

Volume 11 Issue 2
06 / 2013
tamarajournal.com



Consentology, Heart-of-Care for Ivy DuRant's Writing Covered-over by Academia

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Keywords

Durant

Heart-of-care

Consentology

Abstract

Ivy DuRant **passed away** on December 18th 2011 at 10:15 PM. I am the mentor for her dissertation at Colorado Technical University. I wish to raise a question for 'Consentology' an original theory put forth by Krisha Johnson Coppedge, Ivy's good friend, at the 2011 international meetings of Research Methods Division of Academy of Management held in Lyon France. I want in this essay to give some sense of the Heart of Care we her colleagues have about getting Ivy's writing into print, and interpreting it with genuine understanding of Ivy's life-path, and her lifetime. This is therefore about ontology of life, her life, Being-here with us, for-a-while, and tarrying-a-while as Martin Heidegger (1962, 2009) puts it.

A Heart-of-Care is what I propose as a way to deal with the Consentology issues of how to bring Ivy's writing from the private to the public realm. I suggest that Ivy is glad for this. Check Ivy's Linked-In page where she lists the two pieces of writing she made public (DuRant, 2010; Boje, DuRant, Coopedge, Chambers, & Marcillo, 2012) (<http://www.linkedin.com/pub/ivy-DuRant/30/871/b67>).

About her conference proceedings, Ivy says the following: "Storytelling in Succession Planning: The power of the narrative to facilitate continuity, and the antenarrative in organizational innovation and sustainability."

About the chapter in the Routledge Handbook, Ivy writes "Social Materiality: A New Direction in Change Management and Action Research. A look at the influence of Social Constructionism and the Economic Material Condition in change management with an analysis of the divergent path from Social Construction to Social Materiality and a new direction in Change management and Action Research" (Linked In, IBID).

She lists her specialties: "Property acquisition, startups, facilities development, strategic organizational development, recruiting, training, marketing, budget development, conflict/problem resolution, contract negotiations, property management, research and writing."

It is the writing that concerns us here. Does this 'social media' offering to the public, imply any consent, for myself or any Others to tell more? I will assert that working with Ivy and her Heart-of-Care, her "Spirit now lives in the abode of

self-certainty” and her “life has retired into its authentic freedom” (Heidegger, 2009: 50. 40). I approach her writing path, with the mood of curiosity about its futurity, the kind of movement the writing showed along her life-path, that stretched out in advance, a movement of temporality, in a “primordial manner” (ibid, p. 51). My mood of curiosity is about the movement of Being-there, in the How of her writing, as her mentor, in “the ontology of life” (ibid, p. 51). It seems as mentor, I am ethically answerable to uncover the ontology of Ivy’s life-path as a writer with much potentiality, make visible what I foresee in her dissertation, and unveil it as an existential style of writing.

In what follows I will start with a letter to her friend for her family about Consentology. Then I will give some glimpses of what that potentiality to be a writer seemed to be, in its fore having and the way we fore-cared about the writing coming along in such-a-manner, in-order-to, fulfill the requirements of her dissertation.

A Consentology Letter

Dear Krisha:

*Can you ask Ivy’s mother, sister, brother, and son? Can we have your consent to assemble and interpret Ivy’s writing? I will give some examples to illustrate, but not disclose other writing, just yet, awaiting consent. There is much more writing that Ivy’s family could give Krisha and I access to. There are writings on Ivy’s laptop, her final preparations of chapters she was about to send to me. There are notes in notebooks. Those writings, together with one’s sent to me, to her cohort, and to other instructors, as part of her course work, are rich in styles, form, and the expressions of an amazing storyteller. However, to do the work of assemblage, interpretation, and understanding, to make it publishable in a journal such as *Tamara*, or *Journal of Organizational Change Management*, all kinds of consent is necessary pre-condition.*

*There is precedent. When my mentor, Louis R. Pondy passed on, I did a special issue for *JOCM* on his life (Boje, 1989; Pate & Boje, 1989). His wife contributed excerpts from Lou’s diary, and gave consent to publish them. His colleagues (Karl Weick, Bill Starbuck, and others), his doctoral students - me included, took unfinished manuscripts, bits of co-writing with Lou, and brought them closer to fruition. In a conference call last night (Dec 19th) members of her cohort, and myself, made plans to present Ivy’s work and our co-work at the Standing Conference for Management and Organization Inquiry (<http://scmoi.org>) in April 2012 in Providence Rhode Island.*

I propose we do something along these lines for Ivy, for her family, her colleagues, and for ourselves.

Sincerely,

David

What is Consentology? – On the life-path there arise Situations where consent must be negotiated with what I will call a heart-of-care for all the participants. If someone releases photos from something as everyday as a bridal shower, to the Internet, there can be unforeseen consequences, such as someone coming to arrest one of the participants (Coppedge, 2011).

Here we have another Situation, the death of my mentee, Ivy DuRant, and the curiosity her colleagues have about her writing, how it was along a path, ahead-of-itself, developing the potentiality-for-Being-a-whole-Self. DuRant had published a chapter with me in the Routledge Companion to Change Management (edited by Boje, Burnes, & Hassard, 2012). The chapter was titled: Social Materiality: A New Direction in Change Management and Action Research (**David M. Boje, Ivy DuRant, Krisha Coppedge, Ted Chambers and Marilu Marcillo**). Ivy published a proceedings article and did a presentation of it at the 2011 sc’MOI meetings which I was fortunate to attend (DuRant, 2011). There is a video of it, and we are hoping to load it onto the sc’MOI website once necessary consent is obtained.

I can tell you that Ivy wrote much of this chapter in the Routledge Handbook, participating in the editing. And giving the opportunity we her co-authors, could point out her particular and concrete writing and editing

contributions. It is fair to reveal that Ivy did more than her share, helping each of us, helping the writing-as-a-whole arrive at its potential. And this chapter wraps up the entire Handbook, situated in a section about the Future of Organizational Change.

I have this photo I requested of her (7-17-2010), so I could keep it in her folder, and remind me, who I am mentoring. I asked her, tell me “your living story of what you are about, and your wow moments of past that bring you to what you would like to do. This will be the basis for chapter 1 of your dissertation” But what does one do with unpublished, unfinished chapters of Ivy’s dissertation?



Figure 1. Ivy DuRant – July 22, 2010.

The photo has a story to tell, in the scar she displays, a forensic history of heart surgery, and healing, plus that smile that warmed up a room, and every heart nearby.

Ivy sent me this bio to go with the photo, to help me her mentor, get to know her (DuRant, July 22, 2010, bracketed addition, mine):

My Birthday is Aug 22, I have one son, he is currently enrolled at Central Carolina College (sophomore) majoring in computer science & math. I graduated with my Bachelor degree in Psychology minoring in HR from the University of South Carolina followed by 17 years in property management working across the US. During that time I went back to school to earn my Masters in Management -Project Management from CTU [Colorado Technical University]. After being downsized from my previous employer, and discussing my goals with a recruiter he encouraged me to take time to consider developing my own consulting agency. After talking with family (mom, brother, sister and son) I decided to pursue my Doctorate and my dream of consulting and teaching. I took a job with ESAB Welding and Cutting product, and although it is extremely technical, and requires knowledge of a broad range of products, it is not

as taxing mentally as property management and I can leave work at work. The only down side is my commute which is one hour each way, and that there is less flexibility in my schedule. I've attached my research interest/story and a picture.

Best,

Ivy

I think this bio belongs in her dissertation, and I most certainly would mentor, that it be there.

A phone call to the family: I called Ivy's mother (Dec 19th), and her sister Tonji answered the phone. "Oh Dr. Boje, Ivy often talked about you. She was so excited to have you as her mentor. You helped her with her writing, and to get her dissertation done, and get her degree." I was taken aback. In a time of grief to be so convivial, and caring, and I did not know my own impact. I said, "I don't want to intrude. I just wanted to let you know that I worked with her on her dissertation, and she is a terrific writer, with an amazing intellect. We also co-wrote a chapter for a Handbook. Did you ever see it?"

"No, and I would like to. Can you tell this to our mother. She is right here and wants to talk to you."

I spoke with Ivy's mother at this time of grief, and kept it short, repeating what I told Tonji. I got an address and agreed to send the Routledge Handbook to them.

Since I participated in the call and mentoring the writing of Ivy, this is an autoethnographic account. But what about Consentology? Does the whole intricate network of permissions? Do I need to get consent from everyone involved in the conversation, and even from my own University (IRB) in-order-to make such a conversation public?

We her colleagues pursue a definite mode of ontological access, the Heart-of-Care, the Consentology of family, and even consent of the University by IRB.

There are some items of writing ready-to-hand, if consent should happen. I think this is important because the path of the writer is the ontology of a life, Ivy's life-path. Ontology is not retrospective sensemaking, not epistemic representation of her writing. Rather, it is an ontological inquiry about life-path, in the primordial finitude time of her life in-time, in-place, in search for authentic potentiality-for-Being-a-whole-Self. And in that Heart-of-Care our answerability is for the safekeeping of Ivy's writing.

One of the last emails I received from Ivy was on July 17th 2011 where I made some connections between Appreciative Inquiry as an 'intentionality' that has ontological implications in Heidegger's (1962) writing. She wrote me a reply, but do I have her consent to share it publicly? On the surface it is rich with definitions, potential lines of inquiry, and it is a Being-there of her writing, in her caring and careful pose.

She replied to an inquiry I sent around to a dozen doctoral students:

Hi Dr. Boje,

Just a few thoughts along this discussion:

I would suggest that the antenarrative has the same attributes as an idea meaning before a coherent narrative is formed an idea will create an "appreciative mass" (Johann Herbart 1776 – 1841) which can then be seen in the antenarrative assemblage. As the ideas develop and move to conscious expression in a living story or narrative they develop through an antenarrative assemblage. These ideas/stories have a life (being) of their own meaning they are in existence at all time, we may not be aware as they are just below the surface of our consciences. What I find interesting in the theory of appreciative mass is the underling activity of ideas in the unconscious form, the adaptation of the ideas as it seeks to move form a simple idea in the subconscious to a connected, progressing ante narrative assemblage in the conscience mind. Each story has multiplicity connections Deleuze & Guattari 1987, seeking ways to continue their connections in so rising to the consciousness for expression. These connections are both internal and external, physical material, human to human, human to material, animal or material to material. Herbart

discussed this in his doctrine of pluralist realism. The realism of an (idea) or story changes and remains the same as it is adapted or influenced by other stories.

With appreciative inquiry intentionality or the idea of "appreciative" positive inquiry is the idea which will influence the rising story from the unconscious as the connections are formed along the lines directed by the intention of those initiating the inquire. I would say they are real but represent a plurality of real as the stories are focused and do not allow two different stories to arise or generate "appreciative mass" for divergent antenarrative development within the conscious.

Ivy

Ivy's writing is clear and insightful as well as caring for both Appreciative and Antenarrative discourses. There is the nub of an idea here, a path of connection that is made in advance of it being all fleshed out, and delivered in some section of her dissertation, or at a conference event.

In going back in time, rereading Ivy's emails, attachments of revisions, I can see some advice I now want to give her. What I disclose next, gives you the reader some idea of the fascinating storytelling that had potentiality to be in her dissertation. For example, there is an excellent storytelling about the topic of her dissertation that she had yet to incorporate into chapter 1. I suspect this is because some advisors counsel doctoral students to leave out the personal stories. Now, that I reread it, it definitely belongs in chapter 1.

... I have spent most of my professional career in property management working for REO's traveling across the US. My responsibilities would range from construction of new properties, startups and the renovation of existing properties. My average tenure in one location was three years at which point I would move to a new project.

As a manager I have experienced organizational downsizing and mergers each has given me hands on experience of effects of collective knowledge loss. Several years ago I was a manager for a property management company that was targeted for purchase by a larger corporation. After four consecutive attempts to buy enough shares to purchase our organization the large corporation was successful in its bid resulting in a merger. Prior to the "merger" our organization was open, knowledge and information was shared, through stories, retreats and virtually. I and others had dense social networks and could seek assistance throughout the organization. After the merger departments and locations were segmented, and the ability to access collective knowledge was inhibited by the organizational structure, policies and processes. Many of the relationships which supported to my ability to successfully manage my location develop and grow my market share were lost due to employee resignations. In fact six months after the merger all South Carolina and North Carolina property managers had left the organization and taking with us the collective knowledge of our markets, properties, internal and external network connections. There were several times the new management attempted to make changes to properties, or process only to find out they could not due to local ordinances or zoning. On each of these occasions directives were issued without consulting legal or existing property manager. Personally I experienced this on numerous occasions, one being a directive to remove several 50 years old trees from the property. I informed my new superior this was not possible without a permit from the city, as the property is located within the city limits and is considered a historic site. He asked how I knew this, expressing his opinion "the company could remove any tree it wanted since it was on the company's property". After this conversation he called the landscaping contractor to remove the trees, who in turn called me and questioned who this person was and did we have the necessary permits? This external relationship which was part of my extensive social network and this relationship developed over years of communication and collaboration with

this contractor to maintain the property in a way which added to its value. This was resolved by my going through the process of filling out the appropriate forms and having a visit from the city arborist, only to receive a bill with a denial of the permit. When the corporate attorney called inquiring as to why this was even pursued, why did upper management not listen to my recommendation since “you know what is going on in Sumter, you know the community” this was my “Ah Ha” moment. I realized no matter what I did the corporate culture did not value the knowledge and experience of existing employees and change in this culture would not occur without the support of upper management. This experience led me to my desire to understand how organizational knowledge is maintained and what methods support growth and knowledge development. I discussed my experiences during this time with a close friend, joking about writing a book. The title would be “Mergers and acquisitions; The Good, The Bad and The Ugly. A manager’s guide- What NOT to do after companies merge...”.

May 9th 2010:

Hello David,

I haven't dropped off the face of the earth, although it may seem like that. LOL. I've been reading and writing and rewriting my lit review. Here is my updated lit. Review I think this is draft 6, I've lost count. I think I'm moving in the right direction, and I'm looking forward to your feedback. I still think I need to narrow it down a bit.

Best

Ivy

Yet, it is true, Ivy’s life has been interrupted. The dissertation is left unfinished. She had a plan to finish it. We did many rounds of revisions, as it got closer to fruition. There is lots of empirical material that can be sorted and developed into a storytelling of a writer’s authentic path to potentiality-for-Being-a-writer. And “a marking out of stations on the process of the system itself” (Heidegger, 2009: 48) peaks to the movement of her writing, her “comportment of knowing” (ibid) as defined by the spiral-antenarrative process of her growth, awaiting its potentiality.

What fore having? Ivy’s life-path and lifetime so short, yet the process of her developing her authentic potentiality-for-Being-a-whole-Self is so actualized (Heidegger, 1962). And I and Others, are pulled along by the movement of Ivy’s process of writer-development. Her publicness in the 2012 chapter, that appeared in print ahead of Ivy’s death, in full publicness, promised so much more to come.

Conclusion

In this essay, I have sketched out in advance the possibility for a special issue about Ivy’s writing, and the “*how of research*” (Heidegger, 2009: 58). How can we act in Heart-of-Care to give advice on the path which our hermeneutic inquiry into the ontology of a life, foreseeing what the special journal issue, a proceeding paper or two, and a presentation at the 2012 sc’MOI conference might look like. We are already familiar with some of Ivy’s writing. There is other writing that is cover-over in the University, in course papers submitted to various professors. We propose to collect those papers together, and understand the foretelling of Ivy’s writer path.

If access to her writing becomes too restricted, then her writing will not have the impact publicly that it might have had. Ivy’s writing discloses a history of covering up, that happens all the way back to her first university enrollment, and this covering up could be dismantled to reveal the development of her writing, its future ahead-of-itself. All concerned caution is warranted in the proposed project. The primordially of the writer’s path-traveled has a fore having of Heart-of-Care for writing, in the ontology of a life. Can such a life be authentically in-view?

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