Gerhard Fink and Maurice Yolles

'Narratives, Paradigms and Change – the Issue of Relevance'

Abstract

Purpose:
In this paper, we illustrate the relation between narratives and stories in the light of paradigm change. Paradigms change morphogenically, where their changing forms are determined by the pragmatic knowledge that determines practice. Since it is from this that narrative arises, paradigmatic change drives narrative change. In a way, paradigms influence or even are established to determine relevance. Disputes about relevance are a reflection of challenges of paradigms.

Design:
Using cybernetic principles, the narrative change process is mapped across four modes of being. Mode 1 centres on *narrative* that change incrementally through equilibrium processes. Mode 2 arises when dominant paradigms are challenged. A plurality of *antenarratives* with its accompanying cacophony of pro-, counter- and anti-stories indicate paradigmatic war. Mode 3 embraces *crisis-narratives* as paradigms bifurcate either to pass to their *post-narrative* demise, or return to mode 1 with minor adaptations, or may reach mode 4 to pass through a transformational process *(transformation-narratives)* that enables them to grasp new problem solutions.

Findings:
Understanding the processes of interaction between narratives and stories is of importance because they illustrate that, depending on social forces and their capabilities in management of meanings, different narratives are relevant and influential at different times, and may only survive if they are also flexible enough to embrace new ideas, which reflect new human life situations.

Research limitations/implications:
The paper is a theoretical construct exploring changes in narratives and relevance from the perspective of paradigm change theory. It offers as a theory guided illustration of change processes in what is considered relevant.

Practical implications:
It has the capacity to provide pragmatic meaning in case studies and may contribute to identification of practical issues in every day life discussion about relevance in the field of management sciences. We provide brief reference to three interesting fields for case study research: management of meaning in organizations, management of meaning by organizations, and paradigm and academic quality management by publishing houses.

What is original/ what is the value of the paper?
This is the first approach to take a view from the perspective of paradigm change on the issue of relevance in discourses in the context of management writing.

Keywords: Antenarrative, conceptual evolution, cybernetics, paradigm change, relevance of meanings, management of meaning.

Note: This contribution builds on the theory of the dynamics of narrative change depending on paradigm change. Gerhard Fink and Maurice Yolles, Narratives, Paradigms and Change, David Boje, D. (ed) Antenarrative and Storytelling Organizations Handbook (forthcoming 2010).

Gerhard Fink and Maurice Yolles   14 May 2010

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Abstract

In this paper, we show that dominant paradigms influence the relation between narratives and stories. Changes in stories require that paradigms change. Using cybernetic principles, we map the narrative change process across four modes of being. Mode 1 centers on *narratives* that change incrementally through equilibrium processes. Mode 2 arises when dominant paradigms are challenged. A plurality of *antenarratives* with its accompanying cacophony of pro-, counter- and anti-stories indicate paradigmatic war. Mode 3 embraces *crisis-narratives* as paradigms bifurcate to either pass to their *post-narrative* demise, or return to mode 1 with minor adaptations, or may reach mode 4 to pass through a transformational process *(transformation-narratives)* that enables them to grasp new problem solutions. A new identity, new paradigm, new narratives and new stories emerge. Understanding these processes is of importance because they illustrate that, depending on social forces, different narratives are relevant and influential at different times, and may only survive if they are also flexible enough to embrace new ideas, which reflect new human life situations, and they also have to find the interest of publishers.

Keywords: Relevance, Antenarrative, Personality theory, conceptual evolution, paradigms, cybernetics.

1. Introduction

The issue of relevance is a broad topic. When typing 'relevance' into the search engine www.scirus.com one gets about 5 million hits within a few seconds. For us, it makes life easier, when we start with a handy definition in Wikipedia: Something (A) is relevant to a task (T) if it increases the likelihood of accomplishing the goal (G), which is implied by T. (Hjørland & Sejer Christensen, 2002). Thus, someone's goals determine what is 'relevant'. Apparently this 'someone' has to have the power to either set the task, with which a goal should be achieved, or to set the goal and let someone else decide what task should be accomplished. Then, goal achievement determines the relevance of the task.

Although not at the core of this paper, it is worth noting that with 'relevance' instantly the buzzword 'rigor' comes to the mind of a management scholar. Still a broad topic, 'relevance and rigor' deliver some 75,000 hits and indications that not much has changed during the last decades. As scholars we hope that our narratives of important findings become stories, but, when we want to get published we still are confronted with the experiences that 25 years ago were pinpointed by Staw (1985, 93): 'From my point of view, it almost always appears that publications are biased toward normal science. Our own creative ideas are criticized as

shallow, ungrounded, inconsistent with existing theory, or just plain wrong. Our methods are often viewed by reviewers as deficient, flawed, and inappropriate, when they are of course cleverly adapted to the new theory or type of data. As authors, we try to innovate but are soundly rebuffed. We get angry and go off and review someone else's paper in the same way for the same journal.'

Any coherent autonomous durable group that has the ability to set goals and tasks will form a culture. When it develops both cognitive interests and purposes it will form a paradigm, which lives though that group. Within it, ideological appreciations are formulated which operationally guide the group. These appreciations are meant as a somewhat reflective view of a situation, when cognitive interests, purposes and achievements are evaluated. Formulated systemically, appreciative systems (Vickers, 1965) allow paradigm holders to formulate goals and give accounts of a variety of situations. Each paradigm is itself a conceptual pattern of thought, ideology and pragmatism that begins its life through the groups' appreciations of their apprehended epistemic truths. Publishing houses serve as important stakeholders in appreciative systems, which manage paradigms.

In attempts to explain different aspects of human behavior, distinct autonomous groups come together in niche areas to form constellations of theory, such as in organization theory, personality theory, and conflict theory, or e.g. in classical, neo-classical, Keynesian, post-Keynesian economics, etc. Theories not only explain the world, but explain the world in a way that serves the interest of a particular and more often than not also powerful group. 'Relevant publications' are stories that serve a dominant paradigm. In the world of science it is assumed that these stories should be based on theory driven research, but we hasten to add that these theories are embedded into paradigms, which relegate conflicting approaches as 'non relevant' or as 'a paradox claim', which does not fit well established theory.

There is a fundamental connection between paradigms, narratives and stories. Paradigms are knowledge based with pragmatic extensions that enable meaningful narratives to develop and deliver perceived stories that are hopefully reflections of the nature of the patterns of knowledge held. The connections between paradigm, narrative and story however, may not be simple and linear, and indeed may involve discontinuous breaks that distinguish each of these ontological distinctions one from another.

Paradigms exist through their set of belief based propositions, which creates their conceptual form. When the beliefs are logically rationalized and systemized so that they coalesce figuratively (in the sense of Piaget, 1950; also see Duverger, 1972) they establish a phenomenal potential to explain experience. Then, they may be referred to as ideology. The ideological system of thought is manifested as narrative when the potential for experience is used to shape knowledge into story (Yolles, 2007). According to this view, paradigmatic narrative is ideological dogmatism when it not only facilitates the emergence of specific types of stories, but also logically constrains what can become a story.

When in a given constellation of theory a plurality of paradigms interact, and their stories ring out to contribute to a concerto of meanings. Where there is little semantic harmony, conflicts and paradigm wars develop (Kuhn, 1970; Casti, 1989; Hatch & Cunliffe, 2006; Chari et al., 2009). In such conditions the narratives are connected with a cacophony or sound

that demands recognition of the antenarrative[1] nature of the constellation. For instance, in organization theory there have been calls for a return to an intellectual orthodoxy (Clegg et al., 2006: 44), while the rise of conflicting paradigms suggests the importance of the current antenarrative phase.

In this paper we use the overall process of paradigm change to show how narratives change by processes of information drift and diffusion, differentiation and complexification.
The paper is structured as follows: first, in a theoretical part, we briefly describe ideas of paradigm crises; next in three steps we design a cybernetic theoretical model of the interaction processes between paradigms, narratives and stories. Then we illustrate changes in narratives and stories through a paradigm cycle. In a last and very brief section, we highlight three important aspects of paradigm management: management of meaning IN organizations (Magala 2009); management of legitimacy [or management of meaning BY organizations] Donnelly-Cox & O'Regan (1999) and Barley (2007); and management of academic quality by large stakeholders, with a brief reference to the importance of Pearson PLC for the academic world.

2.   From Paradigm Crisis to Transformation

According to Kuhn (1970) a paradigm involves four dimensions of common thought: common symbolic generalizations; shared commitment to belief in particular models or views; shared values; and shared commitments of exemplars (concrete problem interventions). It is constituted as "the set of views that the members of a...community share" (Kuhn, 1970: 176). The then novel ideas of Kuhn (1970) on paradigmatic change have led to not only gentle criticism (e.g., Budd & Hill, 2007), but also to the elaboration of notions about paradigm change (e.g., Fischer, 1992). Kuhn (1970) argues that science passes from a *normal* mode through one of *crisis* and then to one of *revolution*. In essence the development of normal science embraces processes of continuous change in theory (Rauterberg, 2000). It operates in a thematic application domain and creates narratives and stories that support a dominant epistemology and allow for a unitary perspective for the construction of knowledge.

Beyond Kuhn, Ravetz (1999) and Funtowicz and Ravetz (1993) introduced the notion of *post-normal science*. That is the place for antenarratives to emerge, indicating a condition where situational facts are uncertain, values in dispute, stakes high and decisions urgent (Ravetz, 1999: 3). In such situations defenders of challenged paradigms usually refer to 'paradox', i.e. a false dichotomy that can be supported by the dominant paradigm, and thus, should serve to silence the critics who apparently are incapable of logical thinking: the critics who deliver the ante-narratives. For example, it is considered by some to be a paradoxical claim on corporations that they should assume corporate social responsibility and/or environmental responsibility, when they see that their primary task is to generate financial wealth and thereby make profits.

The revolutionary period results in confusion about what constitutes a problem, a solution, and a method. When the rationality of issues is replaced by emotionality, and they are settled not by logic, syllogism and appeals to reason, but rather by irrational factors like group

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[1] In 'antenarrative' (Boje, 2001), storytelling is a scrawny pre-story. Antenarrative is defined as "non-linear, incoherent, collective, unplotted, and pre-narrative speculation, a bet, a proper retrospective narrative with Beginning, Middle, and End (BME) can be constituted" (Boje, 2001: 1).

affiliation, majority, or 'mob rule' (cf. Casti, 1989: 40) then ante-narratives emerge and challenge the dominant paradigm, which is maintained by a 'power-rule' (Hart, 2002, Magala 2009).

Since paradigms are dynamic, it should be possible to track their viability - those able to achieve a high level of operative intelligence and survive the four possible modes of existence: from normal to post-normal through to critical and further on to transformational science. Understanding and tracking such changes is feasible using the viable systems modeling approach adapted from Schwarz (1997).

3. Paradigms Narratives and Stories

There is a fundamental ontological connection between paradigms, narratives and stories (Yolles, 2007). The connection between them is not linear, but a simple representation can be found in Figure 1. Paradigms deal with meaning and knowledge. They operate through cultural values and establish a base for attitude. Narratives contribute to the pragmatic deployment of knowledge in the form of stories. In turn, stories induce processes of appreciation and reflection through which narratives become adjusted (or will be attributed a different meaning). Together, narratives and stories impact knowledge and either confirm or challenge dominant paradigms.
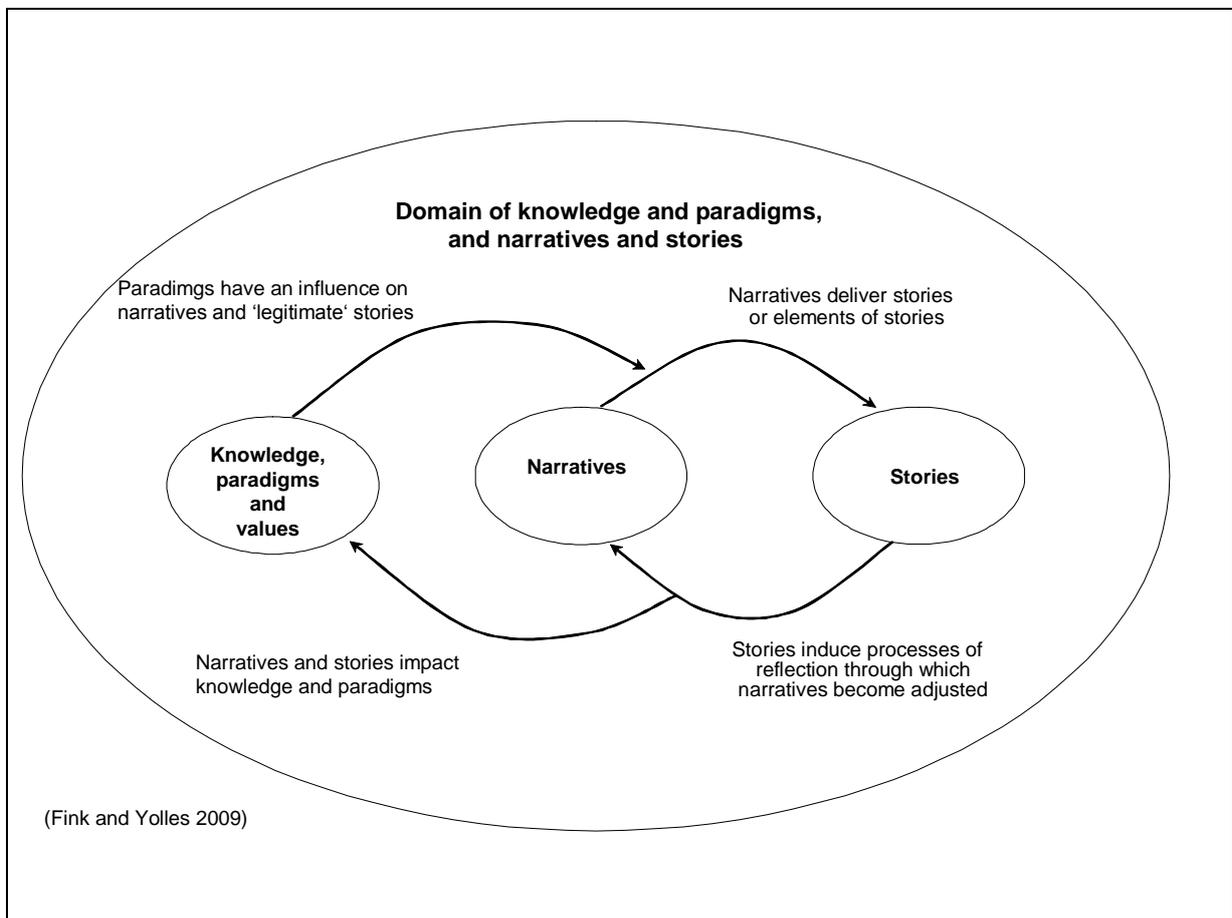

Figure 1: The ontological connection between paradigms, narratives and stories.

The ontological connections have both relatively simple and more complex names. In the next paragraphs and in Figure 2, the connection between the noumenal and phenomenal domains is referred to as operative intelligence, and that between the existential domain and the operative domains is referred to as figurative intelligence, terms that originally derive from Piaget (1950). Piaget (1950) saw reality is a dynamic system of continuous change defined through transformation of information (Demetriou, Doise & Van Lieshout, 1998). *Operative intelligence* is the active part of intelligence that is responsible for the representation and manipulation of the transformational aspects of reality. It frames how the world is understood, and it is contextually adaptive.

For Piaget (1950) *figurative intelligence* is the static part of intelligence that derives contextual meaning from experiences involving operative intelligence. However, the notion of figurative intelligence can be adapted to become dynamic. This occurs through a dynamic process of sedimentation of cultural and epistemic beliefs that result in the figurative base.

In the model of Figure 1, narrative and story are analytically independent. However, it is possible to change the frame of reference and see them as ontologically similar. This has been done in Figure 2 where they are also seen as having phenomenal autonomous observable states that are both connected with utterance and performance.
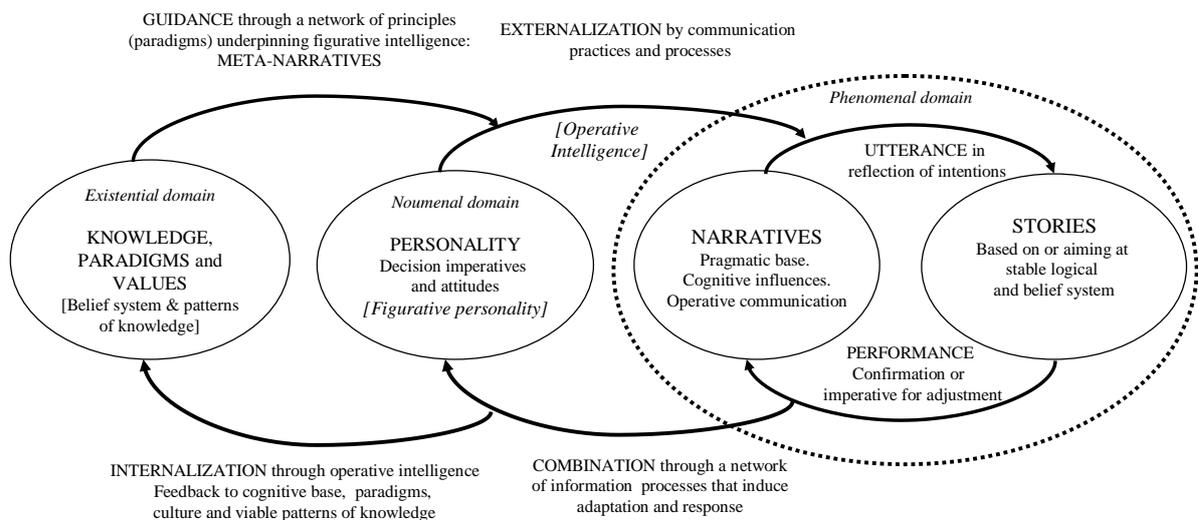

Figure 2: Dynamic Model Illustrating the Cycle between Narratives and Stories

The connection between narrative and story is now constituted as a "structural couple" and illustrates the dynamic cycle between narratives and stories where they learn together through their history of associations. They also have a number of concepts attached. *Guidance:* Operative intelligence is guided by a network of principles based on paradigms, knowledge, and values. The principles related to expressing oneself are also often referred to as 'meta-narratives'. Meta-narratives guide individuals how to express their goals, intentions and interests. *Externalization* in communication practices impacts the emergence of narratives as outcomes of decision making processes or spontaneous reactions of individuals. It impacts the processes with which narratives are becoming stories, which could or by intention should have an influence on other individuals or groups intentions and actions. Narratives become observable phenomena in the form of *utterances*, some of which fit into existing stories (living stories) or turn into new stories. Ineffective utterances decay.

Any utterance that is manifested from personality, be it narrative or antenarrative and resulting in story or story fragment, can (or will) induce a *performance* related assessment process, whether or not the representations fit the purpose. If they fit the purpose, the narrative and/or its story are confirmed in their desired effects, and they may re-emphasize an existing paradigm. If they don't, adjustment is needed. That may take place in the form of *combination* of new experiences with previous knowledge and may influence the adaptation of figurative intelligence. If new combinations of knowledge prove to be operatively successful, then perhaps also the systems of values and paradigms will be adjusted in a higher order learning process: in this case *internalization* may lead to the adoption of a new paradigm.

4. Understanding paradigm change and changes in relevance

Whatever the frame of reference that explore the interconnection between paradigms, narratives and stories, paradigms maintain a generic connection with narratives and stories. Scientific theories normally arise from metaphors (Brown, 2003) that begin with literal everyday experiences, and are then mapped into a domain of application to enlarge and enhance an inquirers understanding of it. They are converted into a theory. A constraint on the development of theory may be that the initial metaphor may not be sufficiently rich to adequately represent the application domain, resulting in bounded paradigms that limit descriptive and explanatory capability.

The dynamic process that viable paradigms and its narratives can pass through as they change is illustrated in Figure 3 (adapted from Schwarz, 1997) and described in Table 1. It explains the cycle of change in terms of paradigmatic narratives for viable paradigms that are able to survive by transforming their natures, initially by developing through normal science, experiencing uncertainty, and moving into post-normal science, crisis and hence to metamorphosis. During this process, non-viable paradigms and its post-narratives decay, while a viable paradigm may become more complex as it develops more attributes and explanatory power in its theory and transformation narratives.

Mode 1 can be described as the place for the equilibrium development of paradigms and hence their narratives. It is the relatively simple, parsimonious narrative mode created through epistemic imperatives that drive stories, which can maintain their own dynamic. Incremental changes enable the equilibrium to move slowly. However, they maintain inbuilt limitations driven by the

ideological dogma and its values that create a paradigm. Thus, in organization theory a narrative plurality is conceived to be unable to account for the whole of a thematic Reality (Hatch & Cunliffe, 2006). This also appears to be the situation in other fields, e.g. the thematic domain of personality research or in economics, where liberals are in dispute with Keynesians. Each schema operates as a distinct and unconnected narrative resulting in different storytelling. That leads to mode 2.
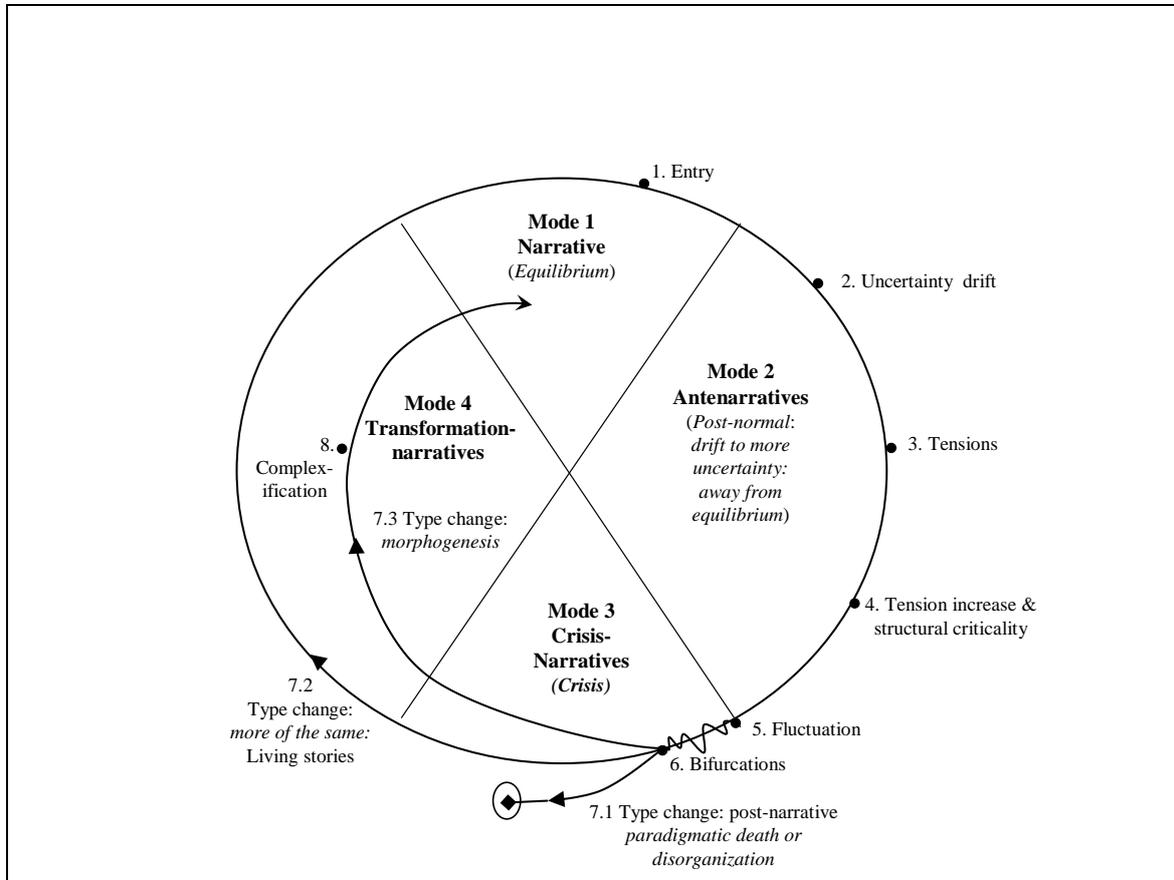

Figure 3: Cycle of Narrative Change, Four Modes of Paradigm Change a Reflected in their Narratives

The *post-normal* or *mode 2* may be linked with antenarrative, where a constellation of different paradigms exist in an incoherent disjoint discordant space. Mode 2 goes beyond the traditional assumptions that science is both certain and value-free. In addition to the application of routine techniques, judgment also becomes necessary. Karl E. Weick's article on 'Theory Construction as Disciplines Imagination' in the 1989 Association of Management Review special issue appears to represent a perfect match with Kuhn's ideas about the role of intuition, imagination, and receptivity to new ideas.

In contrast to the *normal*, the *post-normal* mode is concerned with complexity. It has interests that relate to uncertainty, assigned values, and a plurality of legitimately argued perspectives. These attributes are antenarrative in nature. A plural collective construction of multiple voices develops, each with a narrative fragment and none with an overarching conception of the story that is becoming (Boje 2001). 'Feminist Organizational Theorizing', 'Postcolonial Analyzes' and 'Actor-Network Theory' are excellent examples provided by Calás and

Smircich (1999).

Mode 3 is that of *crisis*, a crisis-narrative condition *(cri-narrative)* in which paradigmatic and non-paradigmatic narratives reflect the crisis that the paradigm is passing through. It is a boundary condition for transformation and a prerequisite for revolution (Kuhn, 1970). Anti-, counter- or contra-stories may emerge to contrast paradigm-conforming stories. As the crisis deepens, narrative carriers commit themselves to some concrete proposal for reconstruction to a new framework. Where different frameworks exist, communication fails and loses its semantic content. Polarization develops, when members of the different camps become constrained by the boundaries of their competing paradigm (Hatch & Cunliffe, 2006). Crisis is closely related to the 'incredulity toward meta or master narratives – and to a continuing question of *how to write* legitimate knowledge' (Calás and Smirchich, 1989: 664). The current 'rigor vs. relevance' discussion reflects an unstable cognitive strategy that oscillates between the constraints of normal science and a search for a better frame of thought - one that might allow a novel integration of fragmentary representational structure that exist across a plurality of paradigms on a higher level of abstraction, differentiation, and integration (Fischer, 1992). It is here that new social ties, circles, and networks form and new virtual paradigms may rise.

In mode 4, the *transformative* mode, paradigmatic *transformation-narratives* are defined. It is there where new "virtual paradigms" may arise or old paradigms may be reborn, perhaps with modest amendments, and become supported as full paradigms. Two forms of conceptual extension are possible: (a) lateral, so as to be able to identify phenomena not previously known; or (b) transitive, where a higher level of theory (referred to as meta-theory) than those known before arises that may be linked to a whole group of lower level theories without substantially changing any. A crystallization of support occurs when the emergence of a new cognitive consensus emerges (Fischer, 1992)

Mode of Narrative	Step	Movement towards evolution
Mode 1: Narrative	Stable equilibrium	The paradigm and its narratives exist with a stable belief system and logical base, though during normal development the base may change its form (morphogenesis). When there emerge too many distinct narratives with competing stories, equilibrium is lost.
Mode 2: Antenarrative (uncertainty drift)	Paradigmatic drift Tension development Tension increase and structural criticality	Antenarrative develops as dissipative processes are introduced and a constellation of conflicting paradigms result in a cacophony of voiced narratives. In a complex application domain, drift enables unexpressed potentials to be actualized. The drift takes the paradigm away from its stable position and gives rise to tensions between its ability to explain and predict, and questions about its methods in relation to observations.
Mode 3: Crisis narrative (Crisis)	Fluctuations	The tensions, following the tropic drift that moved the paradigm away from its stable narrative position, are leading it to structural criticality. If the paradigm loses robustness, fluctuations are amplified. Through amplification of fluctuations due to tensions following uncertainty drift, a discontinuity occurs in the causal sequence of events/behavior. This likely will be accompanied by conflicting narratives and debates about the utility of the epistemological basis.
	6. Bifurcations	When bifurcations occur the paradigm is taken along a variety of possible paths. At this point three options are possible:
	7.1 type change: Paradigmatic death (post-narrative)	In type 7.1 change, paradigmatic death represents a process of disorganization, regression, or extinction of the paradigm, ultimately leading to the possible loss of group member carriers. This can be seen as the outcome of a catastrophe bifurcation. Related stories and narratives become forgotten..
	7.2 Type change	In 7.2 type change the process of change begins with "more of the same", i.e. small changes that re-emphasize its current state, but do not resolve issues. This may involve 'living stories' to emerge that are reshaped to proof the superiority of the still dominant paradigm and its narratives. Old stories are retold in a manner that belittles core issues raised by opponents.

| Mode 4:
transformation-
narrative
(Transformation) | 7.3 Type change | In 7.3 type change, metamorphosis occurs, leading to a new logical base of propositions that induce new forms of practice. This is referred to as morphogenic change. It is a relational process that develops in the paradigm through positive and negative feedback, and integration of new insights. The new cognitive base is manifested figuratively and pragmatically. New stories become relevant and get published. |

Table 1: Explanation of the Options for Paradigmatic Change and its Narratives

In our cycle of change we have said that paradigms pass through a transformational mode. The question may be asked, how does the shift from one mode to another develop?

The normal mode of a paradigm exists through its adoption of a normative epistemology, which lies at the basis of its formalized patterns of knowledge. This may be challenged with the development of doubt about its veracity (e.g., Meehl, 1997). Doubt becomes expressed in antenarratives, i.e. utterances that deviate from what is perceived to be 'normal'. When a paradigm exists in normal mode and is repeatedly and persistently challenged in this way, the result can be a shift into a post-normal mode. It becomes unstable when opposing interests organize a culture shift from one state to another (Rummel, 1979). Such challenges can finally result in structural changes that lead to pragmatic adjustment when modes and mechanisms of practice alter.

Instability and conflict emerges when 'real world' change occurs more rapidly than the ability of a culture has to adjust, this creates a cultural lag. Cultural lag is constituted as the difference between what is and its narratives tell and what some segments of a culture consider ought to be. New challenges emerge in the form of ante-narratives. In crisis conflicting views find their expression in contra- or counter-narratives, which together constitute a set of crisis-narratives. If a sort of balance or equilibrium does not emerge between opposing interests, wants and costs, investments and rewards, capabilities and power, consent on a dominant paradigm is not possible. This leads to the onset of culture shock and cultural instability (Dahl, 2000), and the eventual development of new modes and means of practice. During this process, conflicts and relativisms are likely to arise, and the paradigm shifts into post-normal mode.

4 Management of meaning – management of legitimacy

In his book on 'Management of Meaning in Organizations', Magala (2009) addresses the issues of relevance from the perspective that even if narratives and stories get published, still there are ways and means to influence the way how these narratives and stories are to be interpreted. He confronts his readers with the perspective that powerful groups aim at controlling the meaning that is attached to texts. Thus, management of meaning is a tool in the power game. It is of importance, because the winners may take it all, and deny the losers the right or the ability to make useful contributions to the predominant knowledge of the society. The winners develop capabilities and the power to dominate defining, interpreting, and negotiating of meanings. Thus, neither programmatic contents nor institutional embeddings of knowledge should be taken for granted. In the sense of a critical management theory we have to think beyond the surface of normal science and its scientific communications.

The desire for change, emerging dissatisfaction with the dominant paradigms of social sciences - a dissatisfaction which seemingly is justified by the major financial, economic and social crisis of

2007/2010 - make more and more critical people rather think in terms of necessary change than in continuing Western liberal traditions. If we remain within 'normal science' we perhaps may be even prevented from thinking that the basic structures of societies might be inherently unjust in some way. A distinct shortage of research into problems of power, power struggles, individual passion and interest devoted to the attempts to acquire or maintain power reveals how far real taboos in so called open, liberal societies can go.

While Magala (2009) concentrated his efforts on management of meaning *IN* organizations, we might also think beyond the organization and with reference to lobbying have to consider that there is also management of meaning *BY* organizations. Donnelly-Cox & O'Regan (1999: 17) refer to corporate 'legitimization management'. It is assumed that stakeholders and institutions exert pressure on organizations that they (the organizations) operate in a way 'that is consistent with societal beliefs'. As a response to that pressure, organizations become active to manage the legitimacy requirements of stakeholders and try to influence the rules that should govern organizations. Barley (2007) delivers ample examples that this 'management of meaning by organizations' goes far beyond the narrow aspects of defending survivability and making the pressure sustainable. Powerful limited liability corporations effectively manage the setting of rules by parliaments and governments.

Magala (2009) writes that those who have the power of 'defining' can exert control over meanings. E. g. in that sense, as long as the wealthy have defining power, they may very well understand the unnecessary sufferings of the poor, but can easily decide to ignore it. The dominant 'power of defining' is challenged by 'interpreting' and much more so by 'negotiating' of meaning. While defining serves the sender of messages who want to lock out others, interpreting opens up and serves the recipients ('consumers'), but negotiating strengthens the mediators. In this context Magala (2009) defines the 'triple role of sensemaking' that can be attributed to academic professionals The concept consists of :
1) *framing* (of the issue to be discussed and negotiated, for instance peaceful coexistence of hostile methodological research programmes);
2) *mirror-like reflecting* (of individual and group situational preferences and underlying values, often abbreviated into 'identities'); and
3) *opening windows of opportunity* (for future actions, often articulated as 'visions') (Magala 2009:31).
We hasten to add, that, of course, these opportunities are open only when academic professionals manage to get their stories published. Thus, once again the issues raised by Staw (1985) come up.

The rating agencies, which shape the world of academic professionals, are perceived as important stakeholders that secure top quality of publications. Among others, Pearson PLC is an important player in this market, which proudly announces that it trains more than 100 million students worldwide. It owns or has remarkable stakes in newspapers (Financial Times, Economist), which in turn make university and journal rankings. Pearson purchased numerous testing and assessment companies and is serving the US federal government and national non-profit organizations involved in educational assessment and education reform (cf. National Assessment of Educational Progress). Some of Pearson's educational publishing imprints include Pearson Longman, Addison-Wesley, Prentice Hall, Benjamin Cummings, Pearson Scott Foresman. The Penguin Group (owned by Pearson PLC) is collectively the second largest trade book publisher in the world.

5 Conclusion

In this paper we refer to the rise of the complexity view and the need of explicit examination of control and communication within organizational situations, with respect to the expectation that new theory might emerge.

In any autonomous system, there is a fundamental distinction between knowledge based paradigms, narratives, and stories; though the frames of reference that models their ontological interconnection can be altered. Understanding the connection between paradigms, narratives and stories is fundamental to appreciating how stories develop into perceived focus of meaning or disappear into a cacophony of disparate semantics, and different frames of reference allow distinct modelling contexts. Predominant paradigms in human agency theory may go through a cycle from *normal* mode to *post normal* mode, fall into *crisis* and finally to one of *revolution*. This is consistent with their moving from paradigmatic narrative, to antenarrative, to crisis-narrative and on to transformation-narrative mode. As a paradigm enters its antenarrative mode, the normal prevailing confirmatory mode approaches to theory have lost their capability to make useful predications, something that is not always recognized by researchers. This leads to crisis (crisis-narrative mode) that may result in a conceptual revolution where extant theories are replaced.

Paradigms may die, when the predominant narrative mode continuously tends to fail with its applications to radically changing societal domains, or at least needs substantial transformation. Then, the emerging theories represent themselves through antenarrative in the constellation of paradigms that it exists within. In this sense paradigmatic antenarrative constellations are concerned with complexity, and have interests in aspects which relate to uncertainty, assigned values, and a plurality of legitimately argued perspectives. In conclusion, we note that paradigms only exist through their holders who carry, define and maintain them through the narratives and stories they produce, which are considered as relevant and get published.

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