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Tales from the Quantum Storytelling Field

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## Table of Contents

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Tales from the Quantum Storytelling Field .....	1
Realist Tales.....	3
Confessional Tales .....	4
Impressionistic Tales .....	13

## Tales from the Quantum Storytelling Field

This chapter is about what John Van Maanen calls *tales from the field*. There are three types of tales, realist, confessional, and impressionistic. These tales are not just any field, I will be telling tales of quantum fields. I will develop some examples of different kinds of trains to introduce quantum storytelling.

My purpose is to relate several different ethnographies, what John Van Maanen (1988) calls *tales of the field* to quantum storytelling. ***Quantum Storytelling*** is defined here as the interfusion of quantum physics *with* storytelling (Boje, 2012a to g). Quantum storytelling is action and speech-acts (Arendt, 1958; Benjamin, 1936). A living-story-of-action can occur before speech-acts articulate it and before living stories are reduced (reified) by or displaced by empiricist or epistemic narratives.

I will begin with some train examples, then I will relay a realist tale of my university moving from a C- to a Gold Star ranking in sustainability. It is as well a confessional tale, an autoethnography of becoming a shaman, a practicing wizard of quantum energy field transmutations, transformations, and taking quantum energetics seminars (Bartlett, 2007, 2009). Finally, there are impressionistic tales I will tell of what it is like to shift quantum energy or what fellow storytelling colleague Yiannis Gabriel (2008a, b; forthcoming) calls, *miasma*, an ancient Greek term for a malady that befell a people, a kind of toxic energy Gabriel observed infecting his own university. Finally, there are impressionistic tales of how quantum storytelling works, how storytelling shifts materiality of quantum energy fields. They are impressionistic tales because they involve forms of consciousness beyond our five senses. We begin with realist tales.

### Training in Trains

This morning I journaled about trains, about the differences between linear, cyclic, spiral, and rhizomatic-antenarratives and these sorts of training in train behaviors.



*AASHE is Association for  
Advancement of Sustainability in  
Higher Education*

***Linear Trains and Linear-Antenarrative Tracks*** - The linear train moves along a linear-antenarrative. It is on tracks where the stops are known beforehand from beginning to destination. You can look on a map and see the stops, in their exact sequence. Its how linear narrative (the train) moves along linear tracks (the linear-antenarrative). The linear train is a good model of capitalism and historical materialism. Both were Frederick Taylor worshippers. As many Taylor *Scientific Management* systems books were sold in former Soviet Union as in the USA. The difference is the Soviets used a 5-year planning model, and that was their demise, while the US capitalists used a quarter-by-quarter planning model, which is a slower demise (destroys the commons, does not build long-term sustainability).

***Hell on Wheels Trains and More of Linear-Antenarrating*** - Then there is the train of linear capitalism that is on the Hell on Wheels tracks (have you seen the series) that destroyed Native American land (& was part of genocide systemic), exploited African and Asian and in the series Irish labor process. The linear train has morphed onto the Hell on Wheels train, as anything in the way of the linear track system gets destroyed. The linear-antenarrating proclaims itself to be beyond closed systems thinking, and to be open systems enlightenment. Yet, it is really not very open. What is so open about two opposed feedback loops (1<sup>st</sup> and 2<sup>nd</sup> cybernetics). Surely we can do better, and as my mentor Louis Pondy taught me, go beyond open systems theory.

***Matrix Loop Train and Cyclic Antenarrative tracking*** - There is the cyclic-antenarrative train, the one in the Matrix movie, where Neo keeps coming back to the same station. Reminds me of university life, since the leaders come and go, but we do the same processes, over and over, though we want them to be different. He could not get out of the loop until the train master came to change the game (as Mike Bonifer calls it, do some game changing in the Matrix). There are even wilder train systems.

***The Back to the Future Train and the Spiral-Antenarrative*** - During my talk, I forgot to mention in my session the Back-to-the-Future train, how it moves back and forth in time, yet disrupting the spaces and people there. Moving back and forth between different times sets up spiral-effects. There are no more tracks in Back to the Future train systems, the trains however are caught up in spirals, with up and downward, left and right, centering and amplifying forces and counter-forces. For every quantum leap to another time, there is a quantum reaction in some other time. Of these the Althusser 'aleatory' train is my favorite.

***The Aleatory Train and its Rhizome-Antenarrative track Anti-System*** - The Althusserian train moves along a rhizomatic set of tracks. This is about aleatory materiality that is way beyond any open systems theory. The train switches tracks, in what I call a

rhizome-antenarrative. You can get on a train, or step off at a station stop, move to another, find a car you like, find an open seat, and experience that. You can also change the track system. In rhizome tracks, the tracks are moving, shifting, until they strike a barrier, then move contextualist fashion around, over, under, and sometime through all barriers. Contextualists do not plan ahead. They are just observing in the moment, making agential cuts as Strand (2012) and Barad (2007) calls them.

It has some amazing processes. Althusser, as you know, composed the train problem of aleatory materiality as an alternative to Marxist historical materialism. I think it works as well as a critique of western capitalism.

Next I want to continue on the aleatory train, and interfuse three kinds of ethnography from Van Maanen (1988), realist, confessional, and impressionist tales of the field of sustainability, as read from a quantum storytelling perspective.

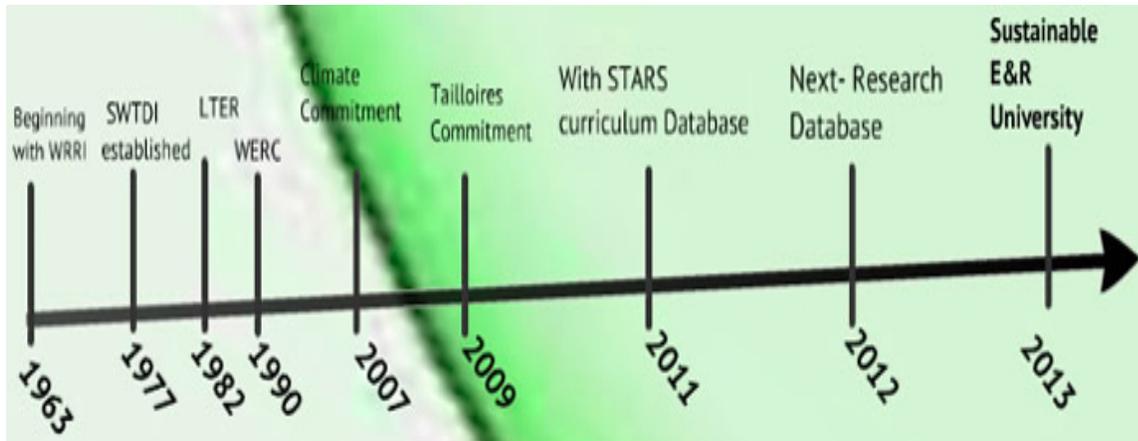
### Realist Tales

My university went from a C- to a C+ in the Green Report Card, then entered the AASHE competition, and in 2011 earned a Bronze Star, and in Nov 2012, shot past the Silver Star, directly to Gold Star. The numbers tell an empiricist narrative, or realist tale of the assessment results. As Table 1 summarizes, New Mexico State University (NMSU) received its Bronze Star rating in September 2011, and a Gold Star assessment outcome in November 2012.

**Table 1: An Empiricist Narrative told with numbers**

<b>Categories:</b>	<b>Sep 7 2011 Bronze Star</b>	<b>Nov 30 2012 Gold Star</b>
Education and Research	25.75%	72.69%
Operations	22.86%	43.33%
Planning, Administration & Engagement	45.25%	79.01%

To give a more complete realist tale, I will tell you that in 2008, NMSU received a 'D' on the Green Report Card, and this was a major embarrassment to the administration. As a countermove, as this realist tale unfolded a number of university Presidents initiated things to change the image of being one of the worst universities in sustainability. It was not that we really were the worst, but the storytelling of what NMSU had done since 1963 was not being told accurately, not fitting into the ways of telling people filling out the Green Report Card answers to questions were able to tell.



**Figure 1: A Linear-antenarrative Time Line of the Progress of Sustainability at NMSU –** graphic by D. Boje, used by permission

Key: WRI (Water Resources Research Institute); SWTDI (Southwest Technology Development Institute); LTER (Long Range Ecological Research); WERC (Waste-management Education and Research Consortium, now called Consortium for Environmental Education and Technology Development); E & R (Education and Research).

We call tell the realist tale as a linear-antenarrative, a linear temporal tale of progress from 1963 to 2013 (Boje, 2001, 2011). It is rehistoricizing of the facts of the matter, a way to say in retrospect those upper administration leaders, brought sustainability to NMSU. In fact it is a rather monological realist tale is substituted for the living stories of many little people (students, faculty, staff) that are never talked about (except to make a tale seem real), because everyone working in the field of microstoria knows that only the big people, presidents, provosts, and the like get any mention at all in a university historical narrative. This is how such a realist tale is constructed. Find the University presidents, who were in office when several sustainability initiatives were launched, then tell the tale:

- President Roger Corbett's administration (1955-1970) when the WRI was founded.
- President Gerald Thomas's administration (1970-1984) when the SWTDI & LTER were implemented
- President James Halligan (1984-1994) administration when the WERC program was initiated.

Still it can be said that under their administration, even though they did not directly initiate them, several important environmental institutes and centers were formed.

You will note the rather long tenure, ten to fifteen years, the absence of the little people in this realist tale of the founding of sustainability. The trend of long tenure changed, and university presidents came and went every few years. When I arrived in 1996, Orenduff, did not get to finish his second year as President. Nor did I finish my second year as department head. We talked about our short-term-ness before he left town. I do not include him in the realist tale of the sustainability progress report, since I could not find any new program initiated while he was at the helm.

Since I have worked here, that past sixteen years, no less than seven university presidents and as many provosts, have come and gone, each one brings new vision, installing new goals, and making the rest of our lives a bit crazy, as we had to change strategic plans of every college, every department, and every operation, in-order-to get in alignment with each presidents' new goals for the university.

With all increasingly frequent administration turnovers, our university still managed to make some gains in sustainability. In fact, one point of telling the realist tales is to disclose, the university leaders had to be persuaded to lead changes in sustainability. Meanwhile, the students, faculty, and staff had been trying to persuade the upper administration to take sustainability seriously. For example from 2002 through 2006, OASIS (Organic Agriculture Students Inspiring Sustainability) organic Community Supported Agriculture class and projects operated on NMSU main campus, initiated by Professor Connie Falk.

**Table 2 – NMSU Presidents and Interims who have contributed to Sustainability Initiatives**

<p>Michael Martin Jul 2004-2008</p>	<p>President</p>	<p><u>Persuaded by Art Lucero</u> (recycling manager), Apr 2007 President Martin signs American College &amp; University Presidents' Climate Commitment</p> <p>2008 Martin resigned to become Chancellor of Louisiana State University; Dec 2006 signed changes to physical <u>master plan</u> that increased commitment to sustainability; 2008 <u>NMSU received a “D” on the green report card</u>; Feb 2008 <u>Sustainability and Climate Change Task Force chaired by Steve Loring</u></p>
<p>Waded</p>	<p>Interim President</p>	<p>May 2009 Cruzado stepped down and resumed post as Provost; Regents selected a new Interim President: After a</p>

<p>Cruzado</p> <p>Aug 2008- May 2009</p>		<p>Sustainability Task Force was created in January 2009, Interim President Waded Cruzado proclaimed 2009 the “<a href="#">Year of Sustainability</a>” at New Mexico State University; <a href="#">OASIS club persuaded</a> Cruzado to sign in Jan 31<sup>st</sup> 2009 Cruzado the Talloires Agreement at a <a href="#">World Café event</a> led by Professor Connie Falk</p>
<p>Manuel T Pacheco</p> <p>June 2009- Dec 2009</p>	<p>Interim President</p>	<p>Signed <a href="#">Climate control action plan</a>; Oct 2009 NMSU receives C- on Sustainability Report Card. Steve Loring, chair of the sustainability council, said the council is serious about the goals, and is on task to complete them by the end of the year to turn this around. “[A new president should] make a visible, public commitment by saying ‘I think this is important,’” Loring said. “Even after the calendar year, [the new president would] need to show that [the theme of sustainability] is not just a flash in the pan. One person in that position can make a difference.”</p>
<p>Barbara Couture</p> <p>2010- Oct 2012</p>	<p>President</p>	<p>Held spot less than 3 years; She allowed the Sust president ainability Council to continue, and disbanded the Service Learning task force. <a href="#">June 30 2010 Sustainability Council Business plan</a>; On Feb. 19 2011, New Mexico State University's Faculty Senate unanimously passed a memorial to recognize the new Office of Sustainability at NMSU and support the plans and goals of the Sustainability Council. The memorial, proposition 08-10/11A, was sponsored by David Boje, in the College of Business, who authored the memorial; Ran <a href="#">More »</a></p> <p>NMSU <a href="#">Green report card for 2011 was C+</a></p> <p>Then NMSU with the Faculty Senate Memorial, had momentum to step up its game, Mar 2010 began its subscription STARS ratings, and received a Bronze Star rating from AASHE, Sep 7 2011</p>

<p>Manuel T Pacheco Nov 2012- now</p>	<p>Interim President</p>	<p>Returns for a second time as Interim, and signs off on the Nov 30<sup>th</sup> 2012 STARS report for Gold Star rating; Sustainability Council; At <a href="#">Board of Regents listening session</a>: “joni newcomer, of the office of sustainability expressed that she would like to see a “green president.” Newcomer also said that New Mexico State University needs to graduate students with knowledge of sustainability and a president that has the skills and personality of “mainstream” sustainability and a green campus environment.”</p>
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I will give just a few highlights of some realist tales

**Michael Martin, President, July 2004-2008**

In December 2006 he Signed changes to physical [master plan](#) which emphasized some fourteen pages of sustainability plans from everything from flora and fauna, xeriscaping, to closing central campus to cars, something we have yet to implement. In April 2007, an enthusiastic Art Lucero (recycling manager) persuaded President Martin to sign the [American College Presidents Climate Commitment](#). Then things took a downward turn, and in 2008 NMSU received a “D” on the [Green Report Card](#). Every spiral has both up and downward forces, and that same year, perhaps as a counter-reaction to the “D” the [Sustainability and Climate Change Task Force](#), chaired by Steve Loring was founded.

**Waded Cruzado, Interim President, Aug 2008-May 2009**

Our Provost Waded Curzado was appointed Interim President in August 2008, when Martin left. In May 2009 a Sustainability Task Force was created and in January 2009, Interim President Waded Cruzado proclaimed 2009 the “Year of Sustainability” at NMSU. January 31, 2009: The NMSU OASIS club persuaded Dr. Cruzado to sign the Talloires Agreement at a [World Café event led by Professor Connie Falk](#). OASIS stands for Organization of Aggie Students Inspiring Sustainability. I attended the World Café event, and watched as Cruzado signed the Agreement. She wanted to run for President. I still have a Waded for President campaign button. I gave a speech during a march on campus, as the procession stopped in front of the Hadley Administration building. She came out to hear the speeches. Mine was about how it was time that a university founded in 1888, and having had only white male presidents, should

finally select a woman president. As empirical evidence, one only has to take a stroll in the building where the Regents meet, in the hallway of the presidents, where their painted portraits hang, each one a white male. I made the same speech in front of the Board of Regents meeting after walking that hall.

For a few months I became hopeful. I noticed a dramatic change. I remember that when Cruzado visited our college, she brought along VPs, people I had never seen in person, and some middle administration folks, and they talked about what they were doing. At an awards ceremony she brought in a brass band, into the chamber, and I really thought something different was happening.

That came to an abrupt end. A scandal brewed when a member of the Regents threw a reception for Cruzado, and two candidates, declared the process unfair, and withdrew from the running. The Board of Regents met and demanded Cruzado step down from Interim President and return to being Provost. She was immediately recruited to be President of Montana State University (MSU, or ironically, one could say, NMSU, minus the N). She still sends me Christmas cards.

### **Manuel T. Pacheco, Interim President, June 2009-December 2009**

Dr. Pacheco was brought in to be Interim. During his tenure, he signed the Climate Control Action Plan, a report that was a consequence of work required by the American College Presidents' Climate Commitment (signed by Martin April 2007). October 2009: NMSU receives C- on Sustainability Report Card. It was an improved grade from the D, but still it was not the sort of image an "Aggie" (Agricultural) university aspires to.

### **Barbara Couture, President, 2010-October 2012**

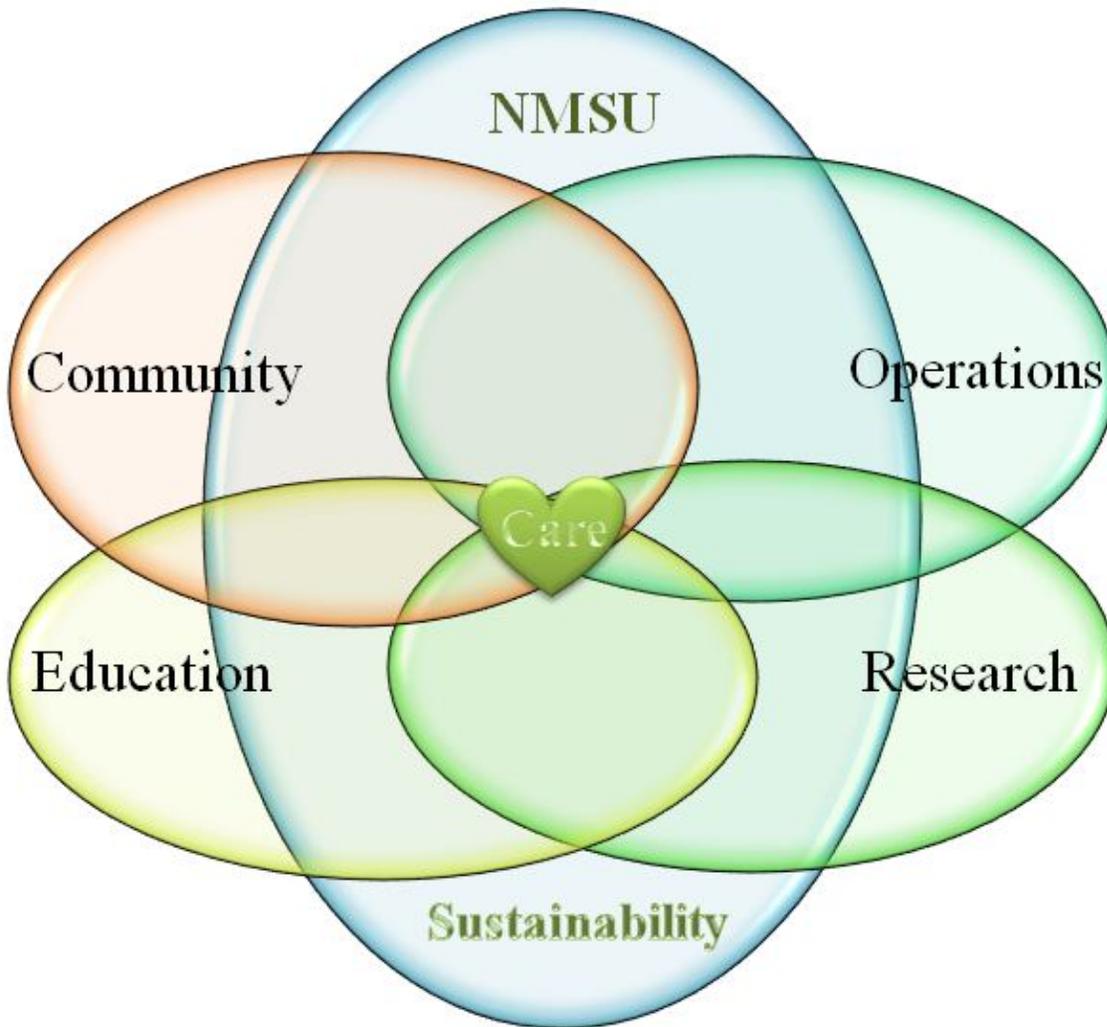
On July 1, 2010, The Office of Sustainability was created in the Facilities and Services (FS) department. – joni newcomer (who uses lower case letters in her name on purpose) became Managers of the office, and the second chair of the Sustainability Council. I was chair of Education and Research committee of the Sustainability Council at the time. I was at the meeting when President Couture told us the Sustainability Council would be disbanded if the grade of "C-" was not improved. She said, and I took notes, that it was an embarrassment to 'her.' On March 2010 began subscription to STARS ratings of AASHE, a national association that rated universities. AASHE STARS involves paying a yearly subscription. The leadership team (the chairs of the committees of the Sustainability Council) on June 30, 2010 submitted a [Sustainability Council Business plan](#) where everything the Office of Sustainability and the Council did was organized around the STARS reporting. Students from my Mgt448 course in the

Business College worked with joni newcomer to develop the Sustainability business plan, as did members of the 2011 Executive Team.

I even asked a member of my department to step down as Faculty senator. And I ran for the open position, got elected, and initiated a memorial. On February 19, 2011, NMSU's Faculty Senate unanimously passed a memorial I co-authored to recognize the new Office of Sustainability at NMSU and support the plans and goals of the Sustainability Council. [proposition 08-10/11A](#).

On September 7 2011 NMSU received a Bronze Star rating from AASHE. Someone was still trying to figure out the Green Report Card. On November 16, 2011: NMSU's [Green report card for 2011 was C+](#). We opted out of the Green Report Card, a program everyone I know says was not as rigorous as AASHE. People filling out the Green Report Card said they could not understand how the ratings were done, or how what they submitted as narrative empirical evidence was scored. At best, getting a Bronze and a C+ was a rather mixed message, and we were all concerned, we could be disbanded.

In May 2011, joni newcomer, professor Connie Falk, my entire systems theory doctoral seminar, and me, made a presentation to President Couture, Provost Wilkins, and VP of Research, Vimal Chaitanya about the history interviews we had conducted with sustainability leaders (the little people) at NMSU, and the ways that sustainability fit into all seven goals of the university. We did at [PREZI presentation about history of Sustainability Research at NMSU](#). The first image is presented below, at which point, the administrators, in unison, exclaimed, 'I like the heart in the center.'



**Figure 2 – Heart-of-Care for NMSU Sustainability** –Graphic by D. Boje, used with permission

The members of my Mgt 655 doctoral seminar in systems theory did a seminar project, which was accepted for publication at *International Journal of Organization Theory and Behavior*. The article is titled: “University Sustainability and System Ontology.” Co-authors are from Management and Marketing departments, and are listed in alphabetical order: Grant Aguirre, David Boje, Melissa Cast, Suzanne Conner, Catherine Helmuth, Rakesh Mittal, Rohny Saylor, Nazanin Tourani, Sebastien Vendette, and Tony Qiang Yan.

The theory of the article is that an ontological approach to dialogic of sustainability, as it relates to the balancing of competing needs, such as efficiency, heart, and brand identity at NMSU. Another aspect is intervention, thus bringing top administrators new possibilities

regarding the university's goals and environmentalities. Students and faculty made a presentation to the President, Provost and VP of Research at NMSU, showing how the seven building-the-vision goals are interspersed with sustainability identity and projects. Data for the study were collected through in-depth interviews with university members from all hierarchical levels. The interviews were recorded, transcribed, and provided to the interviewees for their approval prior to inclusion. In sum, ontological storytelling is a powerful way for individuals interested in sustainability to effect system change in an organization. From our perspective, sustainability is initiated and sustained through the meaning of authentic care as participants in the process realize the potentiality-for-Being-whole-in-systemic-sustainability. Specifically, colleges are one-by-one embracing sustainability in curriculum and research. This article raises interesting ontological issues for sustainability researchers, and has implications for strategy as practice.

As a realist tale, the way of telling was constructed to present sustainability as implicated in each of the goals of the university. Those goals were created by a consultant from El Paso, who worked with the President to develop goals in the first two weeks of President Couture's administration. President Couture, not wanting to be aligned in any way with the ousted Interim President Curzado, who had declared the Year of NMSU Sustainability, and signed the highly publicized Talloires Agreement, distance herself from all things sustainable. Therefore, we designed the presentation to persuade her and her administration, that sustainability was not a new fad, but had a 50-year history. For example, we said, Graduation is "Goal #1" aligns with action items

3, 4 & 8 of Talloires Declaration.

### 3. Educate for Environmentally Responsible Citizenship

Establish programs to produce expertise in environmental management, sustainable economic development, population, and related fields to ensure that all university graduates are environmentally literate and have the awareness and understanding to be ecologically responsible citizens.

### 4. Foster Environmental Literacy For All

### 8. Enhance Capacity of Primary and Secondary Schools

Establish partnerships with primary and secondary schools to help develop the capacity for interdisciplinary teaching about population, environment, and sustainable development.

## **Manuel T Pacheco, Interim President, Beginning November 2012**

Dr. Pacheco was back, for his second stint at Interim President, along with Provost Jay Jordan, for his second return. November 30, 2012, Interim President Pacheco wrote a letter of approval for the STARS® report for our bid for a Gold Star rating. And we got a quick reply, *"The rapid movement from STARS Bronze to STARS Gold is a clear demonstration of NMSU's commitment to becoming a leader of campus sustainability,"* said AASHE Executive Director Paul Rowland NMSU '88. *"I am personally pleased to have supported the NMSU Sustainability Fund so that this kind of progress continues. It would be great to see my alma mater become the first STARS Platinum institution. Go Aggies. Go Green."*

Next a look at confessional tales, beneath the realist surface tales.

### **Confessional Tales**

I confess. I am a shaman, a practicing wizard. I am schooled in 'quantum energetics' and have a coach that gives me indigenous lessons in shifting quantum energy fields. I confess it is not something I ever write about in academic journals, and only once did I slip and mention it in a single word of an academic conference. I do work on energetic forces, all around me. It is not scientific. One does not admit such things in academia. I have been getting coached for twelve years, once a month, sometimes more, by an energy healer, Toni Delgado ([see her web site](#)). Yesterday morning I taught her 'Bursting the Body Light Meditation' to some friends. She spent ten years getting me through re-birthing, matrix energetics, Reiki, Mother-Peace, and now Matrix Energetics. Do I use these practices and make them part of my shamanic journey?

Truth be told, there are two of us on Sustainability Council who went to wizard's training (we are graduates of Bartlett's Quantum Energetics seminars) in how to change and transmute quantum energy fields. Did it have any impact? The results of the realist tale would support an affirmative reply.

I went to several Richard Bartlett seminars in 2010 and 2011. Bartlett (2009: 232) subscribes to Rupert Sheldrake's (1988, 1995) theory of morphic field resonances between "an atom, molecule, crystal, cell, plant, animal, pattern of instinctive behavior, social group, element of culture, ecosystem, planet, planetary system, or galaxy" is in "Matrix Energetics... a huge morphic field that allows you, with minimal effort, to step into a unified field of

consciousness...and amplify each other's desirable momentum and abilities, in service of the collective good" (p. xii). Bohm and Sheldrake (2009), by the way, do connect morphic field to a quantum understanding. For Bartlett (2009: 236, 247) the quantum physics interpretation of observer effect and uncertainty principle are as follows:

- ✓ The observer effect is defined as “the changes that the act of observation will make on the phenomenon being observed.”

This can be termed quantum metaphysics. This is from the online book (Boje, 2012f): The uncertainty principles is redefined from observable quantities of energy, time, and uncertainty of Plank's constant, to be about how the observer can get attuned to quantum field energies and change experimental results. As I explain in the book on line (Boje, 2012f), this for Bartlett is the “origin of zero-point energy” in the Heisenberg uncertainty principle. Bartlett (2009: 238) defines “possibility waves” as “being the nonlocal wave of probability spread throughout space, while after observation, only one of the possible values is actualized.” Storytelling enacts ‘Future-shaping-possibility’ (FSP) waves either from past to future, or from present to future. Both these types of FSPs activate resonate echo waves” either a Past-Shaping-Confirmation (PSC) from future to past, or a Now-Shaping-Confirmation (NSC) from future to present.



This leads to a proposition: The more the shared collective-storytelling-memory gains stakeholder acceptance the more powerful the morphic field (Sheldrake, 1988, 1995; Bartlett, 2007, 2009). In other words, our work in sustainability at NMSU, was a matter of getting forward shaping waves and echo waves to change the ‘miasma’ as Gabriel (2008a, b) calls it of a toxic field into a different kind of energy.

Next some impressionistic tales of the quantum storytelling field.

### Impressionistic Tales

One has an impression of a spiral-antenarrative. After all, one cannot see an organizational spiral, be it upward or downward in its gyrations. Think of a spiral-antenarrative as a gyroscope. I had several as presents as a young boy. You pull the string, and the gyroscope armature spins at a high rate of speed, and sets out on a trajectory, moving across some landscape, remaining upright, climbing and descending the terrain, until the energy of the orbiting twirling device dissipates, and the spiral is no more. I take after Merleau-Ponty, Guiles Deleuze, and Martin Heidegger in defining spiral as a set of forces and counter-forces, as the spiral entity moves in a traceable trajectory. My colleagues and I have a third R&R of an

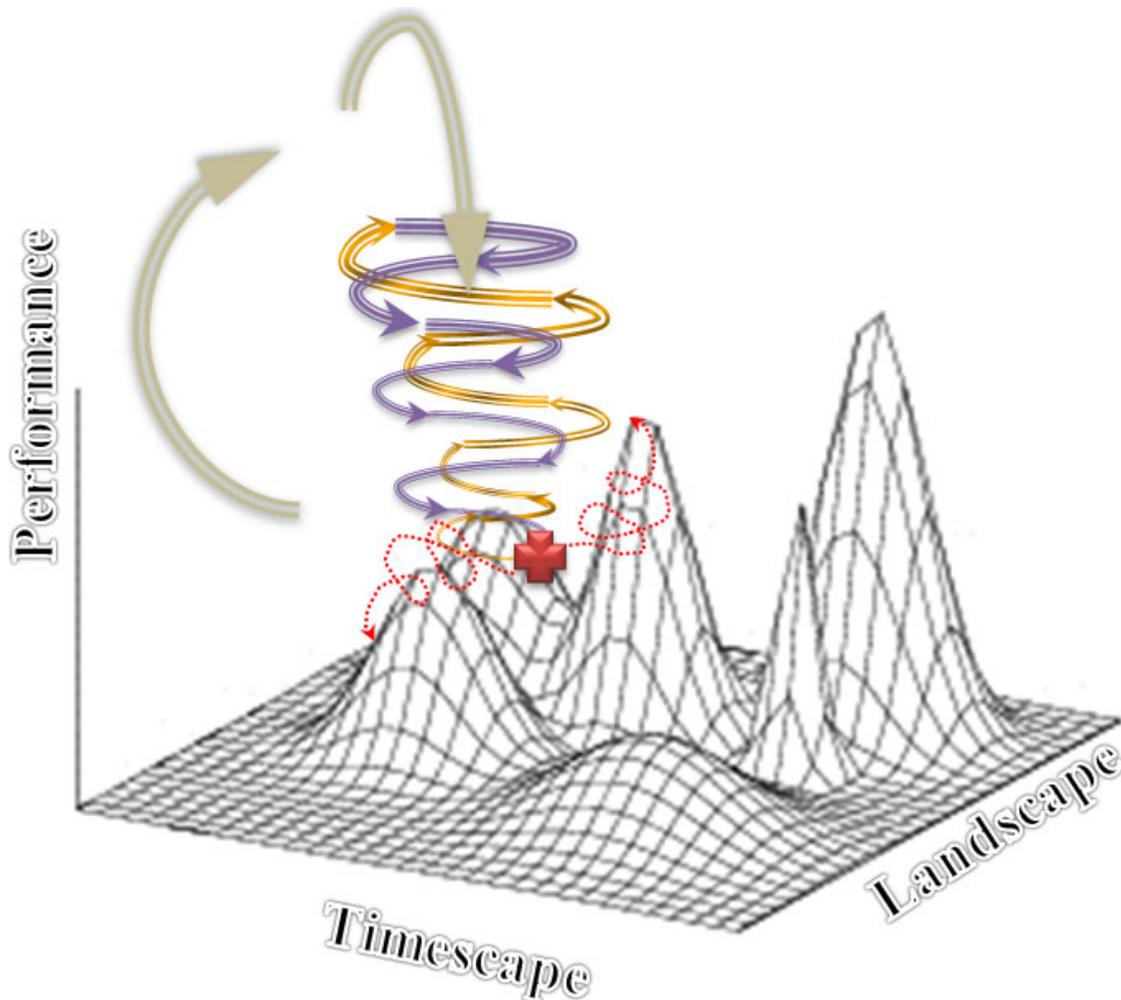
*Academy of Management Review*. We decided not to include the gyroscope explanation; out of fear reviewers would not appreciate such an impressionist tale. Of course we did not tell any confessionalist tales. Best not to risk getting a reject. Nor did we put in much detail about the ontological philosophy underpinnings of the spiral. And nowhere did we use the word ‘antenarrative’ as that word has yet to be accepted in any official Academy of Management journal. Here is some impressionistic philosophical work left out. Merleau-Ponty (1962: 319) discusses spiral this way:

If we project on to the screen the post-image of a spiral revolving round its centre, in the absence of any fixed framework, space itself vibrates and dilates from the centre to the periphery. Finally, since motion is no longer a system of relations external to the object in motion, nothing now prevents us from recognizing absolute movements, such as perception actually presents to us constantly.

The co-authors did not want to give the impression that there is a screen of a post-image or the system in motion prevents recognition of absolute movements, so the beginning and ending parts of this excerpt were left out of our submission. We debated for two hours whether to include the ‘fixed framework’ being absent, as this could upset reviewers. How to treat Deleuze was equally problematic. Deleuze (1994: 21), for example, addresses “spirals whose principle is a variable curve and the trajectory of which has dissymmetrical aspects as though it had a right and a left.” Variable curves are amplifying and contracting, meaning that each orbit or twirl of the spiral is not identical. We soft-pedaled Martin Heidegger’s work by talking of the up and down draft forces affecting the spiral, but not getting into the notion of care (as in the sustainability writing) nor into what is the ontology of the spiral entity. For example, in my online essay (Boje, 2112c), I say, “The spiral-antenarrative processes of the thingness of things in the path of caring, of the widest "orbit of the whole draft" and “turns to the unshieldedness of the inner ♥-space of our worldly existence: "inward the true interior of the heart's space" citing Heidegger (PLT, 1971, 130). I go on to say:

The spiral-antenarrative is a primordial path from birth through death, downward "where all ground breaks off- into the abyss" (PLT, 1971: 119), and upwards, into that end of this life, and into the after life. The above figure integrates Heidegger's (PLT, 1971: 128) ideas of a draft-center as attracting our path ... the center, within the entire Being-in-the-world of the spherical forces of the whole integral draft space-time. In the figure the dotted blue paths are paths not taken. The black spiral is the path taken. The vertical blue arrow is the draft center attraction of the spiral-antenarrative. The other attractor is the whole sphere (space-time) forces of integral draft.

There is no way the reviewers or most people on the planet were going to understand such impressions. I would like to present the following sort of image in the article, but it is too complex for reviewers and editors. It is from the online Quantum Spiral book (p. 34). It depicts a spiral with upward and downward, centre to periphery, and left to right orbits, and the spiral entity moving across an environment with three dimensions, the landscape, timescape, and performance. Landscape comes from work by Shel Drake (1988, 1995) and Stuart Kaufman (1993, 1995) fitness landscape. Both were influenced by the ideas of Sir Arthur Eddington's (1922) physics of the ball rolling down the valleys and peaks of a landscape towards its future. Timescape comes from Carol Adam's (1990, 1998, 1994, 2004) work. She looks at the variety of time conceptions, not just clocktime, but as well the nonlinear ways the future beckons the present, and redefines the past. Finally, performance, looks at outcomes from moving or leaping to positions in the environment, the peaks or valleys that have more or less competitive strategic advantage. What gets lost here is how the quantum field operates in its morphic resonance ways.



**Figure 3 – The Double Spiral moving in its environment of landscape, timescape, and performance dimensions.**

The red-cross indicates the current position of the spiral, and the dotted red lines the traces of possible paths of movement. The spiral has golden upward spiral and blue downward spiral pathways (in short a double spiral). The larger silver arrows are the Heideggerian draft that affect the spiral entity, spherical forces of the whole integral draft space-time.

Now comes the question, how do we attune to spiral-antenarrative processes, such as the double-spiral, as it traverses its environs, when our five sense cannot discern them? How is such an attunement possible? My impressionistic tale is that this is not a matter of the five senses, doing sensemaking of physical Euclidean geometry. Rather in a Merleau-Ponty (1962: 333) sense it is a lived geometry, “lived distance”:

Besides the physical and geometrical distance which stands between myself and all things, a 'lived' distance binds me to things which count and exist for me, and links them to each other. This distance measures the 'scope' of my life at every moment.

Is spatiality and spatializing of spiral-existence, Being-in-spiraling possible? Merleau-Ponty (1962: 343) asserts that "primordial space" is not "geometrical space" and no "universal thinker" can "exercise complete power over it." Yet spiral is "foreshadowed by the horizons of possible objectification" and as quantum is at least partly the material "world of nature" I am freed to work on the discursive aspects of spiral (ibid).

There are deeper meanings to intra-activity of discourse-with-materiality, when it comes to spiraling, the spatialized and spatializing of its processes. An organizational spiral, for example, is sensed as upward or downward without visualized appearance, and as antenarrative is related to "prespatial fields" of spatializing, becoming a possible spatialized space, where the discourse and the materiality somehow merge (ibid, p. 377).

We are in a Quantum Age as well as an age of Liquid Modernity (Bauman, 2000, 2007, 2010). Burke (1947: xiii) gives some hint of ways that alchemy plays out in our telling of tales, ways that have a liquid, not the solid center of modern organizations:

Distinctions, we might say, arise out of a great central moltenness, where all is merged. They have been thrown from a liquid center to the surface where they have congealed. Let one of these crusted distinctions return to its source, and in this alchemic center it may be remade, again become molten liquid, and may enter into new combinations, whereat it may be again thrown forth as a new crust, a different distinction. So that A may become non-A.

In short, there is a materiality of quantum storytelling that can be studied ontologically and ethnographically using ethnographic methods.

## Conclusions

In sum, these are different ethnographic tales of the field (realist, confessionalist, & impressionist). They contribute different ways of looking at quantum storytelling.

A Gold Star puts NMSU in the ranks of a Stanford, an Arizona State (which has a College of Sustainability). That is a good thing. Yet, it means doing as Stanford has done and developing a Bicycle Friendly University, which would mean according to the Master Plan,

closing Stewart Street to cars, putting in bicycle regulations, such as those just passed by City of Las Cruces. We have been working on that, and senator Rani Alexander spearheaded a Faculty Senate Memorial, which just passed and will arrive soon for President's and Regents decision. These are things the Sustainability Council has worked on since I took office. The Gold Star means a commitment to climate control (signed by former President Martin) to developing measures of transportation emissions, defining which parts of the curriculum and our faculty research, and institutional funding support that. One thing remaining, and there are many, is to develop a comprehensive sustainability literacy assessment. We have one such course, however, making it something the university (its main campus and community colleges) does as a whole is a different matter.

I conclude that such storytelling (tales from the field) are material and agential. It is a quantum materialist storytelling rhetoric, in the combination of realist, confessionalist, and impressionist tales that brings about material consequences for the university. There are scores of fine faculty members listed in the databases for research at <http://peaceaware.com/sustainability> that need to be thanked. My point is sustainability is a major identity of NMSU.

We have an ethical answerability to tell the storytelling in ways that does good. In telling it a realist tale, where the upper administration is driving the sustainability, it is a way to invite the next president and provost to join in. Telling the confessional tales give answerability to ways I am attuned to energy, making use of quantum metaphysics to bring about results. Telling it as an impressionist tale is a way to be accountable to ways the double spiral-antenarrative has Being-in-the-world.

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