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| **INSTRUCTIONS**: Individually, silently, put check in the first column if you are somewhat familiar with that storytelling paradigm. Pick one storytelling paradigm you are unfamiliar with, and circle it | | |
| **20 STORYTELLING**  **PARADIGMS** | **EXEMPLARS** | **DEFINITION -** [See Boje in press](https://www.dropbox.com/s/7p3ug2xb7dzn12c/BOOK%20Organizational%20Research-%20Storytelling%20In%20Action%20Mar%2030%202017.docx?dl=0) |
| 1. Western Narrative Ways of Knowing WWOK-narrative paradigm | Aristotle 350 BCE; Czarniawska 1997 & 2004; Weick 1995; Burke 1969; Boje 2001; Lyotard 1984; Gabriel 2000; Yin 2015/2017 | Linear, Beginning-Middle-End (BME Narrative); Aristotle 6 narrative elements; Boje Septet: 1 plot, 2 characters, 3 dialogue, 4 theme, 5 rhythm, 6 spectacle 7 frame; Burke Pentad; structuralist ethnography; folkloristic mythemes & performative story; retrospective & petrified narrative |
| 2. Western Narrative-Counternarrative Dialectic Paradigm (ties to #14) | Svane, M., Gergerich, E., & Boje, D. M. Chapter in S. Frandsen, T. Kuhn, & M. Lundholt (Eds.) Counternarratives and Organization. London: Routledge | For every narrative there is a counternarrative in dialectic relation of negation of the negation; In Communicative Constitutive Organization (CCO) counternarratives are constitutive opposition to dominant narratives |
| 3. Five Dialogisms of ‘story’ (ties to #10) | Bakhtin 1981; Boje 2008; Haley & Boje 2014; Boje, Haley, & Saylors 2016; Cunliffe, Luhman, & Boje, 2004 | Polyphony; stylistics, chronotopes; architectonics; polypi; heteroglossia of deviation-counteraction & deviation-amplification |
| 4. Living Story Webwork of Indigenous Ways of Knowing (IWOK) | TwoTrees 1997 & 2000; Durie 2011; Rosile 2016, Pepion 2016; Cajete, 2000, 2008, & 2016; Grayshield 2016; Humphries, 2016; L.T. Smith 1999, 2008; G.H. Smith 2003; Tyler, 2011; Deloria & Wildcat 2001; Te Kawehau Hoskins & Allison Jones, 2017; Higgins, Stubb, & Love 2014; Love & Tilley, 2014; Tilley \* Love, 2010 | Living stories have place, time, and ‘mind’ of aliveness; Living story is never alone, is always in the middle without beginning or end; and always points to another and yet another living story in the webwork of relationality of IWOK |
| 5. Contextuality of Story in Ethnomethodology & Ethnostatistics | Garfinkel 1967; Boje 1991; 2001; Gephart, 1988 | Terse telling relies on indexical references to taken-for-granted contexts; ties to IWOK; Intertextuality |
| 6. Mimesis Story-Hermeneutics | Ricoeur 1988; Boje 2001; | Three Mimetic moments: 1.pre-story, 2. Emplotment, 3. Intersect of world of text and the world; these form hermeneutic circle |
| 7. Onto-story | Bennett 2009; James 1907’ Boje 2014 | Onto-story is vibrant matter of political ecology of things; things tell a story of sociomateriality |
| 8. Spacetimemattering & Agential Realism | Barad 2007; Boje 2011a, b, c, 2014; Latour 1998; Orlikowski, 2007, 2010Strand, 2012; Henderson, 2012; McCulloh, 2015; Etieno Enang et al, 2017 | Spacetimemattering inseparability in intra-activity of materiality *with* discourse in agential realism; Actor-actant-network theory; sociomaterialism paradigm. In Žižek’s (2012) *Less Than Nothing* Hegelian/Lacanian critique of quantum aspects of Agential Realism, a dialectical negation of negation can inform intra-activity. [See Boje in press](https://www.dropbox.com/s/7p3ug2xb7dzn12c/BOOK%20Organizational%20Research-%20Storytelling%20In%20Action%20Mar%2030%202017.docx?dl=0) |
| 9. Tamara-Land | Boje 1995; Hitchin 2014 | In complex organization simultaneous storytelling happening, stories are chased room-to-room; meaning depends upon your pathway in spacetimemattering of Tamara-Land & untold stories silenced |
| 10. Forecaring Antenarrative (ties to #11 & #17) | Boje 2001 2011 2008 2014; Heidegger 1962 | Antenarrative forecaring (becoming), forehaving (before-narrative), foreconception (beneath narrative & story), forestructure (between narrative & story), foresight (bets on the future of prospective sensemaking) |
| 11. 11 D’s of Hermeneutic Ontology (rooted in #11) | Heidegger, 1962; Boje & Saylors 2013; Boje 2014 | 1 directionality, 2 datability, 3.duration, 4 disclosability, 5 destining, 6 deployment, 7 dwelling, 8.deseverance, 9 drafts, 10 dispersion, 11 detaching See video Quantum storytelling 11 D’s |
| 12. Socioeconomic Qualimetrics | Savall & Zardet 2008 & 2011; Savall, Peron, Zardet, & Bonnet 2018 | Qualimetrics is triadic of quantitative, financial, & qualitative inquiry; Socioeconomics of socially-responsible [productive rather than speculative] capitalism; Hidden costs of globalization predatory capitalism |
| 13. Embodied Restorying Process (ERP). This work is rooted in # 7onto-story & # 8 spacetimemattering | Rosile & Boje 2002 & 2015; Boje, 2014; Strand 2012; Flora, Boje, Rosile, & Hacker 2016 | ERP is critical and narrative intervention based on the storytelling and restorying work and material storytelling work in posttraumatic stress: 1 characterize, 2 externalize, 3 sympathize, 4 revise, 5 strategize little wow moments, 6 restory little wow moments into new future story, 7 publicize in support network |
| 14. Triadics & cybersemiotics (ties to # 2) | Peirce 1878, 1905, 1955, 1958, 1998; Luhmann 1990 Brier 2013 | Peirce triadics (firstness-secondness-thirdness; induction-deduction-abduction; representamen/sigh-interpretant-object; tychastic-anancastic-agapastic, and so on; Brier integrates Peirce with Luhmann’s three autopoieses: 1 psychological, 2 biological, & 3 socio-communicative |
| 15. Critical Realism | Bhaskar 1975, 1979, 1986, 1989, 1993, 2010 | MELDARZ/A: 1M first moment for non-identity, 2E 2nd edge for negativity, 3L 3rd level for totality, 4D 4th dimension for human transformative praxis, 5A 5th aspect for reflexivity understood as spirituality, 6R 6th realm for (re-) enchantment, 7A 7th awakening stands for non-duality. Four plenary: plane 1 material transactions with nature, plane 2 - social interactions between human beings, who are agents, plane 3 - social structure proper, e.g. forming foreign polity about oil, plane 4 stratifications of embodied personality of agents (some quite egotistical), e.g. being-for-self in use of technology resulting in climate change. 7 levels of reality of open laminated systems: 1 Physical level mechanisms, 2 Biological mechanisms, 3 Psychological mechanisms, 4 Psycho-social mechanisms, 5 Socio-economic mechanisms, 6 Cultural mechanisms, 7 Normative mechanisms; Seven Scalars:1 Sub-individual psychological level, 2 Individual, biological level, 3 Micro-level (e.g. ethnomethodology), 4 Meso-level (functional roles of capitalist and worker),5 Macro-level of whole regions or whole societies,6 Mega-level of whole traditions of civilizations, 7 Planetary level of wholeness |
| 16. Multifractality (ties to # 17) | Noon 1993; Wenaus 2011; Henderson, 2012; Duarte 2014 Boje & Henderson 2014; Boje 2015; Henderson & Boje, 2016 | Fractals are self-sameness patterns across the kinds of scales and levels above. Fractal narratives, fractal stories and fractal antenarratives form multifractal storytelling. In Tetranormalizing four kinds of fractals form multifractals: accounting standards, environment/quality standards |
| 17. Double Spiral & Rhizomatic Antenarratives (ties to #11, #20) | Deleuze 1990, 1994; Deleuze & Guattari 1987 & 1994; Linstead & Pullen, 2006; Linstead & Thanem, 2007; Boje 2012C & 2014 | Qualitative multiplicity storytelling is beyond dialectics of narrative-counternarrative. Multiplicity spiralling and rhizomatics emerge to contend with narrative-counternarrative centrality as well as numeric-multiplicity reductionism into abstract dimensions and indices calculability models |
| 18. Critical Experience Ontology | Dewey 1929; Boje, 2014 | After reading Heisenberg’s uncertainty principle (1928), Dewey made an ontological turn to ‘critical experience. Dewey had renounced Platonic and Hegelian transcendental accounts of experience, as well as the sensorium of empiricist metaphysics. To gain knowledge is to solve problems by taking intelligent action in the world |
| 19. Self-correcting Inductive storytelling (see #14) | Henrich 1973; Boje *in press* | Extends C.S. Peirce idea that by sequential sampling, each time forming abductive proposition, can approach self-correcting induction, and find that Black swan |
| 20. True Storytelling | Plato 428-348 BCE; Benjamin, 1955/1968; Kirkeby 2009; Boje, Larsen, & Brunn 2017 | Can we return to ‘true’ storytelling that Benjamin saw as lost, to storytelling grounded in Protreptic coaching, and Plato’s Greek Square (true, beautiful, equity, justice)? |