

Can Ontological Storytelling Perpetuate a Breakthrough for Leaders to Reenter Their
Organizations With Greater Impact?

Presenter: Wanda Tisby-Cousar, EMBA, DTR
Economic Strategolutions, LLC

Author Note

This paper was prepared for The 2nd Annual Quantum Storytelling Conference chaired by
David Boje, PhD. on December 16-18, 2012, Las Cruces, New Mexico

CAN ONTOLOGICAL STORYTELLING

Conference Theme: Quantum Spirals of Storytelling Organization and Environment

Turbulence.

CAN ONTOLOGICAL STORYTELLING

Abstract

Leaders in educational organizations can be stifled when they fail to recognize what barriers inherent in the organizational culture and political system may be unchangeable. Preventing positive change by accepting the status quo for the sake of job security occurs; they fear discovering the freedom to engage new talents or to embark on a career change where they could have the greatest impact. This behavior may not be leadership at the executive level, but leadership at a level of greatest impact. These leaders suffering in silence in an ante-narrative phase are looking for strategies beyond classic educational attainment and work experience to achieve their desired career goals and must clearly identify where they are in order to determine more precisely what their next steps should be. This condition has not yet been uncovered in their fore-conceiving, an epiphany of their past. Ontological storytelling is a methodology used to interpret narratives based on oral stories and associated behaviors. As a means to an end, quantum storytelling terms evolved from it. Such terms as fore-structuring focuses on narratives that convey future attempts to redirect behavior, must be applied to perpetuate a breakthrough. These behaviors include reentry into the same organization as a viable option at the level of greatest impact. In this paper, ontological storytelling methodology will analyze narratives of leaders who have reported being stifled and later experienced a breakthrough to reentry. The application of Quantum Storytelling in describing the life paths these leaders' narratives convey is the ontological storytelling approach. This methodological approach to interpreting stories can be applied both orally and behaviorally using four different life paths that Quantum Storytelling explicates. A comparison of the discourse in the present life-path as an obstacle to fore-structuring in the future from lack of reflection in fore-conceiving will follow. This lack of fore-conceiving to be *in the know* will become evident in Quantum Storytelling interpretation.

Keywords: administrator, antenarrative, fore-conceive, fore-structure, leadership, life-path, ontological, quantum storytelling, rhizomatic, spiral

Introduction

Sustainable practice has become crucial in the business of education in order to identify leadership with the greatest impact throughout organizations. This need is due to organizational culture that may create barriers to providing a quality education that is severely impacted by available funds in state budgets or access to resources; this is a result of government agendas in limiting innovative leadership in education. Executives who were once convinced that the academic preparation they had received and work experience they would be enough to lead campus administrations. They are becoming more cognizant of how their vision and mission impact operations at the campus level. The following experiences told and acted out through narratives of administrators at the operational level of the campus will serve to inform aspiring administrators of how individuals managed for sustainability in the face of the worst conditions. This is done by identifying quantum storytelling spirals and assemblage antenarratives ignored for linear and cyclical antenarratives. These antenarratives are conflicts in behaviors with living stories.

Working in an organizational silo under an authoritarian leadership model has become a less frequent experience as leaders discover their human needs and true calling. These two elements are dictated by where their circle of influence is most apparent, rather than by leaders operating in their circle of concern, the latter is not always where their leadership authority lies. It is a challenge finding that place without self-reflection to perpetuate fore-conceiving and quantum spirals that describe their actions and behaviors. This refers to those narratives with associated actions and behaviors that could be self-defeating, or those moves that cultivate bringing them *into the know* away from antenarratives that are stifling their effectiveness. This state of being emerges in the linear and cyclical-antenarratives of their life path that show up as work philosophy, career training, and work experience; all of these are vastly contraire to the organizational culture into which they were hired merely to exist.

These antenarratives untold without quantum storytelling, since leadership training based on research is someone else's analysis and not interpretation using quantum storytelling. The research is based on data untold from groups of participants with a life-path different from the organizational culture of the narrator *in the now*. Another's story the researcher gives in analysis, may be tainted by ante-narratives explained by the researcher why the leader cannot succeed in an organizational culture that is an external force in leaders life-path; this can be interpreted through quantum storytelling and inadvertently fully elucidated. Therefore, identifying one's life-path is necessary for making adjustment to becoming self-sustaining and ultimately contributing to the organizational culture in sustainable, impactful ways. What is counterproductive becomes even more profound when the research model applied to leadership and the organization in education does not fit the leader's individual life-path presently studied. This is due to participants from the prior study whose life paths were not interpreted through narrative stories. The research model used to interpret the narratives of leaders presently studied with quantum storytelling, does not interpret spirals since the analysis is through a lens using different methodology; such may ignore *being* a different gender or *having* lineage,

CAN ONTOLOGICAL STORYTELLING

cultural norms, political beliefs, or other dynamics that ignore the life-path differences of the leaders whose narratives are interpreted. Why? Studies not using quantum storytelling would disregard ante-narratives. The linear- and cyclic ante-narratives appear to bridge narratives of the past with objectified living stories of the immediate present. The past is presumed to imprint the pattern; then it is replicated in the future via storytelling [?] (Boje, 2012).

Quantum storytelling in fore-conceiving will identify opportunities for leadership development currently defined in administrative roles, but fully elucidates potential business strategy in other spiral and rhizomatic ante-narratives that preclude greater insight into fore-structuring. Rhizomatic antenarrative are forming in transition into a different state of being. The spiral- and rhizomatic ante-narratives, on the other hand, are hypothesized to be a 'before' and a 'bet' that is ontologically antecedent to the retrospective-narrative and the objectified-living-story-immediate-present-at-hand (Boje, 2012). The methodology redefines leadership through living stories untold that quantum storytelling interprets since it seeks to distinguish the antecedent from the retrospective narrative by seeking to uncover the later.

Retrospective Narrative and Deseverance

Another significant point about the retrospective narrative in the stories that will follow is that antecedents were more profound while the leader was in a spiral and rhizomatic ante-narrative mode. In other words, the leader was in stagnation in the linear and cyclical ante-narrative in the retrospective narrative existing state. If the leader had not morphed into the rhizomatic or spiral antenarrative, intentionally or unintentionally; the life-path would have not been desevered.

“The 1996 translation of Being and Time, refers to the concept of desevered as ‘de-distancing’ and the 1962 version translates it as “de-severing”. Heidegger (BT 1962, 1996) gives the example of radio as de-severing the near and far, collapsing distances, but now there is the Internet, the cell phone, and other sorts of equipment that de-sever space, time and matter (Boje, 2012).” The concept of collapsing distances can be applied to the leader’s life path. Making conscious decisions *in being* in the present have a bearing on underutilization of skills in the spiral and rhizomatic ante-narrative, that is not objectified living story. Quantum storytelling is a powerful tool in retrieval and interpretation of leaders’ objectified living stories otherwise uncovered, using symbols representing states of being on the life path (Heidegger, 1962,1996); Boje, 2007)

If the leader choses a life path that manifests the ontologically antecedent, those events along the life path unexpectedly encountered will not be in attunement. Such is the case in following linear and cyclical narratives that lead to blind focus on the life path to achieving one’s goals. In the case of linear narratives and repetition of behavior, the same undesirable results are experienced. According to Boje (2012), “Things show up along the spiral and rhizomatic ante-narrative life-path. I have an attunement to the life-path I find myself moving along”. Though there is curiosity, what is found in the linear or cyclical life path are things that really do not matter. These things can be on an organizational or global scale. In essence, one can take on the culture of the organization

CAN ONTOLOGICAL STORYTELLING

or issues they are interfacing with as Boje (2012), describes as the institution worked in, academy papers are submitted, or the entire cultural era or capitalist system.

The Referent Commons and Expert Leadership

For the purpose of the accounts shared, the focus will be the organizational culture of a public school system that members of a “referent commons” stewarded. The expert leadership of an African American female administration is a doctorate candidate who champions the inclusion of diverse students in gifted and talented education (French and Raven, 1958). This commons has evolved on its life path as a watchdog organization. This was evidenced by an invitation of a retired Vice-Principal who spoke about her life path in a district with declining retention of staff and faculty trained to be culturally responsive in a district with the highest number of ethnic minorities who are still experiencing achievement gaps. The annual grant program entitled “Culturally Responsive Teaching and Counseling” in its first two years 2006 and 2007 later became “Culturally Responsive Teaching, Counseling, and Leadership” was the commons until the Expert Leader moved on to a higher paying position out of state.

A “commons” according to Senge (2008), is characteristic when we interrupt the shifting-the-burden pattern and begin stewarding the restoration of shared commons. Working together to share common limits is likely to drive innovation faster and more successfully (Senge, p.200). The referent commons are comprised of administrators, teachers, and staff of both public and proprietary higher education industries where leaders’ narratives reflect non-attunement to the life-path moved along in the linear and cyclical-antenarrative. In the latter case, antenarratives suggest employees remaining must be diverted from their life path and be attuned to linear and cyclical antenarrative of the organizational culture. In others words, accept it or leave and followed by the belief that things will not change as if some other force showing up along the life path other than self is in a control spiral Krado, the African Symbol of law and authority. Those who accept the status quo law and authority along their linear and cyclical-antenarrative:

Krado
ante or bet
law and authority



Exhibit A (<http://www.wvdrums.com/pages/traditional-african-symbols.html>)

Even more compelling is that no one will admit to knowing who is driving this linear and cyclical-antenarrative of control, these things that will not change as if there is some mystical force while communication appears to be intentionally interrupted by “bottlenecks” no one dares to question *Bin nkabi (Don't bite)*:

CAN ONTOLOGICAL STORYTELLING

Bin nKabi
cyclical antenarrative
Do not seek revenge, Avoid Conflict



Exhibit B (<http://www.wvdrums.com/pages/traditional-african-symbols.html>)

Only those few courageous individuals in the system with the intent to *remain in the know* ask questions about the life path wrenching linear and cyclical-antenarratives, as they hold on for dear life fearful of the turbulence (law and authority) moving toward their spiral and rhizomatic-antenarratives. Moving in their life-path, they never get the opportunity to share their objectified living story while waiting to have some semblance of a chance to lead with an impact. This existed until 2009 when a commons of Black Administrators and Educators of a Nongovernmental Organization (NGO) became a force along the life path moving leaders towards spiral and rhizomatic-antenarratives that are uncovered in the following living stories that are told through linear and spirals in African Symbols.

The following African symbols beginning with *Odenkyem (Crocodile)* represent adaptability or conformity to the status quo where there is protection that is the state of linear and cyclical antenarrative as you will note the linear prison like bars in the structure and the appendages that appear to be grasping on to linear antenarrative. *Sankofa (Fetch)*, is look to the past typically from elders that impacts the movement toward the spiral and rhizomatic-antenarratives and appears to spiral into the light. Aya (Fern) is the defiance to the status quo that is characteristic of the commons turned NGO with spirals and assemblages formed that spiral and rhizomatic-antenarratives can attach.

Odenkyem
Linear
Defense and Protection



Sankofa (Fetch)
Spiral
Look to the Past for Wisdom



Aya (Fern)
Rhizomatic-Defiance,
Independent Resourceful



Exhibit C (<http://www.wvdrums.com/pages/traditional-african-symbols.html>)

CAN ONTOLOGICAL STORYTELLING

NGO as an Ante or a Bet along the Life Path

The spiral- and rhizomatic-antenarratives, are hypothesized to be a 'before' and a 'bet' that is ontologically antecedent to the retrospective-narrative and the objectified-living-story-immediate-present-at-hand (Boje, 2012). This speaks to the sustainable practice of the NGO as an antecedent to retrospective narrative in the case of objectified living stories of public school administrators symbolized by *Aya (Fern)* representing rhizomatic antenarrative of defiance, independence, and resourcefulness.

Public school administrators of a nongovernmental organization (NGO), formed in 2009 to increase participation of black youth in Gifted and Talented education programs, retention and hiring of black faculty and administrators has become an inclusive organization to include school board members, consultants, and community leaders. Those interested in the well-being of those educated and the professional development of those who impact the education of grades K-16 in public schools, colleges, and universities in Colorado Springs come together to network, plan strategies, and mentor faculty, administrators, and staff of three school districts.

Monthly guest speakers on topics of interest to members based on issues that have been identified as unsustainable conditions if not monitored by the commons, are invited to speak at a local English Pub in a private room where special discounts to participants on food and beverage are offered. The following spiral and assemblage antenarratives in living stories are found in the following African Symbols represented along the life path of leaders whose objectified living stories will be interpreted. According to Boje (2012), the living story webs in the Nowness have connections to some antenarratives that are quite "different: spiral and assemblage". Whereas narrative makes connections easily to linear and cyclic antenarratives, the living stories are more apt to attach to spiral and assemblage antenarratives. *Ohene (King)* is fore-conceiving. *Waba (Seed)* is fore-structuring. *Kojo (Rays)* is Fore-seeing.

Ohene (King)

Foresight

Fore-conceiving



Waba (Seed)

Overcoming Barriers

Fore-structuring



Kojo (Rays)

Heavenly, All Knowing

Fore-seeing



Exhibit D (<http://www.wvdrums.com/pages/traditional-african-symbols.html>)

Public School Administrators' Life-Paths

One particular session invited a retiree as the guest speaker to share her experiences as a Vice Principal in the largest school district again facing declining enrollment. Staff and faculty retention is also an issue contributing to continuing school closures over the past 5 years. The session was attended by tenure and newly hired faculty, a school district board member, and administrators from three districts. The narratives shared by the speaker and administrators in the audience of how they were able to survive the turbulence (law and

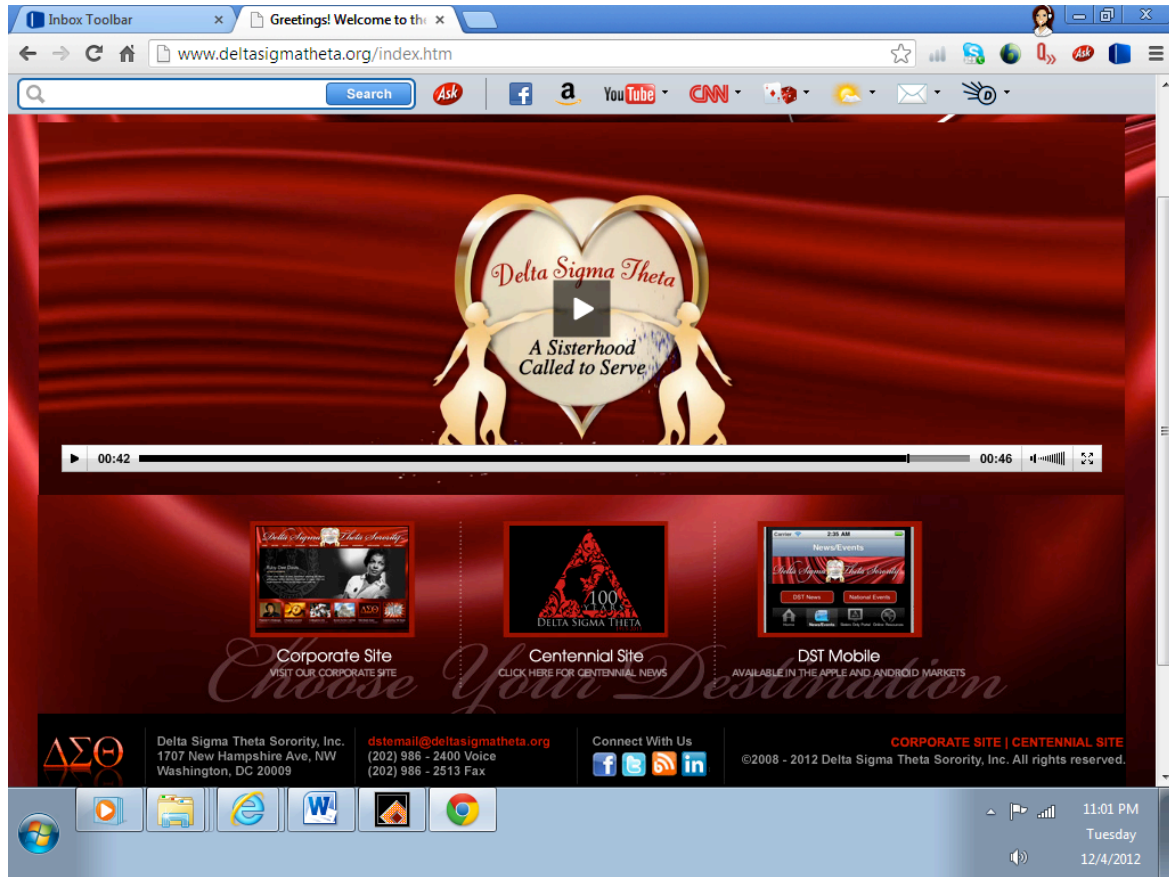
CAN ONTOLOGICAL STORYTELLING

authority the *ante' or bet* as *Krado* in Colorado Springs school districts, makes for an interesting explication using Quantum Storytelling.

This Vice Principal, an African American female administrator who had graduated from a high school in the same district that she retired, also went to college in Colorado. Rachel left the classroom after 5 years to become an Assistant Principal working with parents and students. In her retirement she is the Asst. Director of High School Programs the Area Vocational Program (AVP). She shared that the district was sued and she spoke up about the discriminatory practices. She advised the commons to speak up even when faced with retaliation. Her daughter also an educator had recently receiving a district Teacher of the Year award. She spoke on how they have been silent leaders in their positions where they stayed in the classroom or as second in command where they saw they could make the greatest impact on the education of students, their spiral and rhizomatic-antenarratives along their life paths. One ante or bet experienced along the life path from teacher to administrator was in a district school that recognized substandard work of low socio-economic students while displaying it in the corridors. When the speaker asked why was this was being done she was immediately referred to be a Vice Principal at another school in the district.

A male principal of African American and Cuban Ancestry whose father was a Ph.D., recently retired shared his experiences. Jerry shared that his height kept him in elementary schools since many of the students did not exceed his height and this was a comfort zone especially since he began his student teaching in the Chicago Public School System. Jerry indicated that his mentors were principals that were local chapter members of a sorority founded at a historically black college. He suggested that if it were not for them he does not think he would have “made it”, another spiral along his life path encountering the ante or bet of Fortitude. This sorority’s commissioned sculpture the statue Fortitude celebrates black womanhood and represents hope, courage, wisdom, and strength, while two statues together represent sisterhood, the influence of public service the National Sorority was known for and is what transferred to Jerry in his life path when he “made it”.

Fortitude



[Exhibit E \(http://www.deltasigmatheta.org/index.htm\)](http://www.deltasigmatheta.org/index.htm)

He indicated that being an administrator was like being a minister and this is why the word “minister” evolved from the term “administrator” jokingly. He shared that dealing with faculty was often like dealing with bigger children. He also shared that he was stagnated in a district until an African American Assistant Superintendent on a visit to the elementary school that he taught, witnessed his teaching a Math lesson in Spanish. The superintendent responded to observing this by suggesting that Jerry needed to be a Principal in the district. Yet, Jerry had been rejected several times for administrator positions that he had applied.

Because he had been told by the two principals, *Sisterhood* impacting his life that he needed to leave the district for another to get experience outside of this district and then reapply, he accepted this advice. He was selected for an assistant principal’s position at an elementary school and years later left the district after serving as a charter school principal in the same district for three years. He applied for a position as a principal in the district that he left as faculty and was finally selected. Jerry became the principal of an elementary school that accepted two other schools that the district school board closed.

CAN ONTOLOGICAL STORYTELLING

Again he came face to face with the linear and cyclical antenarrative of the organizational culture of the school district that he reentered just when he was fore-seeing his life path.

The ♥-of-Care Three Aspects

Boje describe these narratives and those that follow using the ♥-of-Care three aspects Being-ahead-of-oneself, Being-already-in-the-world, and Being-together-with -- is about fore-caring for the life-path (2012). There are concepts in Heidegger (BT 1962, 1996) that he attributes inspiring his seven D's; the first that applies to the life-path of Rachel is Disclosability. To disclose an authentic life-path means to be able to remove the concealments, obscurities, leveling, averageness, conformities, and effacements of particularities of the authentic life-path which are engulfed by inauthentic life-path choices (Boje, 2012). Rachel in speaking up even in the face of retaliation demonstrated disclosability in an effort to remain on her life-path. Her heart of fore-caring in being ahead of self is demonstrated here in her authentic life path choice (Boje, 2012).

How Leaders can use the seven D's in their Life Path

It has been common in Colorado Springs for leaders of African descent to land by default into organizations that are unsustainable that they are expected to fix even in the most dire circumstances. Some examples would be large class sizes due to receiving an overflow from schools that have closed like Jerry had experienced or budgets insufficient for the target audience or staff required to meet the needs. Boje (2012) describes this as not being attuned to the linear or circular life path of the organization, yet these things show up along the life path one is best attuned with which is the spiral and rhizomatic. Therefore it is crucial that the leader be kept mindful of their life path and often through individuals who they encounter while in their spiral along their life path. Such a person was Wanda Tisby Cousar, while contracted as a training coordinator for the local Pikes Peak Workforce Center in 2010.

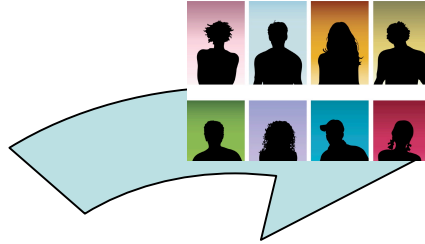
Wanda learned that Jerry was faced with accepting two other schools moving into his new school that the district school board voted to close due to declining enrollment and test scores. Jerry was inadvertently hired as a principal of such a school. Wanda had heard about this through the community grapevine and decided to visit Jerry at his new school. Wanda had worked as a science teacher in the charter school that Jerry was an administrator of and had been motivated from his leadership. She had become a fellow of Temple University and ultimately found her calling in curriculum development for at risk and high risk target audiences.

CAN ONTOLOGICAL STORYTELLING

Training Coordinator



Youth Employment



Leadership Achievement

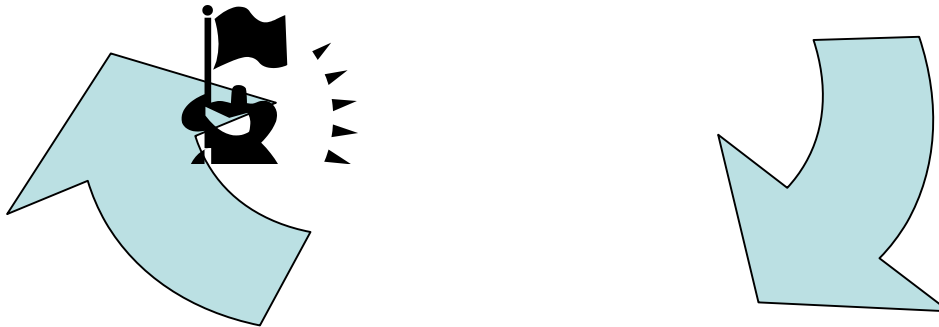


Exhibit F (Wanda's Life Path)

When she arrived, it was obvious that he needed assistance unpacking boxes to guarantee having classrooms ready for students and faculty the first day of school. Wanda realizes this was a cyclical antenarrative that Jerry was once again facing.

She offered trained staff 16-24 years of age to assist with set up in time for the school to open through a program called the American Reinvestment and Recovery Act. Federal funds would pay the hourly wages of workers the employer accepted. This would not come out of his budget and he would be providing much needed work experience while getting the assistance he needed to remain on his life path where he was attached, now to spiral and rhizomatic-antenarrative. Jerry was elated and asked for eight employees. This resulted in the school being ready for opening day and he emerged as a *fore-seeing* leader represented by the *rhizomatic-antenarrative* in the heavenly all knowing, Kojo (Rays).

CAN ONTOLOGICAL STORYTELLING

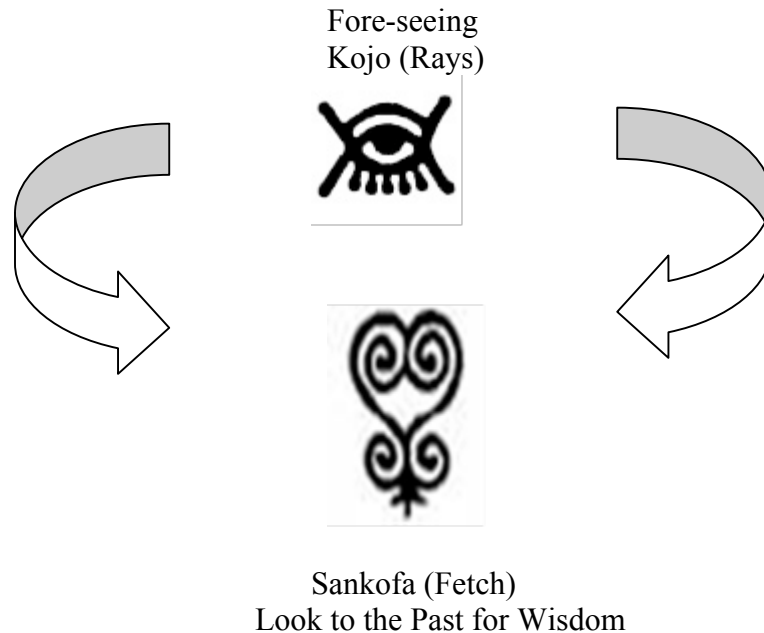


Exhibit G (<http://www.wvdrums.com/pages/traditional-african-symbols.html>)

Needless to say, Jerry retired in this position last year as plans to serve on the school closure advisory committee. As was the case when he became principal the same cyclical antenarrative was encountered with more schools being closed once again. This is amazing given new board members were just elected earlier this year to apparently change this phenomenon of declining enrollment and student achievement gaps, yet this cyclical narrative returns on the life path of leaders in Colorado Springs School districts. Jerry in fore-seeing into the future living in the present will look to the past for Wisdom from his life path *Sankofa (Fetch)*.

This time around, the commons will be his Fortitude who also includes the Sisterhood called to serve. Interestingly, The Expert Leader who founded the commons and Wanda are members of the Sisterhood called to serve and the commons.

The Commons Perpetuates Sustainable Life Paths

The Commons as change advocates perpetuates a the avoidance of the pouring increasing amount of time and energy into efforts just to maintain forward motion. Yet, through networking through truly committed people ways are found to prevent burnout according the Senge (2008). Finding solutions to limited qualified staff due to leaders retiring at a faster rate than they are getting qualified may require taking a look at whether all of the licensures required of administrators and faculty can be achieved faster and at cost better aligned with the salaries paid in these positions.

Resource sharing and ontological leadership coaching can be environmentally and socially sustainable practices when resources are not being maximized or leaders are being spread too thin in fitting in training programs that require hours that a leaders

CAN ONTOLOGICAL STORYTELLING

schedule already at capacity cannot fit in. Buildings being closed down that are not at capacity usurp energy in heating and cooling that tax public and private school budgets. Yet when there are commons already fore-conceiving how students can receive a quality education while teachers are prepared to deliver quality instruction this can also serve as a forum to perhaps keep buildings open with energy saving sustainability plans. Government officials also need to write and introduce legislation incentives for energy savings plans in capital construction grants applied for by schools annually. Recycling programs in schools from vending and cafeteria waste containers should be considered a viable alternative to styrofoam and materials that are not biodegradable with those funds being returned to school campuses. Also, use of classrooms and conference rooms by other members of the commons who may be consultants or members of community groups that provide services can utilize office and meeting space while contributing to the campus budget in lease agreements. This can also increase the client base of businesses given the captive audiences already there. Local school boards should consider policies that welcome school business partnership as a way to stop the cycle of school closure. Going green certainly has benefits to keeping leaders on an antenarrative life path that is not reactive but proactive when events that threaten budgets and educational quality are encountered.

Ontological Leadership coaching in environmentalism shall include energy conservation and agriculture through the provision of community gardens that increases student academic performance through proper nutrition and teach biological and agricultural sciences kinesthetically. The leadership coaching in executing these should be offered as an alternative to offsite training rather than travel being reimbursed and multiple vehicles used contribute to get to trainings out of area that increase environmental pollution and costs. Offering vending items in machines that provide those nutrients that bodily functions perform best should be included in school lunch voucher programs so that students encountering hunger and obesity along their life paths can also encounter nutritionally adequate food choices and understand the importance they have to academic achievement in their spirals and rhizomatic-antenarratives. The commons must ensure this since they are the Watchdogs.

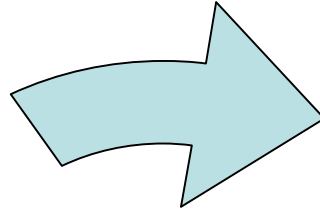
CAN ONTOLOGICAL STORYTELLING

Retention

Businesses partners in



Conservation



The Commons



Community Gardens

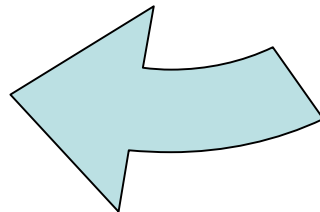
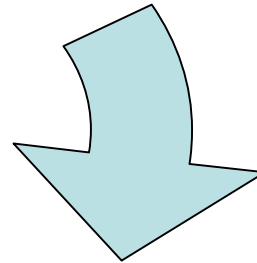


Exhibit H (The Life Path of a New Organizational Culture of Sustainable Practice)

Leaders must be coached in innovation since the linear and cyclical life path of the organization stifles it. The linear- and cyclic-antenarratives appear to bridge narratives of the past with objectified living stories of the immediate present. The past is presumed to imprint the pattern than replicates in the future (Boje, 2012). According to Roberts (1993) in recognizing his friend Pete, the captain of the USS *Pueblo* when it was commandeered in international waters by the North Koreans, “Leaders can continue to perform their duties under the worst conditions and can overcome personal hardships as well”. Rachel, the Vice Principal stated and proved that each position has a “shelf life”. This goes to show if events on the life path continue as linear or cyclical perhaps it is time to “move on down the road” to remain on one’s spiral and antenarrative-rhizomatic life path. Jerry did just this as well yet reentered the cyclical life path having experienced events along his antenarrative-rhizomatic life path bringing them along in his new spiral. Wanda did the same in her spiral as a training coordinator reentering Jerry’s life path in a space and time to contribute to his leadership achievement and her own leadership development.

These narratives are contrary to Abbott's (1988) General Linear Reality (GLR) assumptions 1-6 (Boje, 2012).

CAN ONTOLOGICAL STORYTELLING

1. That the social world consists of fixed entities with variable attributes.
2. That cause cannot flow from “small” to “large” attributes/events.
3. That causal attributes have only one causal pattern at once.
4. That the sequence of events does not influence their outcome.
5. That the “careers” of entities are largely independent.
6. That causal attributes are generally independent of each other.

Numbers 5 is applicable to career pursuits based on academic attainment and work experience are isolated variables that impact leadership sustainability and inadvertently the organizations lead. Number 4 relates to sequence of events in the life path described in the narrative and suggests that the outcome cannot be fore-conceived. Number 6 pertains to causal attributes as isolated incidences when the living story is the life path of the organization. The individuals otherwise become a part of a long lived culture unless Quantum storytelling gets them to fore-conceive what their destiny in the culture will be if there is no change away from the linearity in thinking that the sequence of events does not influence their outcome. This takes us back to the discussion of Directionality one of the Seven D's for finding Life-path in each situation.

According to Boje (2012), “D2: Directionality – As the authentic life-path is disclosed, the directionality (upward and downward, left and right, inward and outward, contracting and expanding directions) becomes more apprehendable. There are also null paths (paths not taken) that are co-existential to the path taken. These null paths form” opportunity costs or foreshadows, as well as side-shadows, and back-shadows (to use Morson’s 1994 shadow terminology).” Rachel exhibited directionality when she discovered that underachievement was being recognized as achievement in students with achievement gaps to maintain their self-esteem. She was referred to another school when she spoke up about it that was experiencing the same. She admitted that her calling or life path ontologically speaking was to remain in a Vice Principal’s role until retirement to impact allow student achievement in students that were having their education standards and expectations lowered. What a tragedy of the commons.

A tragedy of the commons where a herdsman is compelled to add additional cattle to his land since tribal wars, poaching, and disease kept the numbers of man and beast well below the capacity of the land. This is comparable to keeping schools open until the day of reckoning when social sustainability becomes a reality. The inherit logic of the commons remorselessly becomes a reality. The campus administrator seeks to maximize their gain by adding one more animal—a student to their herd—their campus (Harden, 2008). The budget benefits yet the educational quality and the inherit future of the student being retained to increase utility or being sent into an overcrowded classroom situation with limited resources results in a *tragedy of the commons*. The result is going on to college and dropping out due to inability to handle the rigor and an inevitable life path of underemployment or unemployment. This is the result of each herdsman—administrator who is locked in to an organizational culture of cyclical antenarrative being encouraged to increase their herd—students in a school district that is limited in resources and funding.

CAN ONTOLOGICAL STORYTELLING

The new commons has become the watchdog and head hunter for one school district looking to retain minority administrators and faculty and recently had a school district Assistant Superintendent of Human Resources as guest speaker along with the Executive Director of Human Resources who vacated the position coming back from retirement to be the district talent manager. They reported on attrition of culturally responsive faculty in their district and the resignation of one hired as Executive Director of Human Resources who resigned two days before they were to start working for a higher paying position out of state. Interestingly, there were a few in the commons with a background in Human Resources invited to apply. It will be interesting to follow if the life path of who is hired will be aligned with the organizational culture that appears to be moving away from the cyclical antenarrative given the presence of the commons. Quantum storytelling will be a useful tool for an ontological leadership coach using a leadership construct rooted in African Ancestry once it is determined ‘How Can a New Construct Called Sande Leadership Coaching Contribute to Organizational Sustainability?’, the topic of Wanda Tisby-Cousar’s research in progress that is inspired by her West African lineage to the Sande Chieftains of Sierra Leone who are Mende.

According to Cousar (2012), “If this revealed and developed for descendants of the African Diaspora inspired by the Sande Chieftains into a leadership model, perhaps the environmental, social, and economic parity could be perpetuated in communities lead by leaders who are descendants of the African Diaspora. If such were to occur many of the issues that have come with a territory of leaving customs, language, environmental practices in property rights and agriculture, dietary related disease, political governance, spirituality, education, and Arts in Africa could create a sustainable leader coached with this model and transcend the organization lead.” (Wanda Tisby-Cousar, Personal Communication from Dissertation Proposal Defense, September 28, 2012).

The position of Executive Director of Human Resources will be filled in 2013; the research is therefore timely in the application of quantum storytelling to this new Sande Leadership Coaching Construct.

CAN ONTOLOGICAL STORYTELLING

References

Boje, D. 2012, February 5; Revised 2012, February 16) Ethnostatistics and Ontological Storytelling. Retrieved from www.peaceaware.com

Boje, D. (2012, January 19; Revised 2012, April 19). The ♥-of-Care of the Life-Path of Organizations through Landscapes. [Essay by David Boje, Ph.D.]. Retrieved from www.peaceaware.com

Delta Sigma Theta Sorority, Inc. (2012). Retrieved from <http://www.deltasigmatheta.org>

Russo, M. (2008). Environmental Management: Readings and Cases. USA: Sage Publications, Inc.

French, J and Raven, B. (1959). The Bases of Social Power. In Natemeyer and McMahon (3rd Ed.), Classics of Organizational Behavior (pp.253-265). Illinois: Waveland Press, Inc.

Roberts, W. (1993). Victory Secrets of Attila the Hun. New York: Duple day Publishing Group

Senge, P., Smith, B., Kruschwitz, Laur, J., and Schley, S (2008). The Necessary Revolution: Working Together to Create a Sustainable World. New York: Random House

World Wide Drums (2010). Retrieved from <http://www.wwdrums.com/pages/traditional-african-symbols.html>