the midst of the war to see his old friend Niels Bohr? Did Heisenberg hope to find out what Bohr knew about the Allied bomb project? Did he come to warn Bohr about the German bomb project to reassure him that he was doing everything in his power to stall it? Did he want to see if he could persuade Bohr to take advantage of their status as authorities on atomic physics to convince the Axis and Allied powers to abandon their efforts to build atomic weapons? Did he hope to gain some important insight from his mentor about physics, or ethics, or the relationship between the two? Speculation. Specularity. Spectrality."

Barad pursues the bud of disagreements between Bohr and Heisenberg, until they blossom, are bursting-forth, bearing fruit in Barad's writings. This longest of sentences by Barad (2010: 243):

"major disagreements emerge between Bohr and Heisenberg concerning the interpretation of quantum physics] / diffracted through 1990's [diffraction experiments – gedanken experiments (thought experiments, laboratories of the mind) made flesh – quantum erasers, quantum entanglements, and possibilities for changing the past] / ... reading texts intra-actively through one another, enacting new patterns of engagement, ... / diffracted through 1945 [dropping of atomic bombs on Hiroshima and Nagasaki; cities populated with the living dead; a ghostly/ghastly scene; hauntings] / . . . / war time / science time / spacetime / imaginary time / mythic time / story time / inherited time / a time to be born / a time to die / out of time / short on time / experimental time / now / before / to-come / . . . threaded through one another, knotted, spliced, fractured, each moment a hologram, but never whole . . . Time is out of joint, off its hinges, spooked."

In the end Bohr takes the stage claiming the one and 'true' 'Copenhagen Interpretation', Heisenberg banished to a spectrality, a haunting spectra, the organic unity of their work together as faculty (Bohr) and student (Heisenberg), rejected, but does Barad comprehend what she is doing in this way? There are important contradictions between Bohr and Heisenberg that are getting recast as one-sidedness, but Barad's agential cuts, erasing necessary moments in their conflict between complementarity and uncertainty. Barad keeps demanding a judgment, supplying explanations of Heisenberg's failure to focus on what is essential to quantum physics. Barad distinguishes Heisenberg for everything Bohr brings forth in the quantum sphere. What if Barad's rejecting and judging of Heisenberg is "no more than a device for evading the real issue" (Hegel, 1977/1807: 2)? Barad keeps roasting Heisenberg, but is there some serious commitment to the quantum problematic that is being slighted?

The deeper quantum is in the tracing of the process through which their disagreements and conflict came about. In Hegelian dialectic there is some guiding tendency, a Spirit (spectrality, specter)

behind the relational result. What Barad's agential cut is doing (differentiation, judging) is not only Heisenberg, but also Marx, Butler, and Foucault for not being posthumanist, for putting discourse ahead of materiality in their *intra-activity*. The cuts in time's moments, "sets forth the sequential existence in its moments" (Hegel, p 3). In making quantum all about *spacetime mattering* (Barad, 2007) is rejecting the antithesis, the working of the Spirit, its becoming not only self-conscious, but moving out of the "insubstantial reflection of itself into itself" and recovering through Spirit's own "agency of that lost sense of solid and substantial being" (Hegel, p. 4).

DISCUSSION AND IMPLICATIONS

For Hegel there are three kinds of systems that interact, but each begins as a flawed dialectic:

1. ***SENSE-CERTAINTY***: the Ego-Self confronts systems in rich individuality without making anything definite of it, beyond hedonistic perspective. For Example, in the mechanistic system of Taylorism, one is a cog in the machine, in state or corporate bureaucracy, one is a part in the whole machine of individualized egos that are under surveillance, disciplined, punished to conform. This sense-certainty is dialectally flawed by the individualized immediacy of Ego-selves and the overflow of qualitative richness that the mechanistic system of Taylorism (also Fayolism & Weberism) cannot contain. This is because what is unique and what are individuating Ego-Self qualities is impossible to sort out because there is flux of experiences beyond yielding to one another in a mechanistic, organic, or bureaucratic mentality. Plus there are no demonstrative Grand Narratives that allow for Here, This, Now, and so on, because the Sense-Certainty has only general abstract meaning; a flawed dialectic, aspiring to universality, to essentialism, but not succeeding.
2. ***PERCEPTION***: Ego-Self begins to distinguish properties (qualities) of the immediately given, including Others who have their own Ego-projects and Ego-tasks, but is unable to integrate with them in a systemicity-unity. For example, in Stakeholder Systems Theory, a set of Self-Egos are involved systemicities (Social-Economic-Political-Cultural, perhaps Spiritual, and so on), but they have no basis for generating joint action, no basis for collaboration. Perception is also a flawed dialectic because it is impossible to integrate separate character consciousness (Ego-Selves) into a unified 'system' singularity.
3. ***UNDERSTANDING***: The nature of systemicities is given in fixed patterns of mutual interference, interaction, and interconnection, yet something phenomenal is understood to lie beneath, below, before, and there are bets of futures for those systemicities which I call antenarratives. Understanding is a flawed dialectic because the universal immediacy of (Q-COPE) systemicities is not understood in all its complexity. What is dispositional about it (in Hegel 1807 and in Clegg, 1987), is also dialectically flawed by the inability to explain the antenarrative dovetailing and other forces of influence into one circuit of power and into other circuits of power of these interacting circuits. The interacting consentialities of Stakeholder Systems Theory, for example, fails to understand the circuits of power, and the universalizing unity of systemicity forces being imported by the (un) conscious-Self that would have any possibility of removing this dialectical flaw. The Self-conscious understanding through self-reflexive, self-inquiry, and self-conscience does not go far enough in sensing-perceiving-understanding the patterns of connection, as they are still quite blurred by the "unsizable, qualified particulars" and the before-beneath-between-bets (antenarratives) to comprehend complex systemicity dynamics, or their regular recurrent nature (Findlay's Foreword to Hegel, p. xvi).

Hegel proposes a way to overcome these three dialectical flaws. Dialectically our interpretative acts are already embedded in dynamic systemicity complexity. We are already embedded in systemicities we interpret in sense-certainty, perception, and understanding. These processes are interconnected, embedded and entangled.

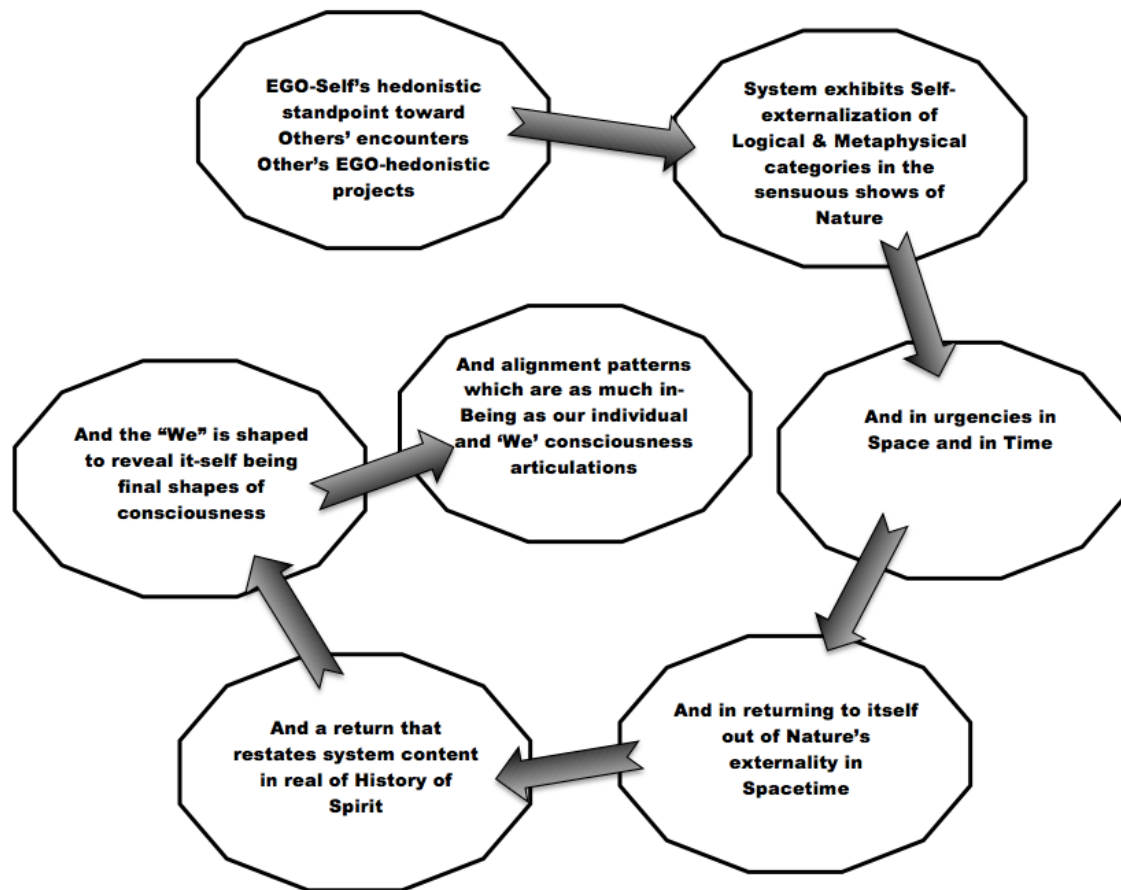


Figure 3 – Hegelian Dialectical Systemicity Theory (drawing by Boje)

Systemicities (Boje, 2008, 2014) move and interact, interpenetrate, and entangle in a series of dialectical moments, as depicted above. Systemicities move in the dialectic of flawed and active universalities, “which includes in itself the particular” (Hegel, 1807/1977: paragraph #1).

The Ego-Self conscious subjectivity enters the dialectic pragmatics of Q-COPE systemicities unfolding in space, in time, and in Nature’s and manmade materialisms. Hegel dualizes “Spirit of the earth” and “heavenly-seeming Spirit of the universality of knowledge and action.” This later (dualized) Spirit was supposed to still and limit the “enjoyment of individuality” and “its being-*for-self*” (#360). To enter into the “Spirit of the earth” for Hegel is what Goethe’s *Faust* claims “It has given itself to the devil And must perish”. Here is the entire Hegel (1807/1977: #360) section:

“Self-consciousness which, on the whole, knows itself to be reality, has its object in its own self, but as an object which initially is merely *for self-consciousness*, and does not as yet possess [objective] being which confronts it as a reality other than its own; and self-consciousness, by behaving as a being-*for-self*, aims to see itself as another independent being. This *primary* End is to become aware of itself as an individual in the other self-consciousness, or to make this other into itself; it is certain that this other is *in principle* already itself. In so far as it has lifted itself out of the ethical Substance and the tranquil being of thought to its being-*for-self*, it has left behind the law of custom and existence, the knowledge acquired through observation, and theory, as a grey shadow which is in the act of passing out of sight. For the latter is rather a knowledge of something whose being-*for-self* and actuality are other than those of this

self-consciousness. Instead of the heavenly-seeming Spirit of the universality of knowledge and action in which the feeling and enjoyment of individuality are stilled, there has entered into it the Spirit of the earth, for which true actuality is merely that being which is the actuality of the *individual* consciousness.

It despises intellect and science
The supreme gifts of man
It has given itself to the devil
And must perish”
(Excerpt adapted from Goethe’s *Faust*, Part I.)”

In Hegel’s German Idealism and romanticism, to cultivate Spirit of the earth, was to “plunge into life” and into “the full the pure individuality in which it appears” (#361) For Hegel the Spirit of the earth, is means being-*for-self*, “It takes hold of life much as a ripe fruit is plucked, which readily offers itself to the hand that takes it” (#361). In agreement with Goethe’s *Faust*, Hegel declares this Earth Spirit to be “shadowy existence of science, laws and principles which alone stand between it and its own reality, vanishes like a lifeless mist” (#361).

Contrast Hegel’s move to that of Gregory Cajete’s (2000) *Native Science*, in declaring that humans are part of community, which is embedded in a Spiritual Ecology (a positive Spirit of the earth), and that Traditional Indigenous Ecology is an important science, all its own.

For Hegel the planet is not living, but is rather “mutually indifferent and independent, is animate existence” where the “enjoyment of desire: is destructive to this existences (#362). This is for Hegel “the poorest form of self-realizing Spirit for it is aware of itself at first only as the *abstraction* of Reason, or is the *immediacy* of the unity of being-*for-itself* and being-*in-itself*; its essence is, therefore, only the *abstract* category” (#363). In assigning earth and Nature as indifferent animate existence, and assigning it to *abstract* category, Hegel fails to reverse Kant’s project of a separation of Universal world from this earth world. Hegel does not bring Spirit into actualized existence on earth, but rather the “heavenly-seeming Spirit of the universality of knowledge and action” are the law limiting the excesses of humanity, consumed by pleasure and desire. As Waddington (2010: 353) concludes “Hegel suggested that although at first this individual would find himself to be liberated, he would eventually come to consciousness of the fact that he has become a slave to the giddy pursuit of pleasure.”

American pragmatist John Dewey (1887/1967) revises Hegelian dialectic: “All products of the creative imagination are unconscious testimonies to the unity of spirit which binds man to man and man to nature in one organic whole” (p. 174). As I discuss (Boje, 2014), Dewey having read Heisenberg’s quantum physics article, makes an ontological turn, to embrace the entanglement of all things as living things. John Dewey’s (1929) later work turned from his initial empiricist orientation after reading of quantum physicist, Werner Heisenberg’s (1927) *Principle of Indeterminacy*. Dewey says his approach is ontological, and results, not only in quantum understanding, but in an ontologic-pragmatism, as well.

Amending Hegelian Dialectic

For Hegel “Spirit of the Earth” (#360) is the “poorest form of self-realizing Spirit” (#363), and does not limit being-*for-self*, plunging into pleasure and desire moments that destroy the very reality. Living the story of being-*for-self* is destructive because it is an abstract *being*” (#363) and turns earth and human into a “thinghood” a “simple self-consciousness” desiring object in objective existence of single individuality, and this for Hegel is “dead Theory” (#363). Obviously Hegel has not read modern management textbook, where ‘dead Theory’ turning humans into ‘human resources’ and earth mattering into ‘material resources.’ Can we amend Hegelian dialectic to take the plunge into Life, and out of our “own lifelessness” where we are alien necessity, “*dead actuality*” (#363)? Can such a move overturn the ‘dead Theory’ of managerialism in our OT, OB, HRM, and Strategy textbooks? Or as Hegel puts it is this the path that lays “ohold of death” (#364), as “lifeless necessity” (#365) we call management and organization studies. For Hegel the “mediating agency” (365) is fate and the law of the heart” (#367).

My first amendment is to replace law of the heart with what I call the ‘heart of care’ in what Cajete (2000) calls spiritual ecology. Instead of expecting law of the heart to limit the being-*for-self*, a heart-of-care would plunge into Spirit of the earth, and out of the alien necessity of Hegel’s laws.

Conclusions

Hegel's (1807) *Phenomenology of Spirit* is a classic example of dialectic systems theory. The consciousness of Self learns lessons in the dialectical systems, or not. The Ego-Self begins hedonistically, focused on the Self as the lens to view Others. In a pragmatic way of encounters with Others with their own Ego-Selves, a dialectic occurs. The Ego-Self is not aware of the many forces behind the phenomena of Nature, or what I will call the kaleidoscope of systemicities (the Ego-Self participation in a plurality of unfinished, overlapping, systemicities, in plurality of contexts: social, economic, political, cultural, and for Hegel, spiritual). For Hegel, it is important to become Self-aware of the actual transitions of consciousness in our systemicity experiences.

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