



Systems Thinking

THE MANAGEMENT THOUGHT OF LOUIS R. PONDY

RECLAIMING THE ENTHINKMENT PATH

David M. Boje and Rohny Saylor



“Boje, a thought leader in the art and science of organizational storytelling, uses that very practice to deconstruct, analyze, and ‘sense-make’ the telling of the stories of the evolution of Pondy’s contribution to management thought in light of the presence of management scholarship of Weick, among others. This read is the story of a thought leader capturing and carefully dissecting management theory of management thought leaders with whom he has engaged throughout his own journey of scholarship. This is a must read for any management philosopher!”

– **Professor Anton Shfutinsky**, *Cabrini University*

“This book is a loving tribute to Louis R. Pondy as a scholar and as a mentor. It not only gives insight into the inspiration behind his thoughts and research, but it also provides an intellectual genealogy that shows how impactful his ideas remain today. This is a must read for anyone – including beginning scholars and seasoned academics.”

– **Professor Duncan Pelly**, *McMurry University*

“David Boje encompasses the multi-verse in his True Storytelling about thinking. He takes the opposite tack of those who would isolate, stabilize and focus on the many pieces that comprise the human experience. He goes fearlessly, joyfully and purposefully into the deep end of the pool and to swim bravely with sharks and dolphins. His delightful and often surprising word-play is ALWAYS challenging and shocks the reader/thinker/feeler into the present for this moment of simultaneous sensation-appreciation-application in the world. Boje is the embodiment of the Zen whack-in-the-head that re-integrates everything in a moment of illumination.

His appreciation and re-storying of his mentor's inspirational and aspirational vision for a more human and complete engagement with management thinking serves as a pathway for all thinkers-and-doers to reintegrate thought with action in a world that should be more concerned with matters of the heart and soul, and not just the short-term bottom line-oriented management mind. Nothing less than our entire future is at stake in a world that has MBA-engineered all the slack and protective wrappings out of our public and global enterprise. Like the Tin Man, Boje and his Heart are an essential member of our team and you can see it, hear it and feel it beating at the center of his integrating work with True Storytelling.”

– **Dr Kenneth E Long**, *D.M, Associate Professor, US Army Command & General Staff College (CGSC) Lieutenant-Colonel, US Army (ret)*

“David Boje has done it again. He continues to challenge conventional narratives and received ‘wisdom,’ this time taking the reader on a journey into the work and stories of his mentor, Louis R. Pondy. This work extends David's recent thinking and offers deep insights far beyond its own subject matter, challenging the reader to always question the deep structures and underlying assumptions that shade our individual work as well as our collective understandings of our fields of study and action. Most important for me though is the underlying clarion call for an urgent and deep ethical engagement with each other, our organizations, our societies, and our world (including the non-human) that must be radically different than what

has preceded it, as the many previous forms that ‘bounded rationalities’ have taken repeatedly lead to remarkably similar outcomes: social, political and economic inequality, endemic and often bloody conflicts, and ecological degradation and devastation. As usual, Boje is brilliant, provocative, and challenging.”

– **Todd L. Matthews, PhD**, *Professor and Chair, Department of Leadership and Organization Development and Change, Cabrini University, USA*

“Boje is surely the greatest storytelling philosopher of our time. In this beautiful book to his mentor, he uses the concept of True Storytelling as a lens to bring the concepts of enthinkment, enactment, and quantum storytelling together as a creative and gentle way to confront and work with the challenges; ahead in organizations and societies.”

– **Jens Larsen, Copenhagen, Denmark**. *Storytelling researcher, Co-author to True Storytelling – Seven Principles for an Ethical and Sustainable Change-Management (Larsen, Boje, Bruun, Routledge 2021) and co-author to the first book in modern time on the ancient Greek concept protreptic with philosopher and professor Ole Fogh Kirkeby*

“David Boje does a deep dive into Pondy’s scholarship, he spelunks deeply into his personal memories of a scholar and a mentor. This journey into Pondy’s scholarship and bringing Pondy to life as a person brings to the fore the triumphs and works left undone that his earnest mentee wishes to bring forward in honor of a most cherished Friend.”

– **Dr. Jillian Saylor**, *Visiting Assistant Professor of management, Washington State University*

“David Boje traces the successive stages in Lou Pondy’s thinking with a view that is both incisively analytical and deeply personal at the same time. Pondy’s work not only gets elucidated, but is placed in a broader context of philosophy and management theory. Dr. Boje looks at the big picture – at connections and implications – thereby providing inspiration for what scholarship can be.”

– **Sabine Trafimow**, *co-founder of Enthinkment Circle*

“David Boje is the main authority of storrtelling paradigm – one of the most revolutionary postmodern approaches in organization theory of the millennium. I never prepare any narrative research setting without considering theoretical and empirical lenses from Boje’s perspective. This time he exposes his own storytelling theory foundation by developing the work of Louis R. Pondy’s – his own source of inspiration. ‘Finding paths of inquiry that could help organizations go beyond a pension for horrible and hateful deeds’ means for me, as a researcher, to humble myself to rethink my own ontological leadership existence. If Boje never stands still, why should I!”

– **Tommi P. Auvinen (PhD, Docent)**, *Senior lecturer, Leading researcher, Chair of equality committee (University of Jyväskylä, Finland)*

The Management Thought of Louis R. Pondy

Louis R. Pondy was a leading management and organizational studies scholar whose work on open systems helped launch and define the future of the field. This book offers an assessment of Pondy's contribution, through critical reflection on what happened to the relationship between conflict theory and "beyond open systems."

Exploring the ways in which Louis R. Pondy theorizes conflict and systems, and how he challenged the status quo paradigms, this book offers a historical analysis on Pondy's work and the relation to contemporary management theory. The author develops a Triple Loop framework, building on Pondy's theories as well as the work of Gregory Bateson, to demonstrate a beyond-open-systems approach and existing single- or double-loop systems.

Demonstrating the value and legacy of Louis R. Pondy, this book will have international appeal to researchers, academics and students across management disciplines and organizational studies, including systems thinking and conflict resolution.

David M. Boje is Professor Emeritus in Management at New Mexico State University, and Professor at Aalborg University Business School, Denmark.

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Reclaiming the Enthinkment Path

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Routledge
Taylor & Francis Group

LONDON AND NEW YORK

First published 2024
by Routledge
4 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

and by Routledge
605 Third Avenue, New York, NY 10158

Routledge is an imprint of the Taylor & Francis Group, an informa business

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British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

ISBN: 978-1-032-18967-3 (hbk)

ISBN: 978-1-032-18968-0 (pbk)

ISBN: 978-1-003-25715-8 (ebk)

DOI: 10.4324/9781003257158

Typeset in Sabon
by Apex CoVantage, LLC

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Acknowledgements

In Memory of Louis Ralph Pondy March 9, 1938 – July 16, 1987

Thank you Louis Ralph Pondy for mentoring me with supportive, safe, and challenging training in phenomenological theory and practice. You taught be to curate the traditions and koans to break new pathways, breaking out of the bounded rationality you were trained in. Most of all you taught me to create dialogic conversations with people with far different rationalities than my own. You encouraged my theorizing processes of storytelling. Then you left me to walk the path from phenomenology, to ontology, and I am lost in existentialism. Louis Ralph Pondy, I do like to meditate that you and I are walking the path together, sharing conversational storytelling. You continue to mentor me. I want to gratefully acknowledge the contributions of the weekly meetings of the Enthinkment Circle on Zoom of Duncan Pelly, Sabrina Trafimow, Jillian and Rohny Saylor (<https://enthinkment.com>). And I am grateful to the true storytelling Zoom sessions of Jens Larson, Lena Bruun, Grace Ann Rosile, Jim Sibel, as well as those attending and participating in the annual Quantum Storytelling conferences.

Abbreviations

It is important to get a sense of the twists and turns of early- and later-Pondy phenomenological, ontological twists and turns, and his interrupted path to existentialism I believe he would have found quite intriguing. I use these abbreviations to give you the reader some sense of the historical chronology of the cited works of Pondy, as well as Husserl (epistemological phenomenological science of consciousness) and Heidegger (ontological phenomenology). I use the beginning with first date of lectures and books; see references for the full citation.

Chronology of Pondy's Phenomenological Twists and Turns from 1965

Note: Some frequently used citations have abbreviations to keep the writing flowing. I use the first year it appeared to give the reader a sense of chronology, as twists and turns unfold.

Pondy 1964 **BIGC** Budgeting and Inter-Group Conflict in Organizations, Pittsburgh Business Review, 34 (3): 1–3 (April); reprinted in 2nd Edition of RMP (Leavitt & Pondy: 1973: 595–602).

Leavitt & Pondy 1964 **RMP** *Readings in Managerial Psychology*. IL: University of Chicago Press. 1964 1st edition with Leavitt & Pondy; 1973 2nd edition; 3rd edition 1980 with Leavitt, Pondy, & Boje; 4th edition 1989 with Leavitt, Pondy, & Boje; 5th edition, 1988 with Leavitt & Bahrami.

Pondy 1966 **IPIO** Interpersonal Conflict in Organizations: Some Field Tests of A Formal Model. Carnegie Mellon University Order No. 0238183). Available from Dissertations & Theses @ Carnegie Mellon University.

Pondy 1967 **OC** Organizational conflict: Concepts and models. *Administrative science quarterly*, Vol. 12, issue 2, pp. 296–320.

Pondy 1969 **VOC** Varieties of organizational conflict. *Administrative Science Quarterly*, 14(4), 499–505.

Breyspraak & Pondy 1969 Sociological evaluation of the physician's assistant's role relations. *Group Practice*, 18(3), 32.

- Pondy & Birnberg 1969** An experimental study for the allocation of financial resources within small, hierarchical task groups. *Administrative Science Quarterly*, 14(2), 192–201.
- Pondy 1970 IRA** “Toward a theory of internal resource allocation.” Pp. 270–311 in Mayer N. Zald (ed.), *Power in Organizations*. Nashville: Vanderbilt University Press.
- Pondy, Jones & Braun 1973** Utilization and productivity of the Duke physician’s associate. *Socio-Economic Planning Sciences*, 7(4), 327–352.
- Mitroff, Betz, Pondy, & Sagasti 1974 WSP** On Managing Science in the Systems Age: Two Schemas for the Study of Science as a Whole Systems Phenomenon. *Interfaces*, 4(3), 46–58. Retrieved July 19, 2021
- Mitroff & Pondy 1974** On the organization of inquiry: A comparison of some radically different approaches to policy analysis. *Public Administration Review*, 471–479.
- Radnor, M., & Pondy, L. R. (1974).** Administration and Management in Educational Organizations. A Discussion of Issues and Proposal for a Research Program for the National Institute of Education. 83 pages (unavailable).
- Pondy 1975 MCCM** “A Minimum Communication Cost Model of Organizations: Derivation of Blau’s Laws of Structural Differentiation.” Department of Business Administration, University of Illinois, Urbana.
- Pondy 1976 BOS** Beyond open system models of organization. 1976 is date of rejected classic Beyond open system models of organization (BOS) paper by Pondy. Pondy & Mitroff 1979 is the revision of BOS. 1(1), 3–39. I reprinted the original 1976 rejected BOS paper with an introduction, see Boje (2005) *Emergence: Complexity and Organization EC:O journal*, Vol. 7 (issues 3–4), 119–137.
- Fox, Pate, & Pondy 1976 DOR** Designing organizations to be responsive to their clients. *The management of organizational design*, 1, 53–72.
- Kilmann, Pondy, & Slevin 1976 MOD** *Management of Organization Design*. North Holland.
- Pondy 1977a OHC** “The Other Hand Clapping: An Information Processing Approach to Organizational Power.” Pp. 56–91 in Bacharach, S. Hammer, T. (Eds.) *Reward Systems and Power Distribution*. Ithaca: New York School of Industrial and labor Relations.
- Pondy 1977b Thick Description** Effectiveness: A thick description. Pp. 226–234 in Goodwin, P. S. and Pennings, J.M. (Eds.) *New perspectives on organizational effectiveness*. San Francisco, CA: Jossey-Bass.
- Boje, Brass, Pondy 1977 Dancing Partners** Metaphors, dancing partners, and case episodes as training exercises in the art of organizational theorizing. Pp. 12–18 in D.M. Boje, D.J. Brass & L. R. Pondy, *Managing II*. Lexington, Mass.: Ginn Publishing.
- Pondy & Olsen 1977 Extreme Cases** Taking extreme cases seriously. In C. C. Lundberg & C. A. Young (Eds.), *Foundations for inquiry: Choices and*

- trade-offs in the organizational sciences* (pp. 308–315). Stanford University Press.
- Pondy 1978 LLG** Leadership is a Language Game, in McCall, M. and Lombardo, M. (eds) *Leadership: Where else Can We Go?* pp. 87–99. Durham, NC: Duke University Press).
- Leavitt, Pondy, & Boje 1980 RMP** *Readings in Managerial Psychology*. IL: University of Chicago Press. 1964 1st edition, 1973 2nd edition, 3rd edition 1980 with Boje, 4th edition 1989
- Pondy & Birnberg 1980**. An experimental study for the allocation of financial resources within small, hierarchical task groups. *Administrative Science Quarterly*, 14(2), 192–201.
- Pondy & Boje 1980 BMBI** Bringing Mind Back In: Paradigm Development as a Frontier Problem in Organizational Theory. Pp. 83–101 in William Evan (ed.) *Frontiers in Organization and Management*. NY: Praeger.
- Salancik, Staw, & Pondy 1980** Administrative Turnover as a Response to Unmanaged Organizational Interdependence. *The Academy of Management Journal*, 23(3), 422–437
- Pondy & Huff 1981 REPORT** Drama and Routine in the Public Schools. Authoring Institution: Illinois University, Urbana. Department of Business Administration.
- Pondy 1983** Union of rationality and intuition in management action. Pp. 169–191 in S. Srivastava (ed.) *The Executive Mind*. San Francisco, CA: Jossey-Bass.
- Boland & Pondy 1983** Accounting in organizations: a union of natural and rational perspectives. *Accounting, Organizations and Society*, 8(2–3), 223–234.
- Pondy & Huff 1983** Budget cutting in Riverside: emergent policy reframing as a process of analytic discovery and conflict minimization/970. *BEBR faculty working paper; no. 970*.
- Pondy & Huff 1985** Achieving routine in organizational change. *Journal of Management*, 11(2), 103–116.
- Pondy 1986/1989b/1992**. Reflections on organizational conflict. 1986 (Aug 4) is the date of his Academy of Management meetings presentation that came to be reprinted, pp. 94–98 in Boje, D. M. (1989). A mentor and his magic: the life and work of Louis R. Pondy, 1938–1987. *Journal of Organizational Change Management*, 2(2). And that reprinted in *Journal of Organizational Behavior*, Vol 13 (3) Special Issue: Conflict and Negotiation in Organizations: Historical and Contemporary Perspectives (May 1992), pp. 257–261. I will cite the 1986 original manuscript in this book.
- Pondy, Frost, Dandridge, Morgan, & Bacharach 1987** *Organizational symbolism* (Vol. 1). Greenwich, CO: JAI press.
- Pondy, L.R.; Boland, R.J. Jr.; & Thomas, H. 1988** *Managing Ambiguity and Change*. Chichester, UK: John Wiley & Sons.

- Pondy 1989a** Thoughts on doctoral education. Pp. 15–17 in Boje, D. M. (ed.). *A mentor and his magic: the life and work of Louis R. Pondy, 1938–1987. Journal of organizational change management*, 2(2).
- Ferris, Fedor, Chachere, Pondy 1989. Myths and politics in organizational contexts. *Group & Organization Studies*, 14(1), 83–103.
- Leavitt, Pondy, & Boje 1989** *Readings in Managerial Psychology*. IL: University of Chicago Press. 1964 1st edition, 1973 2nd edition, 3rd edition 1980 with Boje, 4th edition 1989
- Pondy & Connolly 1989** Systems, knowledge and organizational development. In Boje, D. M. (1989). *A mentor and his magic: the life and work of Louis R. Pondy, 1938–1987. Journal of organizational change management*, 2(2).
- Pondy & Pate 1989** A longitudinal field study of the intervention process using archival measures of employee absenteeism and turnover. Pp. 40–52 in Boje, D. M. (ed.). *A mentor and his magic: the life and work of Louis R. Pondy, 1938–1987. Journal of organizational change management*, 2(2).
- Husserl Phenomenology: epistemological science of consciousness**
Husserl born 8 April 1859, died 27 April 1938. These works were part of Pondy's training on the road to existentialism.
- 1910–1911 Crisis** Husserl, Edmund. (1910–1911/1965). *Phenomenology and the Crisis of Philosophy*. 1910–1911, *Philosophie als strenge Wissenschaft* (Philosophy of Rigorous Science); (Philosophy and the crisis of European Man). Note: both parts translated with introduction by Quentin Lauer. NY: Harper & Row.
- 1913 Ideas** Husserl, Edmund. (1913/1931/1975). **Ideas: General Introduction to Pure Phenomenology**. 1913, *Ideen au einer reinen Phanomenologie und phanemonolgishen Philosophies*; 1931, first English printing; 1975, 5th printing NY: Collier Books (division of Macmillan Publishing Co., Inc.).
- 1933 CM** Husserl, Edmund. (1933/1950/1973). **Cartesian Meditations: An Introduction to Phenomenology**. 1933 *Cartes Meditationen* (original text 1929) fur Dorion Cairns; 1950, *Husserliana Haag*: Martinus Nijhoff; 1973, 5th impression Translated by Dorion Cairns The Hague, Netherlands: Martinus Nijhoff.
- Heidegger Ontology (he denied affiliation with existentialisms)**
Heidegger born 26 Sept 1889, died 26 May 1976
These works are what I took up after Pondy passed away in 1987.
- 1923 HoF** Heidegger, Martin (1923/1988/1999). **Ontology – The Hermeneutics of facticity**. 1923 lecture delivered summer; 1988 Vittorio Klostermann, Frankfurt & Main; 1999 Translated by John van Buren. Bloomington & Indianapolis: IN: Indiana University Press.
- 1925 HoT** Heidegger, Martin (1925/1979/1985). **History of the Concept of Time: Prolegomena**. 1925, lectures given at University of Marburg titled *Eschichte des Zeitbegriffs* 1979 Vittorio Klostermann translated by Theodore Kisiel Bloomington Indiana: Indiana University Press.

- 1927 B&T Heidegger, Martin (1927/1962/2008). **Being and Time**. Section #s are used here (e.g., BT, #162). 1962, translated by John Macquarrie & Edward Robinson, with new foreword 2008 by Taylor Carman. NY: Harper & Row Publishers.
- 1931–1932 EofT Heidegger, Martin. (1931–1932/2008). **On the essence of truth**. Lecture in German delivered at Freiburg 1931–1932, I am quoting from 1943 English translation by John Sallis, in its 4th edition, 1961, accessed online January 8 2021 at <https://aphelis.net/wp-content/uploads/2011/02/Martin-Heidegger-On-the-Essence-of-Truth.pdf>
- 1935 Meta Heidegger, Martin (1935/1953/1959/1961). **An Introduction to Metaphysics**. 1935, Lecture delivered at University of Freiburg (summer); 1953, German edition; 1959, Yale University Press, Inc; 1961, NY: Garden City: Anchor books Doubleday & Company, Inc.
- 1944–45 DoT Heidegger, Martin (1944–1945/1959/1966). **Discourse on Thinking**. 1944–1945, memorial address & notes on conversation; 1959, *Gelassenheit*. Pfullingen: Gunther Neske Verlag; 1966 translation of *Gelassenheit* by John M. Andersen and Hans Freund, NY: Harper & Row
- 1950 WcT Heidegger, Martin. (1950/1951/1968). **What is Called Thinking?** Translated by J. Glenn Gray (with introduction). German 1950/1951 21 lectures. Published in English 1968 NY: Harper & Row.
- 1966–1973 4S Heidegger, Martin (1966, 1968, 1969, & 1973/1977/2003). **Four Seminars**. 1977 edited by Curd Ochwald Frankfurt am Main: Vittorio Klostermann; 2003 translated by Andrew Mitchell and François Raffoul. Bloomington & Indianapolis: Indiana University Press.
- 1971 PLT Heidegger, Martin. (1971). *Poetry, Language, Thought*. Translated by Albert Hofstadter from lectures and essays between 1935 and 1954. NY, NY: Harper Collins Publishers.
- 1977 BW Heidegger, Martin (1977/1999). *Basic Writings from Being and Time* (1927) to *The Task of Thinking* (1964). Introductions to each selection by David Farrell Krell. San Francisco, CA; Harper san Francisco (A Division of Harper Collins Publishers).

Foreword: Louis Ralph Pondy's “Tear” in Management Thought

The word “tear” has two meanings: a “tear” as in tears falling from one’s eyes from someone speaking from the heart, and to “tear” a sock, then to mend the torn sock. This book is about the double meaning of “tear” in Louis Ralph Pondy’s 1986 *Reflections on Organizational Conflict*, first reprinted in 1989 by myself as editor of *Journal of Organizational Change Management*, then reprinted in 1992 in *Journal of Organizational Behavior* (Pondy, 1992). As of this writing (22 February, 2022) it has been cited less than 400 times. This embarrassingly meager impact statistic is good enough reason to write this book about the contributions of Louis Ralph Pondy to Management Thought. Pondy (born 9 March 1938), a few months after giving the August 1986 Academy of Management presentation, had severe back pains, doctors diagnosed advanced bone cancer, and then Pondy died at age 49 (16 July 1987). Less than a year before he died, on that August-1986 day, Pondy’s conscience flooded his eyes with tears, as he confessed to all the theoretical model that authenticated his academic reputation, and his whole scholar’s impact factor, was in error. Pondy fell on the sword of Truth, and told the truth to whom? To the entire Academy of Management. His model failed him, and yet he had the integrity and vulnerability to admit it publicly. He told the truth to power and was unconcealing something highly concealed: a “tear” in Management Thought. Pondy shined a spotlight on the “tear.” Pondy’s legacy is not his episodic conflict cyclic model that presented conflict as a necessary deviation from the status quo. Pondy (1966) knew from his own dissertation results that in two out of three cases, the model was flawed. He knew that his most cited article (1967) in *Administrative Science Quarterly* had printed the model without a feedback loop, and made not a single mention of his own dissertation’s falsification of the conflict model. Most certainly, a tear rolled down his cheek on that August-1986 day.

My thesis is that Pondy’s conscience got the better of him, and he did what we call “true storytelling” (Larsen, Boje, & Bruun, 2021), and what Heidegger (1931–1932 EofT), calls disclosing the “essence of truth.” There is a “tear” in Management Thought, a gaping tear, like a torn sock (1950 WcT; Heidegger 1966–1973 4S; 1971 PLT).

By rereading and reviewing everything Pondy ever published and some papers from doctoral seminars, never published, I am retracing a great thinker's, an uncommon thinker's, ways of thinking about the "tear" in Management Thought. Pondy was always teaching us in his doctoral seminars, "what is Management Thought not thinking?" How is Management Thought stuck in a limited and bounded way of thinking that does not allow it to think? Before I tell you what the tear in Management Thought is, I will tell you how it's the selfsame "tear" that Hegel (the originator of the torn-sock story), Heidegger who kept re-curating the torn-sock story, Nietzsche the thinker shouting about the tear from the rooftops in *Thus Spoke Zarathustra* and Zygmunt Bauman,¹ who wrote the series of books on the wasted lives' outcasts in wasteland of *Liquid Modernity* before he died.

You probably guessed what Pondy was telling the Academy of Management that August-1986 day of the last professional meeting he attended. A tear rolling down his cheek, a confession and more important a brilliant and profound testimony, exemplary true storytelling. He was not citing Nietzsche, Heidegger or Bauman, but was telling all to the Academy of Management about the tear. This is the same tear in Nietzsche's (1983–1885/2006) fourth part of *Thus Spoke Zarathustra*, a hidden message Heidegger (1968: 51) deciphers: "The wasteland grows: woe to him that hides the wasteland within!"² Thus the double sense of tear, the tear of confession and the testimony about the tear. In these Liquid Times (Bauman, 2007a), so many Wasted Lives (Bauman, 2013d). Pondy (1986) confessed that he has wasted his own life in the confines of bounded rationality, *satisficing* in one study direction, then another. And the answer was staring him right in the face, his dissertation, the conflict model was errant.

When Heidegger, on 30 August 1968, told his rendition of Hegel's "torn sock story," how the torn sock had more power of meaning than a new sock or a mended sock, the audience laughed at him (1966–1973 4S: 98): "A torn sock is better than a mended sock." Heidegger thought the story clear enough for any "phenomenological kindergarten" to comprehend (Ibid: 99). Why are you laughing? In Parmenides poem, the "never trembling heart" (Ibid: 93) is giving testimony about the provenance of thinking!

Here is the story of when the audience laughed with or at Pondy, when he first uttered the word "Enthinkment." Pondy's "well-rounded, unshaking heart of truth" (Ibid: 94) uttered the word, perhaps as a joke, but it conveyed a grain of truth. A truth about Management Thought, that it was not thinking about what it was concealing, as it encircled the wasteland. Pondy's "never trembling heart" glimpsed something that day around 1978, important enough for Karl Weick to put it in the 1979 edition of his book *The Social Psychology of Organizing* and again in his 1995 book *Sensemaking*. What does Weick (1995: 36) say: Pondy's "*enthinkment*" as something "about conceptual pictures of the world," whereas *enactment* is "foremost about action in the world" that Weick says is "also

a subjective, punctuated and bracket world" (p. 37). What does Weick (1969/1979: 164) say?

The concept of an *enacted environment* is not synonymous with the concept of a *perceived environment*, even though citations of the concept would suggest that it is. If a perceived environment were the essence of enactment then, as Lou Pondy suggested, the phenomenon would have been called *enthinkment* not enactment.

From then on, the enactment school has used the mantra: "*Enactment not Enthinkment!*" Gioia (2006) and Hatch (2011) contend Pondy was not serious about it when he spoke it. In this book, I seek the seed of truth in Pondy's

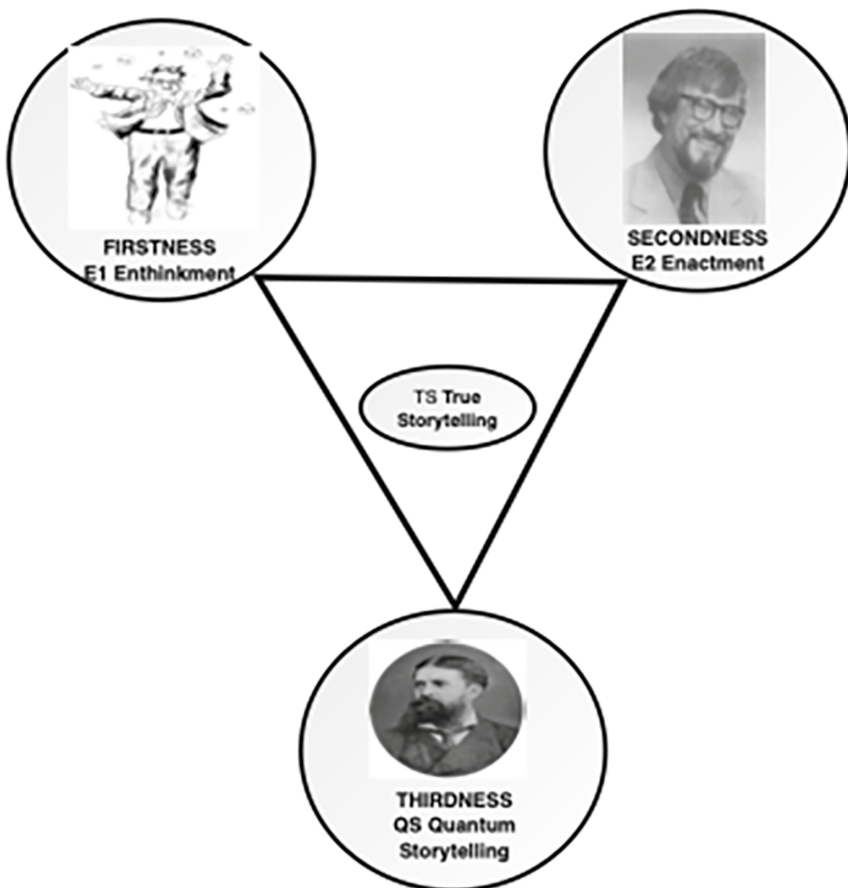


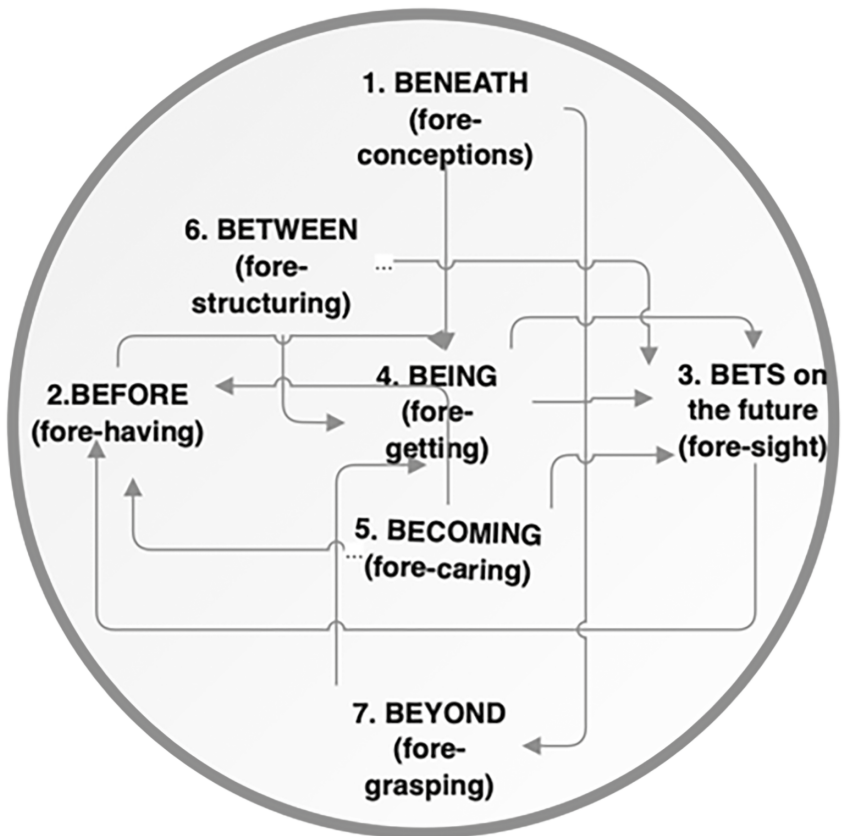
Figure 0.1 The Triadic of Enthinkment and Enactment, Mediated by Quantum Storytelling (images of Pondy, Weick, and Peirce, respectively)

Enthinkment, and we formed the Enthinkment Circle (<https://enthinkment.com>) to study the implications of the *tear* in Management Thought, the Enthinkment (E1) and Enactment (E2) relationship, which, here, I try to explore using Charles Sanders Peirce's triadic transformations of signs: Firstness (symbol), Secondness (indices) and Thirdness (iconic). Here is an introductory image we keep exploring in the book (the drawing of Pondy, provided by artist and Enthinkment Circle co-founder, Sabine Trafimow).

Ironically, the laughter at Pondy's so-called "joke" was about a decade after an audience laughed at Heidegger, and he had to explain this is no joke! As John Dewey (1910: 6) put it in *How We Think*: "The problem of attaining correct habits of reflection would be much easier than it is, did not the different modes of thinking blend insensibly into one another." Pondy's "tear of conscience" and his testimony about the *tear* in Management Thought merit our exploration of all his writing, so we might learn the difference between dullard thinking and what is extraordinary thinking, a stream of thoughts, in the provenance of thinking that attunes "The wasteland grows . . . woe to him that hides the wasteland within!" Pondy was the Zen master of thinking, teaching us "how to think" and to explore new ways of thinking, and admit openly when a line of thinking, though popular in common sense, needed what Karl Popper (1963) called falsification. In this book we step into the koans of Pondy, the Zen master of thinking, with these great works: Dancing partners in art of organizational theorizing (Boje, Brass, & Pondy, 1977; "Bringing Mind Back In" (Pondy & Boje, 1980); "Union of rationality and intuition in management action" (Pondy, 1983a); "Leadership as a Language Game" (Pondy 1978a), "[what is the sound of] The Other Hand Clapping?" (Pondy, 1977a), "[what is] Beyond open system models of organization" (Pondy, 1976, reprinted 2005). I remember the tear I shed and Pondy shed, as we read Pirsig's (1974) *Zen and the Art of Motorcycle Maintenance* in a doctoral seminar on conflict and power. In this exploration of his writing, we glean some insight into Enthinkment (E1) in relation to Enactment (E2) and the ways a physics-trained system theorist, Louis Ralph Pondy, taught me the Zen art of Quantum Storytelling (QS). Rather than counter Enactment not Enthinkment with shouting "Enthinkment not Enactment," I propose to treat both seriously, and look at Thirdness, what C.S. Peirce calls the continuity of time of Agape (creative love) evolution.

Pondy died of bone cancer. I have prostate and kidney cancer, and so I have some experience with staring into the abyss. Had Pondy lived a little longer, I would swap cancer stories, and how to approach medical semiotics (language and grammar of medicine) and business semiotics (language and grammar of cancer business, cancer technologies) and culture-industry semiotics of consumerism. That would be a conversation about Enthinkment! About simultaneous ways of thinking. I would talk with Zen Master Pondy about mind, body and spirit, how Peirce, a mathematician who worked up physics equations and, like Pondy, and knew his limits. This would allow Pondy and I to talk of the "tear" in Management Thought, and unconcealing how the wasteland grows

and grows. When will it stop? We could discuss the future of the Enthinkment Circle that is dialoguing with Enactment and Quantum Storytelling. In this book I assert Pondy’s legacy is to identify the tear in Management Thought, and have a solution, teaching theorists how to think, combining intuition and deductive reasoning and doing thick-description storytelling, with the eye of a quantum physicist who identifies language-game semiotics. The wasteland grows. We have misidentified organizations as mostly cooperative systems, when, as Pondy (1986) testifies and confesses, they are mostly conflict systems, with rare episodic events we call cooperation. That is a major shift in theory assumptions. Pondy brings to the “fore” (meaning in advance of) what I call antenarrative processes (Boje, 2001, see <https://antenarrative.com>). Pondy has foresight, prospective sensemaking of bets on the future in a flow of time from future to present, that reshuffles the Before (fore-having) the past. He does this with fore-conception we now call going Beneath to the Enthinkment and



7 Antenarrative Processes of the Fore-Times-in-Advance

Figure 0.2 Seven Antenarrative Processes Fore-Times-in-Advance

the Enactment, then into Being (where the wasteland grows in concealment, and presentment we glimpse it), to the Beyond of Pondy fore-grasping the intuition, what Peirce calls abduction best guesses), and then there is Becoming (fore-caring) in two directions of time (retrospective sensemaking looking backward at past coming present, and prospective sensemaking, from future to past).

This is a visual, what Peirce calls a diagrammatic of antenarrative processes, and a celebration of Pondy's gift of Enthinkment, his appreciation of Enactment and his encouragement of me to pursue a study in storytelling processes. Notice that existential Being is at the center, and how we keep fore-getting to uncover the concealment of Being.

Preface: Pondy's Journey From "Bounded Rationality" Towards "Enthinkment and Existentialism"

Louis Ralph Pondy had absolute integrity in the pursuit of scientific truth, relentlessly questioning his own assumptions and honestly reporting results contrary to his own theory. He bequeathed an untold legacy that has yet to be noticed by academia. More than that, his quest to change how Management Thought was thinking what was being unthought is an unwritten legacy of "*enthinkment*." To tell Pondy's story, I must tell my own story, because his entthinkment legacy changed the path of my own life story. The purpose of this book is to tell the untold story of Pondy's gift of "enthinkment" to "management thought." It begins by revisiting his quest begun with obsession to keep within "bounded rationality," so surreptitiously implicated in Husserlian phenomenological reduction (*epoché*) a bracketing practice that it severed management epistemology from ontology, delaying organization process systems theory ontologically existential work till most recently. Management thought has yet to undertake serious work in entthinkment, much less venture into organizational existentialism. To be clear, bounded rationality that I learned to question in Pondy's doctoral seminars in the mid to late 1970s consisted of many exercises questioning phenomenological reduction (Husserl's method of *epoché*).

Before he died so young at age 49, Pondy, on 14 August, was at his very last presentation to the Academy of Management meetings. He made cracks in bounded rationality, gave his confessions, admitted a failure of Management Thought and let in rays of entthinkment sunshine. He was stepping down as department head at the University of Illinois, experiencing severe back pains, while accepting a Chaired Professorship at Wharton (Birnberg & Boland, 1987: 325). Early 1987, the diagnosis of cancer arrived, terminal. Promising future interrupted, a powerful mind, a way of *en*-thinking cut short, much left undone to undo what's not being thought in Management Thought. Louis Ralph Pondy died on 15 July 1987.

What's Not Thought in Management Thought? Pondy, in his "Reflections on Organizational Conflict" (hereafter ROC), holds two opposing thoughts together, then reverses assumptions of his most well-known model. His 1986



Figure 0.3 Drawing of Louis Ralph Pondy by Artist Sabine Trafimow (used by permission)

ROC presentation to Academy of Management reflects on his classic 1967 *Administrative Science Quarterly* (ASQ) article:

My 1967 conflict model was right for its time . . . conflict as an aberration, as a breakdown in stand processes, as a temporary outbreak or outcropping in the otherwise smooth flow of a stable and cooperative set of relationships that made up an organization.

(ROC, 1986: 1)

He confesses that “his thinking on conflict was heavily influence by March and Simon’s *Organizations*, which was published in 1958,” just four years before he began thinking about power and conflict (ROC, 4). Pondy bought into the root metaphor of the book, the computer, the organization as one giant information-processing machine, with preprogrammed subroutines. In the 1950s, organizations were viewed as “cooperative systems” promised after the great depression, serious labor unrest, world war, and

McCarthyism hung over us and civil rights movement was just beginning to gain momentum . . . none of the turmoil of the late 1960’s and the 1970’s had begun to be evident during what I now see was merely a tranquil interlude, a temporary calm between storms.

(ROC, 5)

Pondy confesses he was too focused on harmony and cooperation to see “the dark side of organizational rationality” (Ibid). He admits his 1967 episodic conflict model was not tested in his 1966 dissertation. Actually, as we will explore, the results of two of three cases failed to support the model at all. The 1967 ASQ article does not mention his dissertation at all. Pondy admits, “I now believe my 1967 model to be flawed in a fundamental way” (ROC, 6). I will review the 1966 empirical dissertation work and show how the model could have taken a different path. Questions raised in his dissertation, ignored in the 1967 ASQ blockbuster article, not disclosed till 1986, are today more important than ever. Here is Pondy’s reversal, how it’s the conflict system that is persistent and cooperation is infrequent and highly episodic.

The central flaw in the 1967 model is, I believe, the assumption that organizations are cooperative, purposive systems which occasionally experience conflicts or breakdowns I cooperation. . . . Cooperation is too fragile and fleeting, purposiveness is too elusive, conflict is too frequently and too intensely directed at the very foundation of relationships for a model of benign, episodic conflict to be a valid representation of normal reality.

(ROC, 7)

In sum, Pondy’s first gift to Management Thought is to change assumption, and declare cooperation systems to be the very opposite of normal reality,

because organizations are ways of internalizing conflicts, “bringing them within a bounded structure so that they can be confronted and acted out,” organizing is setting the “arenas for staging conflicts, and managers both as fight promoters who organize bouts and as referees who regulate them” (Ibid). If cooperation suppresses conflict form being stages, the organization has no reason to exist. Admonitions for harmony and cooperative systems in Management Thought just keep missing Pondy’s main point. Conflicts are not something to be resolved, or suppressed, but to be staged, so that opposing tendencies of organizing (risk-taking and risk-avoiding; creativity and efficiency; stability and change; preserving diversity and standardizing everything). There is something quite practical to unpack in this first gift. Question: What is “managing in an organization-qua-conflict-system?” (ROC, 10) Managing is staging the right conflict bouts, with the right conflicting parties, over the right issues, and operating with the right ground rules. What turned Pondy around? “Since I wrote the 1967 piece for ASQ, I have tried for 20 years to say something new and novel about organizational conflict, to life up to my press clippings. I couldn’t” (ROC, 11). In Pondy’s last five years as department head at University of Illinois, he became aware he was experiencing lots of conflicts firsthand, staging the bouts between budget downsizers and budget alternatives, and resolved to set out on a path to tame conflict systems with episodes of cooperation, but died before beginning this new path of discovery.

The second gift Pondy bequests to Management Thought was spoken once, never did he write the word: *enthinkment*. I will assert that he did practice it often, in most every writing from 1966 to 1986, but without writing the word. No less a scholar than Karl Weick (1995: 36) degrades Pondy’s “*enthinkment*” as something “about conceptual pictures of the world,” whereas *enactment* is “foremost about action in the world” that Weick says is “also a subjective, punctuated and bracket world” (p. 37). Here is where it gets interesting. All that bracketing of the world is what Pondy’s essays after his 1967 ASQ paper were critiquing. Pondy and Weick took different ontological paths. I put Pondy’s essays chronologically in this book, so I can trace a different definition of *enthinkment* than re-presenting pictures of the world. Weick’s enactment, as he defines it, is the ontology of subjective, punctuating and bracketing: The concept of enactment has a touch of realism in its emphasis on bracketing and punctuating; and “pure duration” of breaks in the stream of experience, as well as this “cognitive bracketing” something “socially constructed” takes over (Weick, 1995: 35–36). What takes over is precisely the bracketing of a bounded rationality, that Pondy’s *gift of enthinkment* sought to redress. There is a contribution to Management Thought, only if *enthinkment* is no longer relegated to re-presenting. Instead, I propose *enthinkment* be defined as Pondy used its notion in his writing, as gathering together conflicts, staging internally the bouts among opposing viewpoints, so that Management Thought stops fooling itself into thinking it stages cooperative harmony systems by *enacting* the punctuating and bracketing into routines, treating conflict as entreated by boundary

spanners dealing with episodic interruptions as a way of adapting organizing core performance programs of preprogrammed human routines to shifts in environmental situations. This sort of Management Thought worked in the 1950s, continued as the swan song of Management Thought into the 1980s, as Management Thought turned its back on events such as the Vietnam War, but by 1986, Pondy was shocked into awareness by the budget crisis of universities, as his own department spun into collapse. All the sabbaticals, studying linguistics, philosophy, game theory and anthropology began to flood light into the illusion of cooperative systems when conflict was dominant in organizations, and how *enthinkment* was a way to think the unthought, to think long term, to think about ethics. In short, the two gifts are interrelated, changing the fundamental assumptions of traditional Management Thought, and showing this is what the book is all about.

His two paths not taken leave us all to take up the quest. My own ontology continues his quest, uncovering our *Being-in-the-world* (Heidegger's *dasein*), an existentialism that puts *existence before essence* (Sartre's well-known formula), something in these times of existential crises, is highly relevant to survival of all species. Pondy's thinking about management thought did not become the polar opposite of bounded rationality. Pondy never quite surrendered his hope that bounded rationality he learned from March and Simon (1958), that gelled in Thompson (1967), could be proven to be the apparatus organizations used to adapt to dynamic, complex environments that he had no natured understanding about. Had he lived past age 49, I believe Pondy would have taken an existential turn into ecology.

Who am I? I apprenticed with the master "*process*" phenomenologist, Louis Ralph Pondy (1938–1987), who was setting me up to turn existentialist, then was taken from us. He was breaking new ground, making fissures and cracks in the doctrine of "bounded rationality" he had learned from giants of management thought: Hal Leavitt, James March, Herbert Simon and James Thompson. Pondy foresaw a future for me long before I did: a path to take, winding from Husserelian cognitive phenomenology and Chomskyan language grammar with all that reductive bracketing in the name of satisficing to taking a radical turn to ontology, and presently to uncovering the existentialism of Being. This is what I will call the *enthinkment* of Pondy, his quest to set out on a new path that could let different thinking about what lies beyond the boundaries into bounded rationality. He died so very young, age 49, leaving me to walk alone a path filled with his incessant questions.

What am I trying to do? I travel back through his "wax-on, wax-off" Zen exercises, like his Buddhist koan: "*What is the sound of one hand clapping?*" and "*What lies beyond open systems thinking?*" and his rehearsals of received management thought, always overcoming dualities as Pondy mediated them in one perplexing article after another. If a tree falls in the woods, and no human is there to hear it, what is that sound? "*How to bring mind back into a Management Thought that is no longer thinking, or was never thinking?*" All the while engaging his main koan, "*What is episodic process in a*

fundamentally different temporality?” These questions deconstruct *bounded rationality*, not by constructing an antithesis, but by letting new light shine into management thought! His koans trained me to understand ungraspable simultaneous “processes,” of different durations already there, and the value of scholarship, studying the roots of management no longer thinking. Bounded rationality goes back to Bacon, Descartes, Spinoza, Locke, Hume and even before, crystallized by March and Simon (1958). What is it about Zen that challenges our bounded rationality? “A rainbow cannot exist independently from the rain or the sunlight. The clapping hand cannot be a clapping hand when the other hand isn’t joining. Some phenomena are not graspable ‘things’ but they are ungraspable ‘processes.’”³

My purpose in writing this book is to identify antecedent and unfinished projects in Pondy’s critiques and defenses of “bounded rationalism.” To this end I present a chronological critique of his publications, to show submerged phenomenological fragments, glimpses of ontology as yet unwritten, and even an occasional existential attitude as, in the last years, Pondy lamented the state of thinking in “Management Thought.” I rescue nuances lost to what mainstream remembers of his role in history. My thesis is not new. Management thought is unable to sidestep bounded rationality, so can it at least bring some new thinking to the satisficing table?

What is bounded rationality? It is the project that March and Simon (1958), then Pondy (1966, 1967), takes up in his episodic process work, to bind off most of reality, most of existence, in order to *satisfice* instead of *maximizing* thinking people do in their organization’s day-to-day processes. I want to look more closely at what is bounded off from our awareness. Bakhtin (1984: 336) would describe bounded rationality as “cosmic fear” that might be “defeated by laughter” at bodily images of “dung and urine.” Such cosmic fear or “cosmic terror” of the vastness of space, the eternity of time, lightning, earth, fire and brimstone and vastness of the ocean (p. 167) might also be transformed by carnival (p. 335, 352). My thesis is, due to Pondy’s unwavering integrity and relentless questioning of his own assumptions, he discovered bounded rationality was not only an impossibility, but it’s also often a dangerous doctrine of separation of humans from worldhood, allowing utilitarian and reductionist doctrines to flourish in management thought that, as all know today (though some dare not think it) are consequential to existence.

Towards an existential turn in Management Thought. It still struggles, despite Pondy’s groundbreaking episodic-process work, to engage “process” in an existential-ontological understanding (Outhwaite, 2008: 267). Ontology and existentialism are not the same thinking. Management thought is engaged in clarifying and propagating an already existent form of understanding of the world of everyday life by putting on blinders. What’s new is the existential consequences of such management thought are becoming part of everyday conversation. This prompts existential questions Pondy never asked. More and more people are aware that modern management thought

faces many simultaneous and interconnected existential dilemmas, while many also simultaneously deny any culpability. For instance, in premodern settings, people located themselves within a broader eschatology (i.e., end of humankind and/or world-hood) and not in a secular worldview (i.e., in a broader narrative than organizational economics satisficing) (Outhwaite, 2008: 697). In the Anthropocene, eschatology is making a comeback. A personal example, central to the Jainism I practice, and to Buddhist thought, is the doctrine of karma (“how certain aspects of one’s present existence are the result of previous acts”) (Outhwaite, 2008: 53).

I will show that Pondy was highly influenced by Husserl phenomenology, then went down the path of Schutz *empirical Ego*, the grammar of language of Chomsky, then finally straying into the moonlit meadows of Garfinkel’s *ethnomethodology*. In other words, Alfred Schutz sidesteps Husserlian phenomenology of the “transcendental Ego,” in favor of an “empirical Ego” of sociology (Outhwaite, 2008: 474): “Schutz assumes at the outset that people encounter each other in an already constituted, meaningful, intersubjective lifeworld, which is the ‘paramount reality for human beings.’” The problem is the assumption that our experience of “simultaneity” of many processes at once, as in Tamara-Land (Boje, 1995). Our experiences in a given room we are in are not the same as the “Other” experiences in the same room, because we have been in a sequence of different rooms, making our present experience of something quite different in meaning. Tamara-Land is in-space, in-time and in-mattering that is inseparability. So what? In Husserl’s artificial procedure of bracketing (*epoché*), intention acts (hoping, expecting, fearing and so on) establish the essence of perception (see Husserl, 1931 *Cartesian Meditations*). The bounded-rationality doctrine, its inherent Husserlian transcendental subjectivity, has a side effect. It places Pondy’s holy grail, “episodic-process,” outside space, time and mattering. In other words, outside historicism, and outside sociomateriality, and outside our ontological Being-in-the-world, which in turn has existential implications for how people bound their “real” differently. Towards the end of his life, Pondy insists that conflict processes are not merely (onto)logically in space and time, but existent, mattering. In sum, Pondy’s (1967) seminal theory on conflict episodes are necessary to agile organization adaptation to environmental changes that began to crack the reductionism of bounded rationality. Pondy held onto the hope that organizational conflict could be successfully managed, partially resolved and if necessary suppressed, by bounded rationality, so that manifest violence did not erupt in organizations. Late Pondy would turn against bounded rationality, relegating it to certain boundary spanners. Having studied philosophy and anthropology on his sabbaticals, he was letting light in. The irony is Pondy initially saw bracketing as a way to make bounded rationality an adaptive apparatus, but by placing “*rationalism behind-the-scenes*,” it becomes what Nietzsche calls, “*illusion-behind-the-scene*” (Solomon, 1972: 251). In other words, Pondy’s (1966) dissertation, that basis for his seminal (1967) conflict episodic theory, found no empirical support for most

of his hypotheses and formulas, and could not find support to fulfill the *satisficing* of bounded rationality as the ultimate self-organizing apparatus of organizational adaptation to their barely registered environs, and therefore ends up with unintended existential consequences so very apparent in the Anthropocene today.

To cut to the chase, the American Pragmatist, Charles Sanders Peirce, argued that “imagination is distinguished by the *indeterminacy* of the object” (Solomon, 1972: 253). Bounded rationality destroys the “*freedom of imagination*,” making agile adaption impossible, because management thought keeps not thinking about important matters. Pondy’s (1966) dissertation found that in two of three empirical cases, the bounded rationality failed to be proven. Despite his integrity in reporting the negative results (1966), the failed confirmation result did not make it into his (1967) article on episodic conflict. In short, the theory lacked empirical validation, so was reported without the empirical work, and not even referenced. I suspect this is yet another case of reviewer gatekeeping, for Pondy was a man of high integrity and honesty.

This initial transition (questioning the efficacy of bounded rationality) can be traced to Pondy working closely with Weick, as both broke away from the phenomenology of reductionism. Weick (1995: 36) treats Pondy’s utterance, “*enthinkment*,” as a kind of joke or nonsense, rather than a strict “*enactment*,” which Weick roots in secondary reading of Heideggerian ontology. I don’t buy Weick’s entombment of Pondy’s *enthinkment*, and so this book proposes to document an alternative reading. Both Pondy and Weick followed Alfred Schutz (1899–1959), who blazed a trail breaking free of Husserl’s “transcendental phenomenology” search for “pure mind” and “abstract laws of consciousness.” Pondy stayed on the “pure mind” path, quests to change management thinking. Pondy also pursued this challenge to bounded rationality by following Schutz’s “*existential phenomenology*” (Craib, 1976; Douglas & Johnson, 1977, *italics mine*). Schutz’s “*existential phenomenology*” is a strange hybrid, adopting Weber’s sociological strategy of sympathetic introspection (*Vestehen*) of one’s social world combined with the maintenance of *intersubjectivity* (i.e., a subjective world among pluralities of interacting individuals (Raihi-Belkaoui, 2021: 42). Pondy continues to move from *phenomenological reductionism* (i.e., bounded rationality) toward *existential phenomenology*, during his short career, but could not give it up completely. Pondy’s evolving phenomenological sociology, as taught in doctoral seminars I attended at the University of Illinois, combined Garfinkel’s (1967) ethnomethodology (creating common sense of everyday social reality) with Mead’s symbolic interactionism, while Pondy was being what Weick (1989) called a “curator” of the classic works of Thompson, March and Simon, and so on. I now wonder if not just curator, but going back to make new starting points of *enthinkment* bring new light into bounded rationality, changing the *satisficing*.

Even in Husserl’s doctrine of *Intentionality*, consciousness is always consciousness of *something* (Outhwaite, 2008: 474). Ontology, as well as

existentialism, seeks to heal the subject–object duality. For me, this is an existential call to ask “who” does this storytelling, for whom? I will therefore introduce several “*who-consciousnesses*”; “individuals single out entities in their experience for attending, and thus constitute them as objects” (Outhwaite, 2008: 474).

*Excursus: On Telling Stories.*⁴ Recover the breadcrumb trail Pondy left in his writing, on his enthrallment journey to rethinking ‘management thought’ altering its mooring to bounded rationalism in order to glimpses of existentialism. Our narratives and stories are not innocent spotlights (Bauman, 2004, 2017). Each “plot” is a spotlight that excludes more events and characters than it includes. Each plot is a fiction. Few stories or narratives are searchlights into what bounded rationality declares irrelevant: the growing wasteland ecology, wasted lives of people. I prefer to be unbound from rationalisms and engage our inseparability from existence in Barad’s (2010) inseparability of *SpaceTimeMattering*. My thesis in this book, it’s past time for management thought to break with bounded-rationality emplotments. So many plots keep externalizing their own consequences. What consequences has bounded rationality wrought? A short list: blaming the victims for existential-crisis consequents such as global warming, banishing victims to the reserve army, denying every colonizing complicity, shrouding every answerable path in the prophylactic of uncertainty and limits to cognitive comprehension, all the while claiming parsimony and coherence as a narrative fulfillment of plot. “Each scene diffracts various temporalities within and across the field of spacetime-mattering. Scenes never rest, but are reconfigured within, dispersed across, and threaded through one another” (Barad, 2010: 240, 244–245).

The dominion over nature re-symbolized as resource, conversion of personnel to human resource management, de-sacralizing nature, making water, air, earth and fire into so-called “natural” resources. The transformation of nature into a resource-conception and humans-potential into wasted lives in the growing wasteland of non-diversity, inequality and exclusion while delivering bogus check-the-box Diversity-Equity-Inclusion (DEI) is part of bounded rationality that keeps privileging a “There-Is-No-Alternative” (TINA) narrative: authoritarian, division of labor, hierarchic, racialized, paternal corporatism. Then calling it the TINA path to sustainability. Bounded rationality, all that satisficing, is more about plausible deniability for a regime of truth covering over alternative futures, paving over historical recollection with a shallow history of the world. Claiming the high ground of order while banishing disorder, a strange split. Bounded rationality is the banality of evil, the opposite of natality, when a problem-based-learning (PBL) option is readily available (Jorgensen & Boje, 2021). This bounding of master–slave rationality continues practices of modern-day slavery when worker-driven corporate social responsibility via ensemble storytelling and ensemble leadership processes are making a countermovement (Rosile, Boje, Herder, & Sanchez, 2021). Is bounded rationality coming undone?

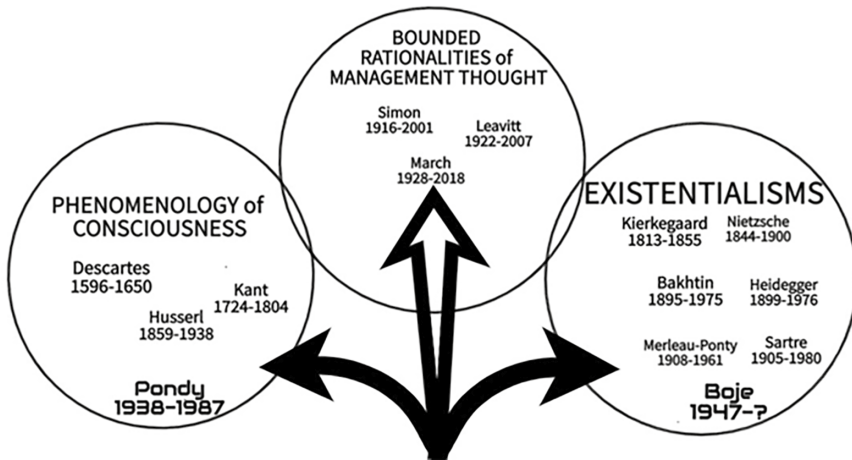


Figure 0.4 Pondy the Post-Kantian Betwixt-and-Between Three Choices for Management Thought

I watched Pondy tackle one dualism after another, and witnessed his use of physics, and joined his study of anthropology. Now it's my turn to dialogue with Pondy the master, sometimes to agree, occasionally disagree, taking off on my own path, an existentialism turn, no longer on a bounded-rationality path, yet crisscrossing it at every turn. It is not that Pondy did the first phenomenology early in his career, and the second existentialism much later. Rather, Lou had his own unique (Neo) Kantian approach, which I will call "critical rationalism," that danced between both standpoints that I suggest are still acting out on management thought. He was not willing to give up on cognitive science, nor to dualize quantitative and qualitative inquiry into the nature of complex systems. At this crossroad we stand.

This book is about three sorts of management thought that interplay without replacement or succession:

- 1 *Management Thought in Phenomenology Project* → Make phenomenology of consciousness, science. Pondy assigned his doctoral students, books by Husserl (1913 *Ideas*; 1933 *Cartesian Meditations*) in relation to the bounded-rationality writing of March and Simon (1958), Thompson (1967), and Harré and Secord (1974).
- 2 *Management Thought in Existentialisms Project* → Uncover the phenomenal nature of Being-in-the-world covered over by management thought that is stuck in bounded rationality and satisficing. Pondy did not walk very far on the Heideggerian path, but he mentored me in ways that prepared me to wander further in that direction.
- 3 *Management Thought in its Business-as-Usual* → Just ignore the phenomenologies and existentialism, and keep management thought

on its traditional ontic path of most of our colleagues. Logical positivism dwells here: “A philosophy asserting the primacy of observation in assessing the truth of statements of fact and holding that metaphysical and subjective arguments not based on observable data are meaningless.”⁵

What is the harmonizing that is possible? That is the sound of one hand, without the other hand, clapping (intuition and metaphysics that are banished by logical positivism rationalities). Ontical-priority of facts, and/or metrics of measurement (e.g., clocktime, distance, weight and so on) without the other hand is not what drawing ontic into a dialogue with betwixt-and-between the two phenomenologies is all about. In other words, business storytelling-as-usual rationalities can avoid both phenomenologies, but there are consequences. The alternative is conversational storytelling dialogues among rationalities and qualia that expands the circle of whole-system understanding and uncovering the poly-logical context.

Kant is dealing with the antagonism between Hume’s empirical reasoning, and the church’s metaphysics reasoning.

Thus it was Hume, Kant said, who “aroused me from my dogmatic slumbers” and caused him to write what is now regarded as one of the greatest philosophical treatises ever written, the *Critique of Pure Reason*. . . . Kant is trying to save scientific empiricism from the consequences of its own self-devouring logic. He starts out at first along a path that Hume has set before him. “That all our knowledge begins with experience there can be no doubt,” he says.

(Pirsig, 1974: 125)

What is Pondy’s Post-Kantian “Critical Rationalism”?

An answer is partly revealed in a footnote. Pondy (1977a: 56, “The other hand clapping” (hereafter, OHC), begins by characterizing social psychology: “The sound of one hand clapping . . . and the wrong one.” Pondy boldly declares social psychology is placing too much emphasis on hypothesis testing, clapping the “wrong one” and giving too little attention to hypothesis generation, the other hand. His “sound of one hand clapping” is also a challenge to the “resource-control approach” of Salancik and Pfeffer (1974) to the “study of power in organizations . . . “dominated by the philosophical traditions of realism, materialism and objectivism, and which assumes that the capacity to bring about behavioral change in others derives from the control of scarce, critical resources . . . “not nearly enough empirical studies have been done, and hypotheses abound” (pp. 136–142). Pondy’s alternative is “the other hand,” which has “underpinnings of idealism and rationalism” (OHC, p. 57). I will argue it is somewhere between neo-Kantian and post-Kantian. In mid-sentence, a footnote amplifies, and then the sentence

continues, “in which a central role in the control of behavior is given to cognitive processes, especially language and communication” (Ibid).

The Footnote OHC 1977a: 57:

It is important to distinguish between the philosophy of rationalism and the doctrine of rationality. Rationality is the characteristic of being logical, reasonable, and efficiently purposeful, relative to some explicit criterion of behavior. Rationalism merely ascribes to ideas and the concept of mind importance in understanding man, without the necessary ascription of “rationality.”

On the surface, this footnote sets out a philosophical underpinning of Pondy’s information-processing approach to power, in rationalism, dualized from rationality of the resource-control model of power, which is the philosophy of realism, materialism and objectivism. At a deeper level, Pondy is making a typical Kantian move, taking the rug out from under a duality, proposing grounds for unity. Pondy will return to this theme throughout his career. Yet, something even deeper is going on, because there is a “transcendental” dance between rationality and rationalism, a derivation of dialogue, a move to both/and in Pondy’s own “Critique of Pure Reason” that has a role for intuition to play.

Is Pondy the Zen master of processes challenging me, an apprentice, to take the existential fork in the road? Is his series of koans about aligning the heart and emotions that makes us whole? Why did we both cry when reading Pirsig’s (1974) *Zen and the Art of Motorcycle Maintenance*? Why did Pondy gift me that book: *Hope for the Flowers* (Paulis, 1972/2017)?

A strange story: What does this parable about caterpillars climbing the inferno pyramid of caterpillars mean for my life? Louis Ralph Pondy, trained as a physicist, before being recruited by James March, Herbert Simon to do a dissertation chaired by Hal Leavitt in a fledgling Ph.D. program of Carnegie Mellon Institute of Technology (now Carnegie Mellon University), studied the bounded rationalities of management thought in relation to conflict processes. Is that a pile of caterpillars fighting their way to the top, instead of taking flight in the open space? Am I like “Stripe,” who saw some crawlers really crawling? Seeing a great column rising high into the air, did I join them in the squirming, pushing? Was I pushing my way to the top, with no idea what was there? Will I find what I am looking for at the top? “What’s at the top?” Was this gift from my mentor, some message to unravel? Would I disappear into the pillar? Years passed, I kept climbing and climbing, and getting nowhere. Fellow caterpillars became threats and obstacles, and other caterpillars stepped on my head. My single-minded approach to storytelling and systems. I worked hard but had no time to think about the *Hope for the Flowers* book, or the other koans I had practiced and practiced under Pondy’s watchful and encouraging eye.

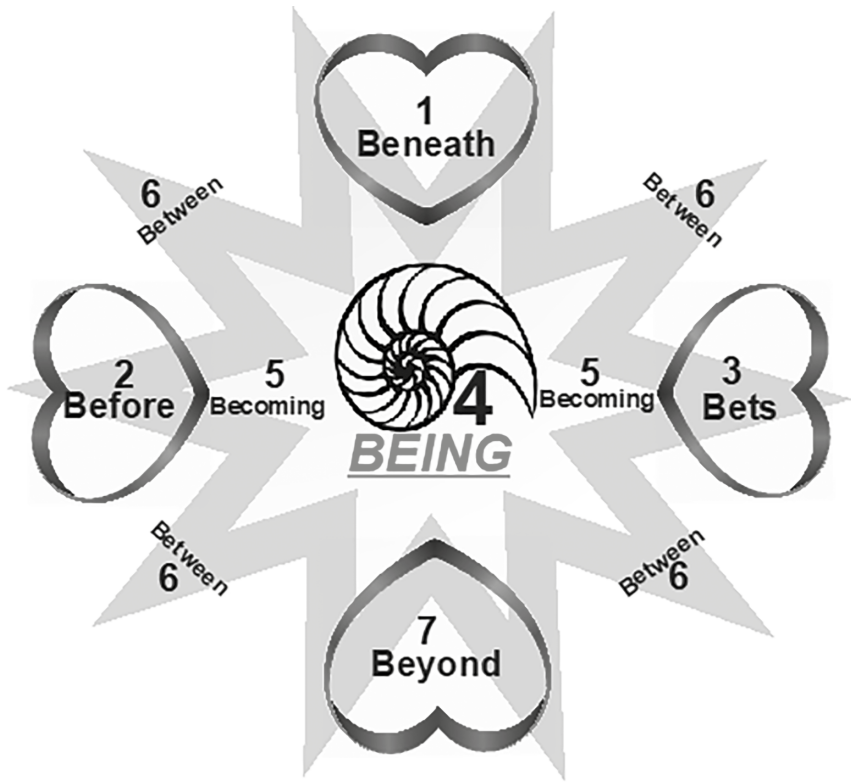


Figure 0.5 Seven Antenarrative Processes and Four Hearts of True Storytelling

Several answers to “what’s true storytelling?” I own up to my own *antenarrative process* orientation as I collect breadcrumbs of existentialism in Pundy’s life work, I unfold my own journey. “Antenarrative is defined as ‘the fragmented, non-linear, incoherent, collective, unplotted, and pre-narrative speculation, a bet, a proper narrative can be constituted’” (Boje, 2001: 1). The nautilus spiral shell in the next figures was adopted by True Storytelling Institute founding members to symbolize Being-in-the-world in its Space-TimeMattering (<https://truestorytelling.org>). All four hearts point directly to uncovering and disclosing Being-in-the-world existentially.

The interplaying antenarrative processes are numbered one to seven. #1, #4 and #7 are vertical-spatializing spaces from #1 abstract to #7 grounding. #2, #5, #4, #5 and #3 are lateral temporalizing from rehistoricizing #2 to the #3 Bets on the future. All four hearts point to #4 Being. We exist in Worldhoods, and fortunately bounded rationality is not the only Worldhood.

In antenarrative theory, there are entanglements of various processes, with different inter-animating answers to the question, “what’s true?” Five



Figure 0.6 Four Hearts of True Storytelling Pointing to BEING (Fore-Getting) Spatializing-Temporalizing Worldhood Situation

simultaneous, often contradictory “trues” can be unearthed in “management thought”:

1 = Beneath the attunement to concept, statement, and/or proposition as “true”

2 = Before the superficial history, a deeper historically-facticity as “true”

3 = Bets on future, prospective-forecasted or fore-sighted as “true”

7 = Beyond, the intuitively attunement to “spiritual ecology” as true (Cajete, 2000).

4 = Being in SpaceTimeMattering as “true” fore-getting (double meaning of “fore” as “in advance” getting thrown into some world of Being, and “fore”-getting from memory) the intersection of the two loops: lateral thinking and vertical thinking). In this modeling, the answer to Heidegger’s (1931–1932 EofT) question “What is the essence of truth?” is in Being-in-the-world (depicted as nautilus spiral shell in the next figure).

Working with these “trues” that can be contradictory and simultaneous, without final resolution, is what management thought keeps working out, without much success.

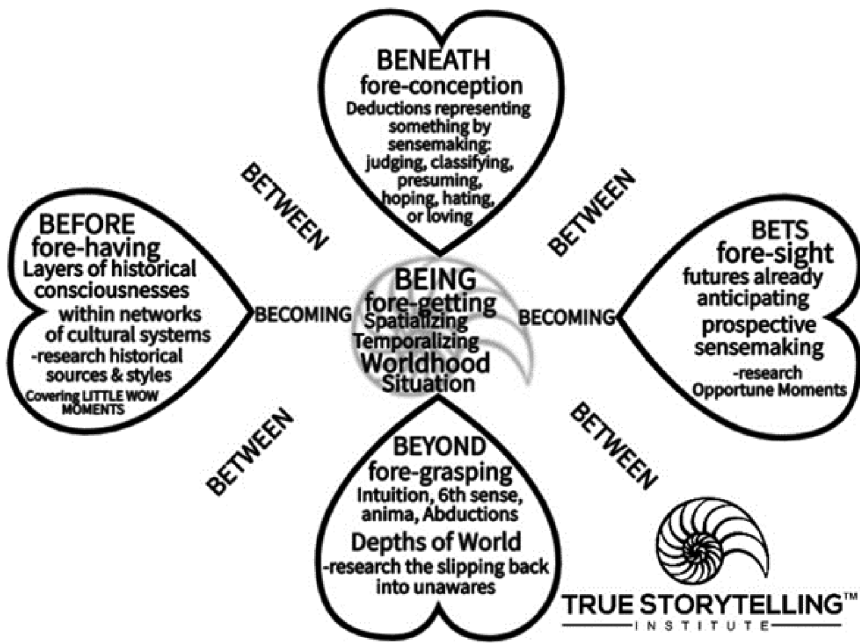


Figure 0.7 All Seven Antenarrative Processes

In Larsen, Boje, & Bruun’s (2021) book, the seven principles are presented as chapter headings. Boje & Rosile (2020) then animate these principles with seven processes. Below I outline these principles as animated by processes. I began working out antenarrative processes of Before and Bets in the 2001 book (*Narrative Methods . . .*). It took more than 20 years to get to Being and sort out the entanglement of the five truths listed previously (and there are more than these).

What is a principle? “A principle is defined here as a way to do self-correcting ‘storytelling science’ by refuting our beliefs, practices, and assumptions so get closer, without ever arriving at absolute truth” (Ibid: xviii). Six of the seven processes are developed in the book’s antenarrative theory (IBID.: 5–6) with the self-correcting science and these six antenarratives worked out in Boje & Rosile (2020). As we began going to in-person and Zoom sessions, we worked on the fourth process, “Being-in-the-world” by relying mostly on Heidegger (1923; Hoff; 1927 B&T) and Bakhtin’s (1919–1921/1985–1986/1993) *Toward a Philosophy of the Act*. See <https://antenarrative.com> for the theories and studies of antenarrative since its theoretical beginning. Antenarrative processes can be examined as attunements to Being-in-existence. There are ten attunements (or moods) explored by Heidegger (1927 B&T). For illustration, I will put them in relation to

Table 0.1 Seven Principles and Seven Antenarrative Processes of True Storytelling

7 Principles		7 Antenarrative Processes	
1 True	You yourself must be true and prepare the energy and effort for a sustainable future	1 Beneath	Fore-concepting is process of bounding (or bracketing) by treating true as language, empirical sensemaking, etc.
2 Making Room	True storytelling, making room by respecting the stories already there	2 Before	Fore-having is the retrospective sensemaking by treating true as facticity of history instead of shallow histories that pass for “true” that erase most of history (aka microstoria).
3 Plotting	You must create stories with a clear plot creating direction and helping people prioritize	3 Bets	Fore-sight is prospective sensemaking in advance instead of treating plot as true; plot keeps cherry-picking some actors and some event; plots are mostly linear
4 Timing	You must have timing	4 Being	Fore-getting in double meaning: (1) fore-getting timing-as-true is inseparable from spacing and mattering (SpaceTimeMattering inseparability in Barad’s work); (2) fore meaning “in advance” getting our Being-in-the-World we are thrown into
5 Helping stories along	You must be able to help stories on their way and be open to experiment	5 Becoming	Fore-caring is itself an ethical process of emergence in relation to Being
6 Staging	You must consider staging including scenography and artefacts	6 Between	Fore-structuring is a process between the four hearts; fore-structuring for others to be safe
7 Reflecting	You must reflect on the stories and how they create value	7 Beyond	Fore-grasping by intuitive, 6th sense in Rosile’s (2016) IWOK; abduction in C.S. Peirce semiotics.

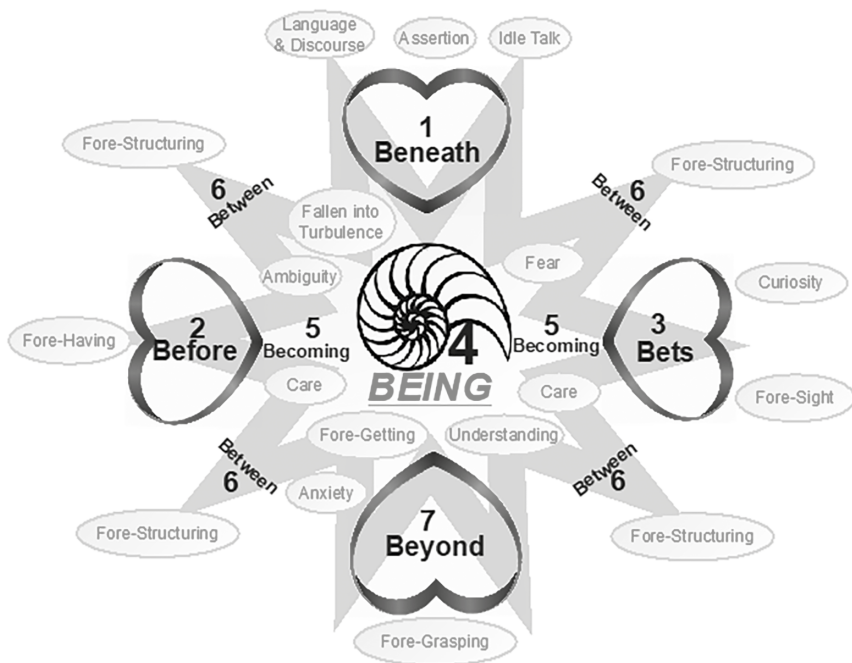


Figure 0.8 Antenarrative Processes and Their Attunements to Existentials

antenarrative processes, however, keep in mind different arrangements are possible. Attunements are not emotions, but rather how the mind, heart and speech resonate like a tuning fork with Being-in-existence. They are quantum vibrations between our embodiment and emplacement-in-Being.

As an example (and other alignments are equally likely) several kinds of “true” storytelling are simultaneous potentialities.

#1 Beneath-heart process attunes by language and discourse, and idle talk, but there is much beneath linguistic layers. Beneath-heart attunements are by fore-conception, assertion-statement, and/or proposition, even idle-talk opinions about “what is true.”

#2 Before-heart process seeks understanding by rehistoricizing the past, again and again. Before the superficial history, a deeper historically-facticity as true (Heidegger, 1923 Hoff).

#3 Bets-heart projects the future, deploying curiosity in one prospective sensemaking after another that resound back to #2. Bets on future, prospective-forecasted or fore-sighted as “true” (Heidegger, 1927 B&T).

#7 Beyond-heart has attunements to anxiety and fear that seek grounding; suppress them and they bubble up, again and again. The other attunements can reside between the four hearts with their recurrences, in grounding and ungrounding. For my path, the Beyond-heart, intuitively attunement is

grounding to “spiritual ecology” as “true” (Cajete, 2000) given the accumulating and interactive existential crises we face (global heating, reversals of civil rights, destruction of biodiversity, pollution of air, water and soil, etc.).

Every attunement and each heart-process points to Being (Heidegger, 1931–1932 EofT). Being-in-SpaceTimeMattering yet another “true” forgetting (double meaning of “fore” as “in advance” getting thrown into some world of Being, and “fore”-getting from memory) the intersection of the two loops: lateral thinking and vertical thinking). In this modeling, the answer to Heidegger’s (1931–1932 EofT) question, “What is the essence of truth?” is in Being-in-the-world (depicted as a nautilus spiral shell).

We can choose attunements of Fear, Anxiety, Ambiguity, Turbulence or Collapse a Wave of Understanding and Care. In collapsing a particular wave of curiosity arriving from the future, we let other waves pass through embodiment and are spacetime-mattering-in-the-world. We collapse a specific wave of attunement into once-occurrent event-ness of Being (Bakhtin, 1993). We do this by a strange process we call true storytelling (Larsen, Boje, & Bruun, 2021). Or, what my colleagues and I call *quantum storytelling* (Boje & Henderson, 2014).

What is process? Process, for me, is existential, an unfolding in some duration of time (not just clock time, or seasons, by process in some place, mattering that is making space for itself). Pundy (1996) in his dissertation influenced by Cartesian doctrine (duality of object from subject) has separated exogenous (environment processes) from endogenous (organizing by cognitive bounding for rationality). He spends the rest of his academic life working out of this duality by taking sabbaticals to study philosophy, operations research and anthropology. My task in this book is to pick out the breadcrumbs of his journey from processes of cognitively bounded rationality to the realms of existentialism.

Some initial answers. Pirsig’s (1974) story of taking his son on a motorcycle odyssey is about how one kind of rationality can overtake and blot out other kinds (pp. 69–70):

Classic Rationality Analysis of Motorcycle is about classification according to function into categories, and subcategories, and sub-subcategories, and so on:

1 Component Assemblies

1.1 Power Assembly

1.1.1 Engine System

1.1.1.1 Housing Assembly

1.1.1.1.1 Power Train

1.1.1.1.1.1 Cylinders

1.1.1.1.1.2 Connecting Rods

- 1.1.1.1.3 *Crankshaft*
 - 1.1.1.1.4 *Flywheel*
 - 1.1.1.1.2 *Fuel-Air System*
 - 1.1.1.1.2.1 *Gas Tank*
 - 1.1.1.1.2.2 *Fuel Filter*
 - 1.1.1.1.2.3 *Air Cleaner*
 - 1.1.1.1.2.4 *Carburetor*
 - 1.1.1.1.2.5 *Valves*
 - 1.1.1.1.2.6 *Exhaust Pipes*
 - 1.1.1.1.3 *Ignition System*
 - 1.1.1.1.3.1 *Alternator*
 - 1.1.1.1.3.2 *Rectifier*
 - 1.1.1.1.3.3 *Battery*
 - 1.1.1.1.3.4 *High-voltage Coil*
 - 1.1.1.1.3.5 *Spark Plugs*
 - 1.1.1.2 *Feedback System*
 - 1.1.1.2.1 *Cam Chain*
 - 1.1.1.2.2 *Camshaft*
 - 1.1.1.2.3 *Tappets*
 - 1.1.1.2.4 *Distributor*
 - 1.1.1.3 *Lubrication System*
 - 1.1.1.3.1 *Oil Pump*
 - 1.1.1.3.2 *Channels through housing for oil distribution*
- 2 *Power-Delivery System*
 - 2.1 *Clutch*
 - 2.2 *Transmission*
 - 2.3 *Chain*
- 3 *Running Assembly*
 - 3.1 *Frame*
 - 3.2 *Seat Fenders*
 - 3.3 *Steering Assembly*
 - 3.4 *Front and Rear Shock Absorbers*
 - 3.5 *Wheels*
 - 3.6 *Control Levers & Cables*
 - 3.7 *Light*
 - 3.8 *Horn*
 - 3.9 *Speed & Milage Indicators*

4 Functions that are in a Process Sequence

4.1 Intake cycle

4.2 Compression Cycle

4.3 Exhaust Cycle

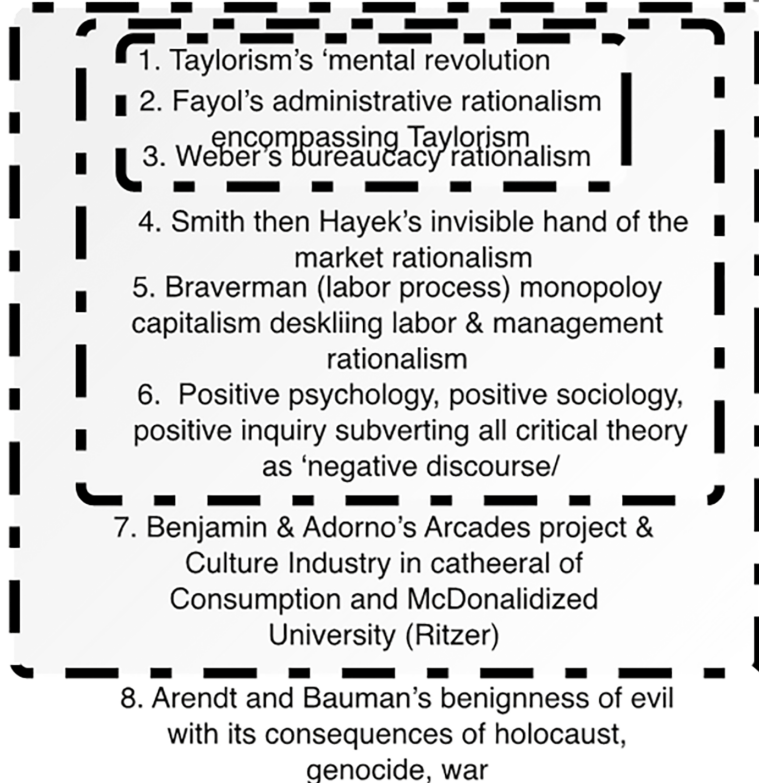
Robert M. Pirsig (1974) is making a point that something else is going on that gets left out of the functional rationalities' categories and subcategories, and sub-subcategories, dividing the system into finer assemblages. This sort of classic rationality gives us a description of the functional—"what" and the process—"how" of assemblies and systems, but is badly in need of context, the "where" and "why analysis of the agential cuts all this fragmenting of sub-assemblages into sub-assemblages, that this categorizing is doing. The knife of subject-object duality, that way of approaching the motorcycle is an interpretation *imposed* upon existential reality" (p. 275). But that way of cutting up the motorcycle into parts and assemblages, destroys the craftsman-like feeling of motorcycling (Ibid). Pirsig is leading us to a search for the "*qualia*" of phenomenology. A definition may help: "Philosophers often use the term 'qualia' (singular 'quale') to refer to the introspectively accessible, phenomenal aspects of our mental lives. In this broad sense of the term, it is difficult to deny that there are qualia."⁶ I offer an antenarrative-process methodology to explore qualia of the betwixt-and-between turns in two phenomenologies that are beneath the conceptions of classifying and categorizing. What is underappreciated are Pondy's Kantian contributions to management thought, and unravel something shocking: Pondy the Kantian, his pure critical rationalism search for commonality, caught betwixt-and-between the phenomenologies of Husserl rationalism and the movement of rationalities of sensemaking to encounter Heidegger's question, what is the "essence" of Being-in-the-world? I want to uncover antenarrative processes of Louis Ralph Pondy's (hereafter, Lou) his daring theorizing (and studies), for me, a reincarnated Kantian moving betwixt and between two phenomenologies in opposition, with Pondy stepping in with rationalism resolutions. First Husserl's cognitive approach to consciousness of life world, and second Heidegger's existentialism phenomenology of Being-in-the-world. Husserl the master-phenomenologist took on an apprentice, Heidegger. The two became colleagues and friends but disagreed about Kant. What is the nature of that disagreement? Husserl bracketed the natural sciences, thereby retaining a classic Cartesian subject-object dualism. "Husserl refers to his phenomenology as a *rationalism* and tells us that is business is to give us a rationalization of experience" (Solomon, 1972/1985: 249). Pondy (OHC, 1977a) sides with rationalism over rationalization. Heidegger, on the other hand, uncovers Being in-space, in-time and in-things-mattering. Kant took to a different metaphysical position in his 1781 *Critique of Pure Reason*.

Eight Nested Bounded Rationalities

Eight rationalisms of bounded rationality are diversity of movements that intersect, merge and split apart, die and are reborn again and again in eternal return.

- 1 Taylorism – “mental revolution” (Merkles, 68) by rationalization with quantification approach to assess management thought’s “steely-eyed efficiency experts” to do the planning
- 2 Fayolisme – administrative rationalism revolution encompassing Taylorism
- 3 Weberism Bureaucacy revolution – hierarchy, selection by skills, etc., to counter nepotism and charisma; notice how it sells centralization, hierarchy and rational choice as a solution to inequalities (Merkle, p. 137)

8 Nested Rationalism of Bounded Rationality



The Fourth of Foundational Ethics of True Storytelling (Kirkeby, 2000)

Figure 0.9 True Storytelling Foundation Ethics – the Fourth Beyond the Eight Bounded Rationalisms

- 4 Kant/Hayek/Smith – individualism and “invisible hand” of the market rationalism mechanism
- 5 Braverman – monopoly capitalism deskilling the labor process ends up deskilling the managerial class – > progress narrative
- 6 Arendt and Bauman – > benign-ness of evil, holocaust and cycles of genocide, as unintended consequence of worship of efficiency
- 7 Positive psychology, positive sociology, positive-thinking movement subverts all forms of critical thinking (see Marcuse’s *One-Dimensional Man*)
- 8 Benjamin – the Arcades; flaneur strolling through the wreckage of history, as in Nietzsche the wasteland grows in Adorno’s “Culture Industry” (aka cathedral of consumption and mallification of the university (Ritzer))

The eight management systems is promising to replace the rule-of-thumb “principles” of Taylor-Fayol-Weber (TFW virus) with more personalized management skills (Merkles, 68). And to deliver an apolitical and amoral cocktail of rationalisms (utilitarianism) that guarantees neutrality, while continuing extraction industries, exploitation of indigenous peoples, the control of behavior in all kinds of organizations, as the prize of “management thought.” It is typified as the ideology of U.S. efficiently, the “rationalization of working conditions” (Merkle 103), which in turn is the bet on the future, which circles back to develop a scientism “bounded rationality” theory of history. The retrospective sensemaking of history is more and more driven by prospective sensemaking employments of the progress myth. These eight rationalisms go through metamorphoses. For example, Taylorism is one brand in the U.S. that gets adopted by Lenin as a “practical, direct, and ‘goal-oriented’” (Merkles, 107) way to bring soviets into capitalism – wow, a socialist twist (workers’ councils, etc.). Just then you think Taylorism is part of the past, it is reinvented in Total Quality Management, and the cult of process reengineering (see Boje & Windsor 1993; Boje, Rosile, Dennehy, & Summers, 1997).

There is no one Taylor system, rather it morphed differently around the globe: “The Taylor System of Scientific Management filtered through specific theoretical understanding of Lenin, Trotsky and other party leaders” (Merkle, p. 111).

In France, Taylorism is a sort of “romantic rationalism” (Merkle, p. 137). It has a positive role for bargaining with unions, and in Savall, it includes profit-sharing, and democratic participation of workers with management in improvements. It takes other forms in Germany and the U.K. Stalin freaks out at the Russian Taylorites, and reinitiates “one-man leadership” (Merkle, p. 111). With Trotsky, a “militarized Taylorism,” a kind of monstrosity, emerges as a variant. U.S. Taylorites point fingers at Soviet five-year planning cycles, while in Germany Hitler has a shorter, four-year planning cycle to mobilize the war machine, and the holocaust machine of extermination (see Arendt; Bauman).

Mary Parker Follett is traveling from eastern U.S. to U.K. To offer up an existentialist approach, “relational process ontology.” March and Simon

(958) mention Follett in suggested references, but not her work on dynamic administration, and instead invoke the Chester Barnard (some say plagiarism) of her work, sanitized and purified of any existential moorings.

The legacy of these forms of rationalism is statistical control, which in the digital revolution of technology programs (March & Simon, 1958) do not anticipate, make for the kind of panopticon of surveillance Bentham imagined, and the kinds of echo chamber soloing that is one of the great existential crises of our time.

An example of Cathedral of Consumption and the Culture Industry: Nike's "just do it" campaign, the iconic "swoosh" branding, a sign, "I'm worth it," become a way to express individualism in a mass-consumption culture of conformity. Nike can deny its involvement with exploitation of its women workers, and child labor, and the toxic conditions of work, etc., by appealing to other icons: Tiger Woods, Michael Jordan and the politician Andrew Young. Audits by the very best consulting/accounting firms find no harm at all. When this theater of front stage hiding the back stage fails to keep the lid on Nike, it initiates its "Transparency 101" campaign (see lots of articles by Boje on this use of bounding rationality). The sign, the Nike swoosh, is an icon, and it is a symbol denoting so many other hallmarks. Finally, the sign of the swoosh calls out physical causation, in indexes of where a product is physically made, how it is made, the quality with which the materials are glued and stitched. The sign has its Interpretant (representation in narrative employments) filter out context, in pragmatic ways leaving a shroud (a prophylactic) of ambiguity. There is a relation between even the interpreting and the object (the material conditions, the socio-materiality). My point: the swoosh sign can be interpreted many ways (icon, symbol, indexes) and this is about inbounding rationalisms of place, temporality and mattering, which are, as Barad puts it, inseparabilities of SpaceTimeMattering.

The implication of Peirce Triad (first of Sign, second of Object, and third of Interpretant) is that use-value to stakeholders (see Kirkeby, 2000) in supply chains in transaction-cost economic UC, has a polyphonic dialogic always storytelling, stylistic dialogues (types of formal and informal and Ajax speech acts), an architect on is that goes beyond Kant's cognitive-architectonics to the inter-animation of ethical, aesthetic and cognitive discourses (Bakhtin, 1981). All this is why I moved from the eight rationalisms of "bounded rationality" to existentialism, and flavor it with Jainism and intellectual Shamanism. "Processes of organizational colonialism" with the ideology of efficiency (Merkle. 75); "rationalizing the labor force" (Merle, 78).

Storytelling is the preferred sensemaking of organizations.

True Storytelling in a way to find Common Ground in Conversational Storytelling: <https://truestorytellinginstitute.com>

I have been studying the ways in which bounded rationality (nested rationalisms) creates consequences: denial of climate change, gender and human rights movements slipping in the face of growing authoritarian schemes, schisms of haves and have-nots with a growing proportion of people sent off to the permanent underclass and/or U.S. prison systems, and so on.

At a time when we need to get past conspiracy theories and siloing and pyramids, there are more, not less. At a time, we need to get beyond economic rationalism, it is gaining more ground from humanism and ecology. In short, all the promises of March and Simon (1958) to satisfice instead of maximizing, those promises of bounded rationality just become a way to widen the gap and deepen the abyss.

For example, 1 2 and 3 (in the previous figure) is what management thought promises to go beyond, but keeps slipping back. The second zone of Smith/Hayek is pretty clear in Braverman, but subverted by positive psychology movement in AOM. There was early awareness in #7 by critical theory, and now in #8 the existentialists are still placed outside of bounded-rationality boxes. The fourth is even further removed. When does AOM ever take a stand on ethics or the existential crises that are accumulating, entangling and multiplying. At some point, you cannot blame it on cognitive processing limits or uncertainties, or complexity is just too complex to think about.

So what? Louis Pondy's footnote has not revealed or disclosed what is the most essential "*à priori*" antecedent to resolve the opposition between rationalities of idealism and empiricism, using his critical rationalism, his contribution to management thought (the topic of this book). Pondy process theorizing goes betwixt and between the two models of power: rationality (resource control) and rationalism (information processing) in order to "intuit new and, possibly, revealing hypotheses about power processes" (OHC, 1977a: 57). You will need context to understand Pondy's approach.

By way of context, in Pondy's doctoral seminars, we read Husserl, we didn't read Heidegger. We learned what I am calling "first phenomenology": Husserl's method of phenomenology, "bracketing" (*epoché*) and related that "rationalism" to March and Simon's (1957) *Organizations*, James Thompson's (1967) *Organizations in Action*, Karl Weick's (1969) *The Social Psychology of Organizing* and Harré and Secord's (1973) *The Explanation of Social Behavior*. At that time and place in history, what mattered was "bounded rationality" and the doctrine of "satisficing." In other words, "bracketing" was the operative rationalism, to bound uncertainty to prevent the overwhelming horror of "uncertainty." By bracketing, phenomenology stepped away from the natural work, and focused on the cognitive, the consciousness of experience. It is a move Pondy keeps making that can be traced back to Immanuel Kant. Bracketing in qualitative research is done to mitigate potentially deleterious bias effects of preconceptions of the researcher (aka fore-conception, in Heidegger). Bracketing therefore is the opposite of what I call the antenarrative Beneath-process. Going beneath the opinions, fact preferences, and heading into an encounter with Being-in-the-world, to uncover Being.

As preview, Pondy and Boje (BMBI, 1980) is as much about the professors in the Business Administration Department as it is about multi-paradigm theorizing. Pondy creates unifying theoretical dialogues between various empirical and idealism rationalities but refused to be irrational, heading down a unifying path of Kantian-rationalism. Before getting into the relation of

rationalities and rationalism, let me pause here to indicate why it is valuable to trace the Kantian prototypical theorizing moves of Louis R. Pondy.

An exploration of Pondy's ways of dancing one theory with another, then synthesizing their possible unity (Boje, Brass, & Pondy, 1977 *Dancing Partners*) as well as Pondy (1977a OHC) and Pondy and Boje (1980 BMBI) are ways of doing multi-paradigm process-theorizing. Pondy's questioning approach is dialogical rather than dialectical. It is not synthesis that he is after, but a proliferation of new ideas, new assumptions and hypotheses. What's critical about his rationalism? Weick (1989) expressed it best, Pondy's styles of scholarship, raised critical questions for the field of management thought. For example, Weick recalls some management thoughts that made Pondy uneasy, in a speech he gave in 1977 in Canada.

The trends that made him more uneasy were advocacy of qualitative methods (not codified well enough to be diffused), non-rational models of organizational choice including work of Weick [himself] and March (not welded into an integrated approach to organizations) and ecological models, symbolic processes, and social constructionist views (note of these three has demonstrated worth in solving practical or theoretical problems).

(Weick, 1989: 19–20, bracketed addition mine)

Lou the curator of ideas said at the end of his speech “As a closing note, we may ask whether that integration of ecological, non-rational and symbolic factors is likely to take place in business-school based organization theory. Given the ideological pressures of an organizational rationality in school of management, that is not a likely outcome.”

Weick makes the observation, that Lou:

was especially sensitive to the reality that creative activity takes place withing some structure of ideas and relationships. Thus, we learn, by listening to Pondy and watching him work, that we can adopt the role of scholar as curator, scholar as innovator, scholar as futurist, scholar as opportunistic o server, and scholar as tight thinking er willing to be playful about starting points. . . . What sometimes gets lost, however, is that Lou was playful about origins and starting points, but once he found a new twist that was interesting, he rigorously and ruthlessly followed out its implications usually only to find that the novel starting point was worthless.

(Ibid pp. 20–21)

I call it critical rationalism, working out each idea, moving along to another, when the first idea came undone, yet never dropping the rigor. I wonder how Pondy would address management thought in times of existential crises, and growing irrationality, the silos turned into echo chambers cut off from one another.

What Is the Relation of Rationality, Irrationality and (Critical) Rationalism?

Some phenomenology background to set the stage. Heidegger, Sartre and Merleau-Ponty's existential phenomenologies are different from one another yet are each influenced differently by Husserl's and Hegel's phenomenology (Solomon, 1972/1985: 248–251). Sartre and Merleau-Ponty agree on one thing: reject Husserl's rationalism. Sartre and Merleau-Ponty avoid concepts of reason and rationality in their writing, but it is a mistake to assume their existentialism is a sort of *irrationality* (Ibid, p. 249). Sartre and Heidegger are influenced by Hegel's *Phenomenology of Spirit*. Hegel is reacting to Kant's transcendental approach, embarking on a radically different approach to space, time and spirit. The French phenomenologists (Sartre and Merleau-Ponty) have their differences with the German phenomenologists (Hegel, Husserl and Heidegger). Sartre and Merleau-Ponty adopt Heidegger's Being-in-the-world but do not walk away from Husserl phenomenology of cognitive-consciousness. There are differences in their early and later writings. Early Merleau-Ponty stays closer to Husserl, but in the end heads toward Heidegger's approach to Nature. Early Heidegger (HofF, HoT, B&T, EofT) is less metaphysical (Meta 1935), but makes a turn (DoT, WcT, 4S), more fully embracing Hegel and Nietzsche. Heidegger's Meta (*physis*)-turn is about this relation of irrationalism, rationalism and machinations of rationality, out of view:

Irrationalism is a way out of rationalism, an escape which does not lead into the open but merely entangles us more in rationalism, because it gives rise to the opinion that we can overcome rationalism by merely saying no to it, whereas, this only makes its machinations the more dangerous by hiding them from view.

(Heidegger, 1935 Meta: p. 150)

Something that puzzles me still. Why did Pondy 1976 (BOS) replace Boulding's transcendental level of system, a question mark (?). Clearly Pondy (then with Mitroff, 1979) wanted to go beyond open systems, confronting management thought for theorizing level-four open systems, while engaging in level-three control systems, and missing all the open space beyond level four. I will argue Pondy the physics major could not bring himself to do metaphysics, and the "transcendental level" was betwixt-and-between Kant/Husserl transcendental ego, and an unfulfilled exploration of Hegel/Heidegger metaphysics. Kant's (1781) *Critique of Pure Reason* has a section near the end about systems theory, and his approach is decidedly cognitive, a cognitive architectonics that Bakhtin (1981) takes to task, as a discourse that excludes aesthetic and ethical discourses; for Bakhtin, the way out is dialogism of architectonics, the inter-animations of ethics, aesthetics and cognitive discourses (see Boje, 2008).

Management thought must go beyond bounded-rationality-rationalism duality, that entangles us more. Bounded rationalism gives rise to the opinion

that we somehow overcome rationalism, when what's happening is rationalism in management thought is more dangerous by hiding, concealing itself from view. Management thought has stopped thinking and has not been thinking for a long time. The second phenomenology claims to go beyond "those most basic prejudices built into language" (Solomon, 1972/1985: 238). A focus on logic does not make management thought thinking. Irrationalism seeps into management thought: "inauthentic prattle [idle talks] may be logical, but doesn't make it thinking" (Solomon, 1972/1985: 239): "True thinking by be nonlogical but that does not invalidate it. Since the business of such thinking about other tasks, to establish a foundation for logic." Pondy kept confronting management thought with its own superficial thinking, using a kind of questioning method, prodding for a more intellectually rigorous thinking. Pondy was thinking! The first phenomenology's project is bracket Being, to explore consciousness. The second phenomenology's project is to bring together thinking and Being.

What do these Phenomenology turns mean? Literally, it combines "*phenomenon*" (phenomenon) with "*ology*" (the study of). Pondy had three choices for the study of management thought.

First Phenomenological Turn: Epistemic Science of Consciousness. The first phenomenology is that of Edmund Husserl. Lou assigned us Husserl books (1913 *Ideas*; 1933 *CM*) to read in his doctoral seminars. He also assigned us strangely titled papers he had written (1976 "Beyond Open system models of organization"; 1977a "The Other Hand Clapping"; 1977b "Effectiveness: A thick descriptions"; 1978a "Leadership is a language game"; and taught us a kind of theorizing he called "dancing partners" (Boje, Brass Pondy, 1977). In 1980, I co-authored a paper, "Bringing Mind Back In." Each of these was more rooted in Husserelian phenomenology than in a Heideggerian phenomenology. My thesis: there is a trail of breadcrumbs to the second phenomenology. Pondy therefore merits credit for his contributions to both phenomenological turns in management thought that were happening at the margins of the Academy of Management, in the 1970s and 1980s.

Second Phenomenological Turn: Existential Process Ontology. The second turn Pondy contributed to, I will call "episodic process ontology." His 1966 dissertation at Carnegie Mellon, followed by his 1967, path-breaking *Administrative Science Quarterly* article, focuses on episodic conflict processes. What most readers of Pondy do not realize is, in both cases, the focus was also on systems, in particular moving beyond open systems (hereafter BOS, Pondy 1976), a failed submission, rejected by *Academy of Management Review*, that was subsequently co-authored with Ian Mitroff (with minor changes) and published in 1979, in a less prominent, yet important annual journal. I was there, in his office, when he opened the letter from the editor, calling his paper, part of the "cute school" of theorizing, and saw the tears roll down his cheeks. It spurred me to carry on going "beyond open systems theory" and beyond my master's phenomenological forms (Boje, 2008).

Phenomenology had become part of my flesh and blood. Wax-on, wax-off kung fu exercises the master had apprentices perform. As I graduated from the University of Illinois (Champaign-Urbana) Ph.D. program, Lou had set up an interview with UCLA's phenomenology group located in the Anderson School of Management. Members of the group made annual pilgrimages to the Husserl archive in Freiburg, Germany. As I left for UCLA, Lou was taking a sabbatical to study anthropology. He had been encouraging my writing on (phenomenological) storytelling in his seminars. He saw the future of it before I had a clue. I continue to break ground in the phenomenological turn in narrative.

Is it strange to declare Louis Pondy a phenomenologist? What does it mean to theorize and to study phenomenon? Where is the proof that there was anything at all phenomenological in management thought, when Pondy was writing and lecturing?

Besides Husserl books, Lou had us read and reread James Thompson's (1967) *Organizations in Action*, and the March and Simon's (1958) *Organizations*. Pondy kept pointing out, the second half of these texts, seeing things, sorely neglected by the field of management thought, that only seemed focused on the first half. What did Pondy see? As part of this book project, I pulled out his hand-typed class notes, and some that I typed at the time, and began rereading these texts. I know it's now common advice in the Academy to not read anything older than five years. To me that is a weak scholarship. Both books have been eclipsed by Weick's (1969) enactment and (1995) sensemaking books. But in the 1970s and 1980s, the field knew there was a changing of the guard, a paradigm shift, but held tight to Thompson, and to March and Simon.

Thompson *Organization in Action*, cited by 32,645 as of 10 August 2021.

Weick *The Social Psychology of Organizing* cited by 24,248

Ironically (and tragically) March and Simon only cited less than 900 times (adding up several versions); the low number I assume is from the fact that Google Scholar did not exist way back when. It also means Carnegie Mellon did not spend any resources memorializing their legacy.

What do March and Simon (1958: 188) have to say about phenomenological viewpoint: "From a phenomenological viewpoint we can only speak of rationality relative to a frame of reference." They saw "*cognitive limits on rationality*" (p. 136, bold and italics, original). They challenged the rational man, the employee as the instrument (p. 136) and wanted to invoke a human problem solver, with wants, motives and drives that has some intellectual motivation, not just "administrative man" or that rational man of economics, part of a "phenomenon of organizational identification" (pp. 136–137). They made the case for uncertainty, asking the question: does the term "correct" have any meaning? "The notion of objective rationality assumes there is some objective reality in which the 'real' alternatives, the 'real' consequences and the 'real' utilities exist" (p. 138). That's a phenomenological challenge to the classic paradigm. Their answer: humans are boundedly rational, and

have satisficing rationality (p. 140) to form a frame of reference. People are quick to invoke “a limited, approximate, simplified ‘model’ of the situation” (p. 139). It was that model they were after. Their innovation was to see organizations as repertoires of performance programs, “already in existence” (p. 150). Their main assumption: “the real situation is almost always far too complex to be handled in detail” (p. 150). In short, “cognition enters into the definition of the situation” (p. 151). Their advice to management, “Keep the model sufficiently simple to be handled by problem-solving processes” (Ibid). That is a bounded-rationality solution to overwhelming complexity. The problem, of course, is that simple models are provoking consequences in the life world.

Thompson (1967: 144–146) picked up the challenge, writing about the limits and failures of the rational-model assumptions of closed system logics and putting forth a natural systems approach to inducements/contributions. But Thompson had spotted a “duality” (p. 144), the rational-model assumptions are not always realistic, especially in “multiorganization complexes” (p. 157). Something more than satisficing and bounded rationality was needed. Thompson’s answer was a “natural systems project.” However, his could not move beyond “administrative hierarchy,” those “administrative processes” to coordinate “managerial layers” and invoke monitoring behaviors, “*opportunistic surveillance*” (p. 151). It invoked open system as a solution for management thought, but failed to move as Pondy puts it, beyond open systems.

Are There Contemporary Signs of Betwixt and Between These Phenomenology Turns?

Management thought is still thoughtless. “What is most thought-provoking – that we are still not thinking; None of us including me who speaks to you, me first of all” (Heidegger, WcT: 14). Is management thought not thinking? My area is (critical) storytelling. Mary Douglas (1970: 12) tells us, “stories [that] are like searchlights and spotlights; they brighten up parts of the stage while leaving the rest in darkness.” Zygmunt Bauman (2004: 17–18) cites Mary Douglas, at length, in *Wasted Lives: Modernity and its Outcasts*, one of my favorite books. I met him, had dinner with him, before he died (Boje, 2014). Baumann, like Heidegger, is writing about hidden insight of Nietzsche (1983–1885/2006), as both Heidegger and Bauman put it, how “the wasteland grows.” Heidegger (WcT 1950: 51, bracketed addition mine) deciphers the message: “woe to him [or her] who hides the wasteland within.” The point (Heidegger’s interpretation, in What is Called Thinking?): “We are still not thinking” extracting and destroying everything with no thinking about the consequences to generations that follow. And T.S. Eliot’s “The Waste Land” (1922), people not thinking, as they forget their historical roots.⁷ I give “wasteland grows” an ecological twist, the desert is in transition, as the wasteland grows, patches of grassland recede, the soil is

hardened by off-roading, less life is possible where I live. Billions of dollars in the latest public land initiative: how much will go where it's needed? The growing wasteland concerns us all, the ongoing destruction of mountains, forest, desert, the devastation of animal and plant species, that contamination of water and air.

My purpose is to reexamine Pundy's signposts, show turns in both unfinished phenomenological projects, and even how it might be possible to bridge them. Look at your passenger side view mirror and you'll see a warning that reads: "objects in mirror are closer than they appear." Why is the passenger side view mirror distorted? First to overcome distance between driver and passenger. Second, a flat mirror would be unusable with too many blind spots for the driver. Third, the convex (bowed outward) is curved to compensate for distortions. Management thought is skewed, ignoring the warning signs of existential crises, closer than they appear to passengers: global warming, extreme weather, the U.S.A. restaging civil war preparations: democracy losing ground with the 6th January insurrection on Capitol Hill, as 25 states have banned or are in the process of banning critical race theory as 25 years of civil rights comes undone.

What's Next for Narrative?

- 1 Plots are stubbornly persistent illusions (Einstein, also Paul Ricoeur).
- 2 If plot and narrative spotlight something, what are they leaving as untold stories?
- 3 I venture the next turn is SpaceTimeMattering, existentialism and phenomenological storytelling.
- 4 What's next is a rediscovery of relational process ontology, a theme of Mary Parker Follett, but more than that it's about doing something in the fray of the argument, that is dialogical.
- 5 The next turn is a transformation of narratology from the linguistic turn, epistemically humanism of narrative identity to posthumanism phenomenology of Gaia-story-listening.
- 6 The implication for AOM is an ecological business modeling instead of egocentric and corporate-centric - > identity narratives, what we call "true storytelling" (Larsen, Boje, & Bruun, 2021).
- 7 The myth-making narrative uses is ideological sensemaking aimed at echo chambers, while denying it is ideological. Please read Richard Slotkin's *Gunfighter Nature* (Vol. 3, p. 6). "Myth expresses ideology in a narrative, rather than discursive or argumentative structure." The point is mythmaking is formulated in narrative, in ideological ways that stand in for, but are not critical thinking.
- 8 Therefore, as Zygmunt Bauman puts it, get to the existential crises of wasted lives stemming from production and consumption ideologies deploying myths to subvert analytic logic and any kind of conversational dial-outs to find common ground.

- 9 Bauman, like Heidegger's, return to decipher Nietzsche's insight, his prospective sensemaking: "The wasteland grows; Woe to him who hides wasteland within." This has to do with embodied reflection, and we can add Merleau-Ponty's later projects to the second phenomenological turn.
- 10 In sum, the two phenomenologies are in conflict, and not in dialogue as they might be. First is Husserl, and second is Heidegger. The first phenomenological turn is the science of consciousness of experienced life world. The second is uncovering Being, not from science ways, but with metaphysical, poetic, spiritual and so on. See <https://aphelis.net/wp-content/uploads/2011/02/Martin-Heidegger-On-the-Essence-of-Truth.pdf> and books: What is Called Thinking?; History of the concept of time; Poetry, Language & Thought, etc.

This is for me, what's next for management thought, phenomenological narrative, if and only if, management thought gets past the bystander (denial of existential), the denial of its complicity in phenomenon, makes the from first phenomenology transition of sensemaking of seeing, hearing, touching, smelling the wasteland of wasted lives grow, to a grounding in Being. Bakhtin's (1993) moral answerability is all about the second phenomenological turn, to intervene in once-occurrence event-ness was of Being.

Gabriel (2003: 630) observes "organizations are not interested in listening to the Other. They are interested in labelling, classifying and managing them."

For example, on Saturday (7 August 2021), I went to a mountain that has since the Civil War had a pass named "Baylor Pass." In a ceremony, I will join in a bet on the future that the mountain can be renamed by its Apache name. You see I am phenomenological and interested in the "crux of the spiritual history of the West" (Heidegger, Intro to Metaphysics, p. 72). The mythmaking of Baylor Canyon is ideological (See Slotkin, 1998, Gunfighter Nation) and each story and each narrative shines a zoo light (Mary Douglas, as cited in Baumann's Wasted Lives, 2004) but also leaves many untold stories in the shadows. The Apache tribe is seeking recognition and has been denied its existence by our federal government. The ceremony by an Apache woman will be a new Bet on the Future. It questions and problematizes the regime of truth that prevails. Being disclosed is a diversity of ways of Being-there of the mountain, that manifests a diversity of meaning, and a good deal of noise covers a hidden history.

Note to readers: at the beginning of each chapter I will give a transition, briefly summarizing a few points of the previous chapter, which I want to bridge in the chapter I am unfolding. Here is a transition to the next chapter.

Chapter 1 gives you a Memorial Address: Louis Ralph Pondy (born 9 March 1938, died 16 July 1987) left us after only 49 years on Earth. During the 21 years between his 1966 dissertation (*Interpersonal Conflict in Organizations: Some Field Tests of a Formal Model*, hereafter *IPIO*) and when he departed, he challenged the thoughtlessness of management thought (its wasteland grows). His thought-provoking path was in between two

unfinished phenomenological projects, one rooted in Husserl's science of consciousness, the other unfinished, in Heidegger's metaphysics of existential Being. For a while, he was chairing the Business Administration Department at the University of Illinois. I was in that Ph.D. program as he made his phenomenological turns in management thought. I will argue that Lou left bread crumbs in his class notes and published works, to get to the second phenomenology of management thought. Pondy trained us to see signs. I see signs of a second phenomenology for management thought, though as far as I could find, he never mentioned or cited Heidegger. That is the thesis of this book.

Notes

- 1 See this series Zygmunt Bauman (2000, 2005, 2007a, 2007b, 2013a, 2013b, 2013c, 2013d; Bauman & Donskis, 2016; Bauman & Lyon, 2013; Bauman & Donskis, 2016)
- 2 As cited in Heidegger (WCT, p. 51).
- 3 New Buddhist.com accessed Aug 17 2021 at <https://newbuddhist.com/discussion/18164/what-is-the-sound-of-one-hand-clapping>
- 4 Zygmunt Bauman (2004: 17) develops a theory of storytelling, how the story spotlight and the story searchlight, leave most of existence out of focus, irrelevant. All those wasted lives in the growing wasteland (as Heidegger 1950 WcT) understands of Nietzsche's (1883–1885/2006) "the wasteland grows." Bauman does not cite Heidegger, yet Bauman is an existentialist in his own right, who later cites Bakhtin's work, about "cosmic fear," a fear of vast universe of space, rear of raging waters of rivers and so on. Each narrative and story is a bounded rationality, a way to cope with cosmic fear.
- 5 Wordnik.com definition accessed Aug 19 2021 at www.wordnik.com/words/logical%20positivism
- 6 Stanford Encyclopedia definition of qualia, accessed Aug 16 2021 at <https://plato.stanford.edu/entries/qualia/>
- 7 Stearns (1964, online) gives this interpretation: "The basic method used in 'The Waste Land' may be described as the application of the principle of complexity. The poet works in terms of surface parallelisms which in reality make ironical contrasts, and in terms of surface contrasts which in reality constitute parallelisms."



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Part I

Louis Ralph Pondy's Management Thought 1966–1976

Louis Ralph Pondy (born 9 March 1938) died far too young (15 July 1987) at age 49. From his Ph.D. dissertation (1966) about episodic conflict processes that a year later (1967) became his most famous article, to his systems theory revolution (1976, *Beyond Open Systems*) that was desk-rejected, Pondy was working on the problem of system-processes within a model of equilibrium mechanisms of open systems. Part I is about this first decade of scholarship.

Pondy's Enthinkment and Weick's Enactment Here, I want to set some context. Pondy had expressed “enthinkment” as his approach to Weickian “enactment.” Boje, DuRant, Coppedge, Chambers and Marcillo-Gomez (2012: 594) assert that Pondy's management thought set out on a different path than Weick's:

Weick, as a social psychologist, moved from a coupling approach to social control, to the ways of sensemaking in enactment processes. It would be fair to say that whereas Gergen focused on perceived environment, Weick focuses on enacted environment. Weick (1969/1979: 164) argues this difference, saying that, “If a perceived environment were the essence of enactment then, as Lou Pondy suggested, the phenomenon would have been called enthinkment not enactment.” Weick (1969/1979, 1995) cites Berger and Luckmann (1967), only once, in each of his most seminal books. Weick, each time, limits enactment to interpretivism. For example, Weick's (1969/1979) enactment theory tries to differentiate from Berger and Luckman by emphasizing how “managers construct, rearrange, single out, and demolish many ‘objective’ features of their surroundings” and “literally create their own constraints” (p. 164). Weick goes on to accuse Berger of Luckman (1967) of stressing SC as what is “selectively perceived, rearranged cognitively, and negotiated interpersonally” and stress what is required for “actors to attain at least a partial consensus on the meaning of their behavior” (pp. 164–65). And it is here that Weick (1969/1979: 165) splits away from Berger and Luckmann in his most quoted passage (which was inspired by G. W. Bateson): “The basic sense-making device used within organizations is assumed to be talking to discover thinking. How can

2 Louis Ralph Pondy's *Management Thought* 1966–1976

I know what I think until I see what I say?” As Bateson put it, “an explorer can never know what he is exploring until it has been explored” (1972: xvi, as cited in Weick, 1979 p. 165). In Weick's (1995: 67) more recent book sensemaking becomes one word. And, again only one reference to Berger and Luckmann's oeuvre, this time summarized in one sentence: “Over time, people act in patterned ways and take these patterns for granted as their reality, thereby socially constructing their reality.”

Was Pondy's “enthinkment” in any kind of relation to Weick's (1969, 1995) enactment-sensemaking? *Enthinkment* can be loosely defined, for now, as generating knowledge for enactment by process of Husserelian bracketing that explores “thinking-consciousness,” whereas *sensemaking*-enactments of action double-loop or triple-loop enactment in-Being. Was Pondy stuck in Husserl's bracketing to explore consciousness, whereas Weick's (1995: 43–44, 90) approach to enactment-sensemaking took a more ontological turn that is Heideggerian: “sensitive to sensemaking as ongoing activity” (p. 43) in a “situation of thrownness”?

The Weick *sense-making perspective* views even an individual person as entertaining multiple selves, referring to an individual, while referencing Mead, as “a parliament of selves” (Weick, 1995, p. 18), and advocating the desirability of having access to multiple selves for “flexibility, mutability, and adaptability” (Weick, 1995, p. 24).

(as cited in Coetzee, 2000: 152)

Weick sensemaking is retrospective, rather than prospective, until (Weick, 2012) when he reviewed Boje's (2001) “antenarrative” approach, prospective sensemaking processes. There may be more of a relation between Pondy's “*enthinkment*” and “*enactment*” than Weick (1995: 35) lets on:

The concept of enactment has a touch of realism in its emphasis on bracketing and punctuating. To cope with pure duration, people create breaks in the stream and impose categories on those portions what are set apart. When people bracket, they act as if there is something out there to be discovered. They act like realists, forgetting that the nominalist in them uses a priori beliefs and expectations to “find seams worth punctuating.”

Weick heads more in the direction of social constructivism, rather than an existential–ontological standpoint. For example, following Starbuck (1976: 1069), Weick declares organization's environments are largely invented by organizations themselves. The notion is organizations select their environments from ranges of alternatives, then they subjectively perceive the environments they inhabit. However, Weick also stresses organizations shape their

environments, and seek environments sparsely inhabited by competitors. My point here is this is far from an ecocentric-who-consciousness and is rooted in management thought of bounded rationality, satisficing and limits to certainty of corporate-centric-who-consciousness. If my assessment is correct, then Pondy's *enthinkment* and Weick's *enactment-sensemaking* are not so far apart. Heidegger's later ontology (1944–45 DoT; 1950, WcT) is about how people (and organizations) are not thinking and need critical *enthinkment*.

What was known about system-process models in 1967? To give you a sense of the available conceptual frameworks of Pondy's first decade of scholarship, I will set the stage with Walter Buckley's (1967) *Sociology of Modern Systems Theory*. It leaves out a few important systems models, but all in all, it's a fair history of systems things. Buckley's historical account focuses on how open systems theory, was a bridge between General Systems Theory (GST) and a new version of cybernetics focused on information processing that could be an answer to the problem of complex adaptive systems (CAS). According to Buckley, a "process model" gives focus and "continually generates, elaborates, and restructures patterns of meanings, actions, and interactions" (Buckley, 1967, cover flap). In Pondy's (1967) doctoral dissertation, he modeled conflict processes in a fraternity and two university newspapers. By 1967, James Thompson's book on open systems, as well as Buckley's (1967), focus on the topic, and Katz and Kahn's (1966) "open systems modeling" included entropy, equifinality and multifinality concepts. An open system was conceived as two feedback loops (deviation counteracting and deviation amplifying) in a simple input-throughput-output notion of systems that had a boundary dividing the endogenous system from the exogenous environment. This fit well with March and Simon's (1958) "bounded rationality" and "cognitive processes" and rescued economic reasoning from maximizing with the "satisficing" construct. The open system would bound uncertainty, allow for boundary spanners and protect the production task environment from disturbances from the external environment.

What was missing in cybernetic, general systems and open system models? The short answer is meaning, and anything living. Buckley's (1967) formulation of these systems models leaves out the existential, the phenomenological and nature. Buckley does reference Alfred North Whitehead but does not bring in the implications of his process approach. Ironically Buckley's (1967: 1) book starts with a paraphrase of Whitehead:

It may be noted, to paraphrase Whitehead, that sociological theory has been living for some time off the intellectual capital of previous centuries. This helps to account for the fact that the great bulk of empirical research in sociology conducted in the last decades is little informed by and even less cumulative for the dominant theoretical perspective currently in vogue, namely, that referred to variously as equilibrium, consensus, or functional theory. It also underlies the sizable chorus of critics and skeptics of this last few years toward such theory. . . .

4 *Louis Ralph Pondy's Management Thought 1966–1976*

The difficulty, at base, lies in the fact that current dominant theory is built on mechanical and organic (more exactly, organismic) system models laid down during previous centuries which are quite inappropriate in dealing with the type of system represented by the sociocultural realm.

In other words, there are important critiques of centuries of mechanistic systems models being ignored in recent decades, and it's highly inappropriate to apply organic systems models to understand sociocultural systems. By the time Pondy writes his dissertation and publishes his blockbuster *Administrative Science Quarterly* article, a year later, the field of organization systems has decided to ignore nature, and substitutes sets or networks of organizations for the “nature” when theorists use the word “environment.” I wondered why, reading a hundred articles in my Ph.D. program at the University of Illinois (1976–1978), on the relationships between

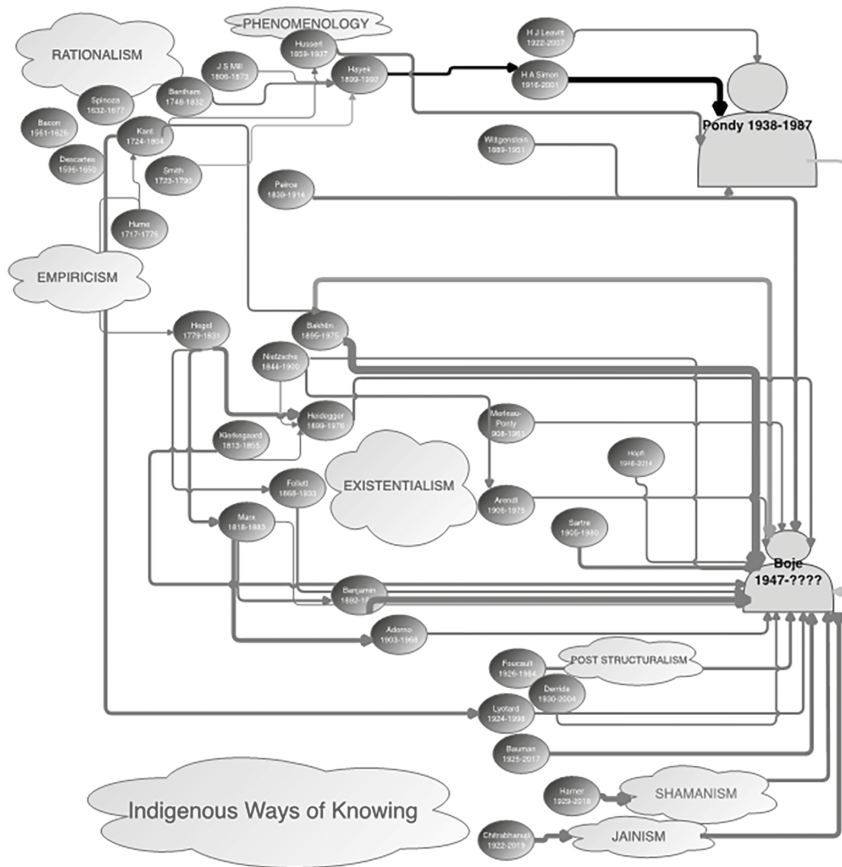


Figure 0.10 Mind Map of Pondy on a Path From Empiricism and Rationalism, Through Phenomenology (Husserl), and My Pathways

organizations and environments, there was not any mention of trees, water, earth, plants, mycelium or anything living, except the human species. After reading Heisenberg's (1928) quantum principle of indeterminacy, John Dewey (1929) wrote in his book *Quest for Certainty* about nature, "natural processes" (p. 80), and "the whole spirit of life" (p. 81). Dewey-Mead had taken an ontological turn. Things (objects) were not just data for classification, logic arrangement or subsumption in syllogisms (p. 80). Dewey-Mead began to focus on observer effect (see Boje, 2014 for more on this shift of consciousness of American Pragmatists).

In Part I, we look at the existentialism breadcrumbs Pondy (1966 IPIO) left in his dissertation, and in a strange footnote in BMBI. Even before is a crumb about "'angst" that is from Kierkegaard (Leavitt & Pondy, 1964 RMP, chapter on angst). I find out by retracing steps, ASQ (Pondy, 1967) published the wrong episodic conflict model, not the one from his 1966 dissertation, which I find quite bizarre. With the sound of other hands clapping and the dancing partners' way of theorizing all the way to union of intuition and rationality, and the book on symbolism I find lots of breadcrumbs for an existential exit from bounded rationality. This sets up Part II, my own path.



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1 Louis Ralph Pondy (1938–1987), A Late Memorial Address

Going Beyond Bounded Rationalisms

In the preface, I asserted that Louis Ralph Pondy worked betwixt and between two phenomenologies, “cognitive information-processing” of bounded rationality devotedness to economic thinking, and a physicist appreciation of “existential processes” of *spacetime mattering*. Pondy trained as a physicist and would have done well there, but he was recruited and mentored by the Carnegie Mellon group that was founding organizational behavior as well as organization studies. My focus in this chapter is giving a late memorial address.

Louis Ralph Pondy was born 9 March 1938 and died far too young, 15 July 1987.

Louis Ralph Pondy was born 9 March 1938 in Lorain, Ohio, and died 15 July 1987 in Urbana, Illinois.

Pondy left suddenly.

Lou Pondy began having severe back pains in late 1986 and in early 1987 he was diagnosed as being terminally ill with cancer. He was about to enter a new and exciting period of intellectual growth when the disease overcame him. He was stepping down after five years as Head of the Department of Business Administration at the University of Illinois at Urbana-Champaign, and was about to take a Chaired Professorship at Wharton.

(Birnberg & Boland, In Memory of Louis R. Pondy –
9 March 1938–16 July 1987, from *Accounting,
Organizations and Society*, vol. 13 #3: p. 325).

After he died in 1987, I edited the 1989 special issue of *Journal of Organizational Change Management*, ‘A Mentor and his Magic.’ There is something important about his heritage, as yet untold in the memorials.

He married Dorothy and was said to have remarried to Dawn. He is survived by Kristin Alexandra (born 1 January 1967) and Kevin Michael (born 23 June 1969). His father was Louis Ernest Pondy (his paternal grandfather was Stephen Pondy and his paternal grandmother was Barbara Peto). Louis Ralph Pondy’s mother was Jennie Victoria Vargo (born 13 March 1908, died



Figure 1.1 Louis Ralph Pondy¹

16 October 2003). His maternal grandfather was Joseph Vargo and his maternal grandmother was Julia Kos.

Pondy was an assistant professor of business administration at the University of Pittsburgh when he published his 1967 seminal *Administrative Science Quarterly* article on organizational conflict. When I met Lou as a master

student at the University of Illinois, I complimented him on his article. Lou asked, “Did you read the second half? Most just grab the model and run.” That is the problem in a nutshell with management thought. It’s all a bit surface level, too smooth, too quick and calculative in its thinking. And it is this window to his legacy that I want to open wide.

We know that Louis Ralph Pondy became a leading scholar of “management thought.” According to the (Pate & Boje, 1989) special issue about his scholarship, he was renowned for his rigorous theorizing skills, an uncanny ability to engage truly cutting-edge ideas, making impact after impact on the emerging process paradigm, all while challenging “management thought” stuck in logical positivism, on a crusade against run-of-the-mill or unexceptional scholarship. Weick (1989) said Pondy was more a curator than innovator and was uneasy with Weick’s sensemaking-enactment. This brings me to answering the why question. Why am I writing my own memorial address to Louis Ralph Pondy? My answer: to amend the previous well-known legacy. Pondy gave a gift of “enthinkment” that was refused by advocates of enactment-sensemaking. Enthinkment is not vague and obscure nonsense. Enthinkment is of the utmost importance to unbounding management thought’s calculative thinking, its bounded rationality still trapped in economic calculative thinking. My project in this book is to reread Pondy’s dissertation, rehear his subsequent essays and give new grounding to enthinkment. In his dissertation, Pondy (1966) found no support for bounded rationality in two out of three cases. It’s “no accident” that Pondy’s (1967) article on episodic conflict process failed to report the empirical work. For *Administrative Quarterly Journal* to report on the failure of bounded rationality’s *satisficing* apparatus would be to admit a crisis in management thought and its bounded economic thinking. All the subsequent essays Pondy published were challenges to bounded rationality and uncovering the unthought in management thought. After rereading and rehearing the essays, I now conclude bounded rationality is a narrow spotlight on calculative thinking, that limits our ability to understand that-which-wastes, by leaving it in concealment of the growing wasteland. Each essay was a training exercise, a lesson in a koan, such as “What is the Sound of the Other Hand Clapping?” (Pondy, 1977), “What is Beyond Open System?” thinking (Pondy & Mitroff, 1979), and how to go about “Bringing Mind Back In” (Pondy & Boje, 1980)?

Pondy was unifying, confronting an economic calculative standpoint, and reworking the Hayek/Smith pricing rationalism obvious in March and Simon (1958) and Thompson (1967) by developing another path called “enthinkment.” It’s not a question of his early writing and teaching going in one path, and late in his career he switched paths from first encounter with phenomenology of cognitive consciousness to the second path, phenomenology of existentialism. There are multiple competing rationalisms. Pondy (1966) attempted (unsuccessfully) to use his physicist mathematization formula approach to theorizing how bounded rationality acted as an apparatus of organizations adaptation to changing environs. He found the theory inadequate. He did not switch paths. It’s the same path of unbounding management

thought. Pondy kept “*conjunctioning*” (a concept from Heidegger’s DOT (Heidegger, 1988: 72)), doing a bit of Popperian zigzagging, anticipating Peircean self-correcting (abduction-induction-deduction) iterations in my own work (Boje & Rosile, 2020). In other words, Pondy was a both/and, not an either/or scholar, turning *from* 1st phenomenology, while turning *to* 2nd phenomenology, but with the same rigorous resolve <*all-roads-lead-to-Kant*> to unify dualities.

In this book, I want to bring in some other rationalisms that are already there, besides the ones in Pondy’s (1966) dissertation, unreported in Pondy’s (1967) best known journal article. The rationalisms typify social/economic/political/academic/science movements, jostling for position in enthinkment. March and Simon’s (1958: xxiv, italics original) treatise on limits of rationality has this thesis: “*The central concern of administrative theory is with the boundary between the rational and the non-rational aspects of human social behavior.*” This seems too simplistic since there is something else being covered over in bounded rationality, what Heidegger (1988 DOT) calls calculative thinking driving out meditative thinking. I want to uncover a different Pondy definition of enthinkment than the one given by Weick (1995).

March and Simon (1958) promised a future in which the maximizing of “economic man” is displaced by the “good enough” satisficing of “administrative man,” but it’s no more than the pricing system (Hayek) that becomes the shorthand calculus of calculative thinking in management thought.

My colleague Henri Savall (2015) and his colleagues from Lyon call it the TFW virus (TFW stands for Taylorism, Fayolism and Weberism). In short, the Taylorism-Fayolism-Weberism (TFW virus is what Henri Savall and colleagues call it) is a kind of contagion, with many variants, much like our present-day existential crisis of COVID-19 and the Delta variant, and more variants yet to come on the global stage. Taylorism rationalism is not just in the U.S.; there are Soviet, French and German variants. Fayolism rationalism tries to encircle Taylorism rationalisms in an encompassing Weberism rationalism that is still running its worship of rules and pyramids as a way of purification.

Take a moment to consider how Taylorism is prominent in March and Simon (1958, pp. 24, 39, 140, 181), and so is Fayolism, and Weberism, seen as “rules of thumb” that keep “stupefying” the “capacity for thought” (Ibid, xxvii). Pondy’s legacy, revisited in this book, brings bounded rationality into question, is it the “new behavioral *Zeitgeist*” calculative thinking coupled to a Shannon-Weaver (Ibid, xxiv) quite cybernetic information processing rooted in an efficiency model of communication, a role theory and an action theory, Talcott Parsons structuralism fitted to Chester Barnard’s “zone of indifference” retheorized as “inducements-contributions” calculation of rational behavior (Ibid, p. 12)? March and Simon (1958) is all of this.

Pondy’s (1966) dissertation focuses on the arousal mechanism of latent-felt-perceived interpersonal conflict and the rationalism to it in conflicts over joint activities, the “perceived disagreement with each member of their

group.” This is a stimulus response (exogenous–endogenous) modeling, with no role for mind except as an in-place metering device for cybernetic-system adjustments to marketplace. Pondy is quite horrified to find personality matters. His model does not explain the two newspapers not fitting his mathematical model of the physics of power and conflict. Pondy will attempt to bring mind back in (Pondy & Boje, 1980) and take a dive into the linguistic turn (1978a, Leadership as a language game), and a look at dramaturgy (Pondy & Huff, 1981), and ends up with a theory to unify rationality and intuition in management action (1983). At his funeral, the book on organizational symbolism is published (Daft, Pondy, Morgan, Frost & Dandridge, 1983), and two years after the work on myths and politics (Ferris, Fedor, Chachere, & Pondy, 1989). My point is the bounded-rationalism paradigm is going through many gyrations and ruptures. It is anything but a unified theory. In the words of Bruno Latour (1991, 1993), “we have never been modern.” The two mechanisms of what I call bounded rationalisms for Latour are human culture purification of nature (by duality) and the translation of this schism into hybrid networks (e.g., supply chains, stakeholder models, rhizomes with quasi-objects in the actor-actant-network-ing). Outside all these dualisms of Western Ways of Knowing (WWOK) are the spiritual ecology practices of Indigenous Ways of Knowing (IWOK), which is why I head to Shamanism and Jainism (the surviving remnants beyond the WWOK dualities). We have never been modern because WWOK cannot resist colonizing, then neo-colonizing indigenous peoples around the world. What is a supply chain, if not that?

In many ways, Louis Ralph Pondy, the Neo-Kantian, keeps unveiling processes of system complexity (that-which-regions) as the basis of a meditative phenomenology that is Kantian filtered and framed rather Husserelian descriptive psychology (aka, phenomenology), and not a Heideggerian existentialism (metaphysics of *essents*). He keeps returning to processes of systems reminiscent of Kant’s system architectonics (a strictly cognitive system, that Bakhtin 1981 redoes, appending aesthetics and answerability ethics discourse). Is Pondy dialectical or dialogical? Yes, his thinking is rigorous, grounding “that-which-regions” seeking process-theories that unify. You could say Pondy kept “coming-into-the narrow of distance,” what Heidegger calls “releasement” (DOT, p. 39), an existential, but was dragging along bounded rationality, teaching it new tricks. I will write a memorial here.

To step backward is not going back to a literal beginning of Pondy’s scholarship and read everything he wrote after; it is a big project. I follow Pondy’s footprints from 13 Phenomenology (bracketing method deployed by Husserl) into what I will call 2nd phenomenology (much more existential). In Pondy’s rigorous “resolve for truth” about system-processes, “that-which-regions,” his quest remained the same as he made his path *from* 1st to 2nd phenomenology of management thought.² Pondy the rigorous process theorist began writing about inter-group conflict of bargaining for budgets (1964) while still a doctoral student at Carnegie Mellon Institute of Technology. He was

recruited from physics (B.Sc. completed 1959) by James March and Herbert Simon, into their business administration department, on Ford Foundation and Touche Ross fellowships. He was assigned to assist Professor Harold H. Leavitt. He also taught classes at the University of Pittsburgh, becoming an assistant professor there while still attending classes at Carnegie Mellon. Together Leavitt and Pondy brought out their (1964) first edition of *Readings in Managerial Psychology*, in its time, the text of choice of most MBA programs around the world, selling upwards of 100,000 copies annually. Lou told me in 1978, “Hal gave him a helping hand, while still a doctoral student. Now I extend that hand to you.” It was this gesture of caring that Louis Ralph Pondy extended to me in the third (1980) edition as I finished my doctorate at the University of Illinois, an act of phenomenological “fore-caring.”

Pondy completed his dissertation in 1966 (*Interpersonal conflict in organizations: Some field test of a formal model*). It became the basis for Pondy's (1967) seminal *Administrative Science Quarterly* article: “Organizational conflict: Concepts and models.” He went to Duke University and was promoted after just one year to associate professor with tenure. In 1973 Pondy was visiting associate professor, Graduate School of Business, University of Pittsburgh, and took a job at the University of Illinois at Urbana-Champaign (becoming head of department (1981–1986). He taught at Duke University and Pittsburg University. By the second edition of *Readings in Managerial Psychology* (1972), Leavitt was the Walter Kilpatrick Professor of Organizational Behavior and Psychology in the Graduate School of Business, at Stanford University; Pondy was professor of business administration at the University of Illinois (Urbana), and on the editorial board of *Administrative Science Quarterly*. During his career he also served on editorial boards of *Management Science*, *Academy of Management Journal*. In spring of 1975, Pondy was visiting scholar in the Department of Applied Economics at Cambridge University in the UK. He was chair of the Organizational Behavior Division of the Academy of Management (1975–1976). He was also chair of the Research Methods Division, after he persuaded them to change their bylaws so he could skip the usual route of being track chair first. I know because when I became chair of the Research Methods Division, I changed the bylaws back again.

His life of scholarship is a living story of a master working with apprentices. I was one of the master students, then a doctoral student in Professor Pondy's seminars. By the time I squeaked my way into the doctoral program, Lou was associate editor at *Administrative Science Quarterly* (1976 to 1979) and department head of the Business Administration Department. We edited some books and co-authored some articles. Go to lunch or dinner with Lou, he would begin scribbling diagrams and equation on napkins. Richard M. Purton recalls, “He was always borrowing my ballpoint pen to sketch out a new idea on a napkin” (Pate & Boje, 1989: 7). In the classroom, “he yelled, stomped, and entertained, but most of all he cared deeply that we individually learned something worth learning” (Pate & Boje, 1989: 6). Peter

Frost reminisces about this “simultaneous playfulness and tension, and how he ‘burned himself up at a furious pace’” (Pate & Boje, 1989: 7). I still have some of his notes pecked out on his typewriter, and some that I typed, as well. To use a computer, you had to punch card in Job Control Language (JCL), then wait for processing time, usually overnight, to run the cards.

The special conference at the University of Illinois brought the leaders of management thought: Karl Weick, Bill Starbuck, Steff Kerr, John Kimberly, James March, Peter Vaill, Ralph Kilmann, Ian Mitroff and many others. Still the question remains: “Did Lou Pondy contribute anything unique to our field?” (Pate & Boje, 1989: 11) “Lou Pondy cast a spotlight on arational reasoning” (Ibid). I am no longer sure this is accurate. It’s more accurate to say he moved out of the prison of bounded rationality’s calculative thinking into what Heidegger (DOT) called the other modes of meditative thinking. At a time when everyone accepted the logic of open systems theory, Pondy stepped beyond it, to other ways of system thinking.

Karl Weick (1989: 18) tells this story:

One steamy summer evening in Urbana, Illinois, Lou Pondy and I were walking around his neighborhood, talking about music. Lou wondered aloud why organizational scholars had no equivalent activity to that of recitals . . . At recitals, people would gather to hear classic patterns of notes replayed and could appreciate once again, the power of those classics to evoke strong feelings. Lou could never understand why scholars of organizations failed to do the same thing. Lou’s ideal community of scholars was a group that would gather at night, read aloud from some classic such as Thompson, and doing so gain fresh appreciation of concepts, styles of thinking, and the object of that thinking.

Weick unpacks the story. He shines to storyteller’s spotlight Pondy the curator, instead of the usual memorial, Lou the innovator, risk taker and champion of new ideas. “Lou’s view of scholar as curator was balanced by his own exemplification of the scholar as futurist” (Weick, 1989: 19). Now after writing this book, I am no longer certain this is Pondy’s true legacy. As an apprentice, Professor Pondy showed us how to “do Thompson” and to “do March and Simon” as to honor the past. As I put it today, the Before (fore-having) what is already there. To recognize the conceptual breakthroughs we take for granted today, which were bold moves yesterday. Pondy was teaching us something when we gathered to “do Thompson” or to “do Hare & Secord” or “to do Husserl.” Lou recognized their new notes, and preserved the pattern of notes, then would leap into a new future, playing the notes differently.

Louis R. Pondy’s management thought has many twists and turns. I will unpack his particular phenomenologies.

Husserl and Pondy’s 1st Phenomenology Early Pondy writing is working out organizational phenomenon using Husserl phenomenology. You get some sense of this early trek through phenomenology in his 1977 paper: “The

Other Hand Clapping.” Pondy had us reading Husserl books on the seminars (*Ideas*, and *Cartesian Meditations*, in particular). For Husserl (1859–1938), consciousness was something different than nature (or Naturalism). His notion of “sense-bestowing” glances of the Ego enact *cogitato*, *form information and insights*, not from large mounds of data. Sense-bestowing, for example in spatializing, *nearness* and/or *farness* (again), are not ontic senses of measuring metrics, there is something intuitive about the process. It is an intentional phenomenology that connects the sphere of material/factual unity of things with the formal unity of essence, in judging, valuing, loving, wishing, or experiences of sorrow and so on. By the method of bracketing (*epoche*), judgement about the natural world could be suspended, and like peeling an onion, the inessential symbolic means revealed. In short, regarding the question of real existence, the existential was set aside, and left to the natural sciences. Husserl was all about the perceptual experience of the essence (noema structure) in search of the ideal (nematic sense) of meaning. Husserl addressed the notion of intersubjectivity, somewhere between subjectivity and objectivity. Pondy (1983) challenged the duality of rationality versus intuition, and that, too, is part of his gift of enthinkment. Boland and Pondy (1983) wanted a union of natural and rational perspectives. This too is what enthinkment is all about.

Just before his death, and published after, Pondy (1989b) reflected on his episodic conflict process model. Pondy decided organizations are usually about conflict, and rarely attained cooperation. He had a solution: bring the conflict from the environment inside where it can be staged, analyzed and addressed.

Pondy died of cancer that had metastasized to his lower backbone. I also have metastasized cancer, but it has yet to go into the bone. We have a similar life path.

Notes

- 1 Fair Use policy for this photo obtained from University of Illinois at Urbana-Champaign Archives, in Agreement to Conditions for Use of Audio, Photographic, Musical, Motion Picture, & Audiovisual Works, see <https://archon.library.illinois.edu/?p=digitallibrary/digitalcontent&id=9548>
- 2 Anderson Introduction to Heidegger's DoT 1944–1945/1966: 35

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