Title of the paper : Towards a reenchanted society through storytelling and phronesis antenarrating

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ABSTRACT

Storytelling and narrating can be a very efficient and great vessel for changes in our society. One of the experts in storytelling in management being David Boje, developed the notion of antenarrating. A great new notion that is still developing further. A specific type and application of antenarrating being Phronesis antenarrating. Phronesis antenarrating is developed and initiated by Wilfred Berendsen, the Netherlands. In this discourse, the insights and fundaments of Phronesis antenarrating are further explained and applied to one of the core issues of current society. Being the issue of enrichment of plurisigns, of occurrences and individuals and organizations in our society and universes. In this paper, some methodologies and ideas are being developed to destroy some of the insanities of dreams and nightmares in current social sciences and practises, thereby increasing the possibilities for freedom and enrichment for society as a whole. A very fundamental core of this discourse being the notions and understandings of holoplurality and transitive values.

REQUESTED TRACK

*S9 - **Dreams, nightmares and freedom*** C. Breda (F), D. Faifua (Austr.), R. Ocler (F)

TOWARDS A REENCHANTED SOCIETY THROUGH STORYTELLING AND PHRONESIS ANTENARRATING

Dreams, nightmares and freedom are all notions quite strongly connected with the notions of enchantment, disenchantment and re-enchantment. But, of course, this notions have to be understood and applied in proper ways. To me, understandings is about Phronesis. Phronesis being practical wisdoms. During the last couple of years I spend a lot of time developing more understandings of this notion and sorting out this notion and a lot more. The major parts of my understandings having been incorporated into a very sophisticated but seemingly simple body of understanding called practisism or practicism. This body of understanding is where theory and practise meet and differences between the two disappear. At least, they should.

This antenarrative discourse is going to present my ideas and understandings regarding enchantment, disenchantment and re-enchantment. As a reenchanting kind of person being strongly interested in storytelling and having developed the idea and contents of Phronesis Antenarrating, I will also couple this understandings with what I consider to be the best approaches to reenchant our storytelling society.

For this discourse, I have chosen to concentrate on a phronitical approach based on empirical experiences and largely grounded on a methodological approach. This approach may SEEM scientific and neutral and, what seems to be, without "warmth". But, the issue there is that a lot of phenomena SEEM to be x or y, or dreams or nightmares, or disenchanting or reenchanting, while actually they are NOT. And, the only way to understand this, is to base understandings and fundamental methodologies and approaches on the right kinds of sensemaking. Which is why I keep this discourse of mine seemingly neutral and scientific. Hoping that other people can and will apply this into specific cases, grounding their understandings of enchantment on the core issues being mentioned here.

Reenchantment of our society is actually basically a fight against reductionisms and a strive to break out of this reductionism in methodologies and social practises. Reductionism being a major problem throughout all of our society, mostly because of wrong underlying structures of about all of (social) sciences. It may seem weird to have this perspective of reenchantment being all about fights against reductionisms, but in the end somehow most of them or all of them are. Reductionisms of love, reductionisms in communications and/or reductionisms in understandings. This last issue, reductionisms in sensemaking and understandings, are what I am mostly interested in and concentgrating on. This reductionisms mainly result from the insane fundaments of rationalist and/or dualist ways of thinkings and quantitative approaches to management and practical issues. I myself try to reanchant our society by means of my own understanding of sensemaking and phronesis , being a much better fundament and actually the sole real sane one for our societies at large. I try to communicate parts of this understandings in this paper, but as it is all based on very fresh and new understandings being different from mainstream social sciences and understandings, it might take a while for individuals and society at large to really understand what this is all about.

Before talking further about disenchantment, reenchantment and enchantement, it is of

course needed to get deeper understandings about what this notions involve. But, more importantly, it is important to understand the causes of disenchantment and ways to overcome. And, of course, to understand that there are many differences in causes and ways of disenchantment. Following this, the best possible options for reenchantment are to be thought about and to try upon.

When I was first introduced to the issue of disenchantment and enchantment, I understood the high relevance of this issues. But, at the same time, I understood that a lot of issues and understandings where and are connected to this notions and social phenomena. The core issue that causes (perceptions of) disenchantement in our societies is the issue of reductionism and a false underlying structure of all of our social sciences. Which is actually the understanding I got already some years back, and I offer the sole right and great solution for it by offering the understanding of the sole true underlying structure of our universes. I named it holoplurality, which is a definition I developed following the sole true right understandings. In the next decades this understanding has to be incorporated in all of the social sciences, together with about all the other understandings I have been developing and am still working on for my new philosophy called practisism or practisism. Phronesis antenarrating, pluriflection, phronesis rhetoric and foremost the sole true structure of our universes called holoplurality are all part of my phronesis notion of practisism/practicism.

Practicism is where the differences between theory and practise disappear, simply or mostly because of the fact that it is based on the sole right sole true structure of our universes, which I called holoplurality. I mention this all since it is all very relevant for re-enchantment. Actually, I have been working on phronesis during the last couple of years and incorporated it into a great unifying theory and practise for all of the social sciences and practises. This resulted in major understandings of sensemaking, sensemaking involving all of the senses and therefore more than sole mindmaking. Mindmaking, the processes in our minds, are however also to be based on my great understandings of holoplurality. As opposed to the insane illogics of insane fundamental logics.

The greatest understandings to be acquired, are that a lot of social problems in our current societies are caused by insane understandings. These problems can be solved a lot by understanding which parts of our societies are insane, based on reductionist and/or insane sensemaking and/or activities. When this is being understood, those who understand have the obligation to strive and fight for changes, for solving problems in our society at large. As Nietzsche wrote :

"THE REAL PHILOSOPHERS, HOWEVER, ARE COMMANDERS AND LAW-GIVERS; they say: 'Thus SHALL it be!' They determine first the Whither and the Why of mankind, and thereby set aside the previous labour of all philosophical workers, and all subjugators of the past—they grasp at the future with a creative hand, and whatever is and was, becomes for them thereby a means, an instrument, and a hammer. Their 'knowing' is CREATING, their creating is a law-giving, their will to truth is—WILL TO POWER. (Nietzsche, BGE)

When I say fight, it not immediately means violence. One can also fight with words, or fight by dancing together plurisigns. Actually, disenchantment to me is about enrichment. And the only way to enrich is by means of dancing together what I call plurisigns in most optimal ways. And, this is requiring a solid great fundament and guiding principle, being sane sensemaking based on the right understandings and applications of the sole true underlying structure of our universes. Sensemaking involving all of our senses, and therefore also feelings as I also consider feelings and whatever results from sensemaking as parts of sensemaking and the sensemaking process as a whole.

Re-enchantment can be initiated by leaders having the understandings to change our society, but it will be much better to give individuals the means to re-enchant our society as a whole. By giving them the tools to understand and tools to change. Tools for understanding are the right sound methodologies as opposed to insane methodologies, as the sane true methodologies and sane sensemaking will lead to greater understandings and therefore to less reductionist societies. The means or tools to change are communicational ones. It is true that at first discourse will maybe not have that much of an impact, but if discourses are being listened to and great sensemaking results from it, signs start growing from this discourses. Storytelling and foremost antenarratives are vessels for change, and phronesis rhetoric and phronesis antenarrating offer more detailed capabilities for doing so. Re-enchantment of our society is not only the duty of leaders, but foremost also a duty of all citizens understanding. Storytelling and communications, both diminishing in our organizations, need to find their way back into organizations. Organizing is about a lot more than just profitability and following the insane illogics of rationality. Organizations are at current highly underestimating both the relevance and the importance of storytelling and enchantment of organizational processes, both for their own organization(s) and society at large. Storytelling and (ante)narrating have to be encouraged and supported in every organization. This requires the encouragement and support of discussions but also informal talks in organizations.

So apart from reenchanting leaders, reenchanting tools are most probably a great solution for reenchanting our societies at large. Phronesis antenarrating leads to a lot of better understandings, if only because of the fact that phronesis antenarrating is based on the sole great true sensemaking technique called pluriflection. Which is my explanation of my own understandings of sane sensemaking. Based on pluriform thinking , as opposed to what

Peirce calls diagrammatic thinking. Charles Sanders Peirce, founder of semiotics and pragmatism, thought that all of our thoughts are diagrammatic. This assumption from him was probably based on his other argument that logic should be based on mathematics. This is an assumption still being quite widespread in about all fields of mainstream philosophy and social sciences. But, this fact of diagrammatic thinking and logic based on mathematics is both insane and wrong for philosophy and about all of social sciences at large. As, like I say, really all social sciences and practises should be according to the sole true structure of our universes which I have called holoplurality. What Peirce did call diagrammatic thinking is, in a slightly different form, indeed a part of sane sensemaking. But, it is only a part of it. And, it simply HAS to be supplemented by other aspects and processes of sensemaking. If not, it will indeed lead to reductionist understandings. Like, indeed, a lot of understandings being misunderstandings of current times. I will write more about this in near future, hopefully.

Re-enchantment requires a supportive organization, and foremost another way of dealing with prospective sensemaking and prospective acts. Re-enchantment is closely connected to social judgements , another very complex issue I am planning to write about in the next couple of years. But for now, it is important to mention that for real true enchantment to happen, parties judging (like normal citizens but also police and state officials and organizations) have to accept enrichment activities maybe far beyond the levels of acceptance of current times. Prospective sensemaking and resulting acts requires a much higher acceptance of justice and governments for this kind of actions meant to enrich or change our society as a whole. As some prospective acts just require to go beyond laws and social rules, and even to act against some laws sometimes. Justice but also society at large should accept COURAGEOUSNESS and GOOD intentions in other ways, based on sane sensemakings and the understandings that sometimes people just HAVE to cross certain social laws for the sake of society as a whole.

Re-enchanting our society requires a more sane society, and this requires going beyond dualistic, reductionist understandings of current mainstream social sciences and practises. Phronetic antenarrating is meant to offer such a support by introducing a methodology for sane sensemaking. Acts in our society should be based more on this sane sensemaking, as opposed to being based on insane misunderstandings because of insane reasoning. This will sometimes requires a complete other way of social judgements, both in society and in justice.

The great relevance and importance of re-enchantement tools, like antenarrating and storytelling, are to firstly improve understandings and awareness. Awarenesses about both the contents of issues to re-enchant or disenchant, but also awareness about the duties of individuals to re-enchant, disenchant and support other individuals and our societies at large. Then also re-enchantment and dis-enchantment tools should support the actual re-enchantment and dis-enchantment of individuals and our societies at large.

A lot of activities on the internet can be judged based on their values for and purposes of enrichment. When talking about enrichment, of course we can talk about dreams and nightmares. But, in the end this are just two of many possibilities. In the end it is more about

feelings and experiences if people are involved. And, of course there are blends of feelings and experiences. With machines or other non-living plurisigns, we can not speak about blends of feelings and experiences. Or dreams or nightmares or whatever. But still it is an enrichtment if this kind of plurisigns exist or become into existences. On the internet, there are a lot of extreme communications and "feelings" expressed. I myself think part of them are put to the extremes as part of prospective sensemaking, just to encourage a much more modest but desirable end result. But also I think a lot of developments on the internet can and maybe should be considered as being illustrative for how society is developing and what ways it might go to. Understanding the issues there might be a good way of having an influence on this, and by that on the ways we enrich our society. To me choice, also the choices offered on the internet and even the most extreme and violent ones, are potentially enriching our society at large. But, only if choices are being grounded on sane sensemaking but also on human values and virtues. This incorporates sane sensemaking.

Enchantment has to be guided by the proper sensemaking tools. And it should be based on Phronesis, practical wisdoms. To me enchantment and disenchantment processes need a proper guiding frame, which should be the frame of entelechy based on phronesis. This might lead to the insights that enchanting certain parts of our social realities might seem to be great and excellent at first sight, while actually it is not. As it is, of course, not always wise and good to enchant. For instance enchantment practises leading to more relationships will be detrimental for the environments. But, because of the complexity and interrelations of social practises, the real advantages and disadvantages are often difficult to understand and predict.

Reenchantement is also strongly connected with the right understandings and arguments. Reaching the right most phronitical understandings first will then pave the ways for the right arguments. This arguments, sensegivings, being much more according to and fitting with our realities and needs.

One of the arguments both for re-enchantment but also to re-enchant, is the argument that in many organizations individuals are treated more and more as being machines. Machine-like management methods are used, and people are sometimes treated as machines. Also in many cases it seems like managers even forget about the people and importance of storytelling and acts of great employees in their organizations. There is an overemphasis on quantity as opposed to quality at current times, and profitability for the companies is strived for while forgetting about the profitability's for the employees.

The main error being made there being the fact that this employees are also customers and therefore sources for profit and income for the companies. By constantly trying to cut down employee costs, the companies meanwhile just also destroy potential customer incomes. But also, besides this, treating employees as machines leads at least to a) more damage to the employees both physically and mentally and b) a serous loss of potential wisdoms and improvements of work procedures and overall performances of organizations.

This developments in organizations have to be counterbalanced by right re-enchantment activities based on the right understandings. Being that employees are NOT machines and never will be, but foremost the understandings that individuals and their sane sense makings should be key for any organization and organizational processes. Individuals, not only customers but also employees, have to be central and main. Not machines and profitability. Tools and means, means and tools.

Enchantment is basically about freedom and appreciating the sense of self and self actualization of individuals in organizations and our societies at large. Although we can offer tools to individuals to re-enchant and also offer them insights to do so, it is in many cases unreasonable to expect individuals to re-enchant themselves. Because of many issues in their environments.

In organizational settings, it is often not appreciated if people try to disenchant. I understand many aspects of it, as I can reflect upon the organizations I am participating in. In one of them, not only I but also other participants are quite open in communications and also disenchanting a lot. But, the more important issues for disenchantment are either discouraged or neglected.

This discouragement and neglecting has many sides, but in it's essences it is about a clash of perspectives and understandings. This clash being both the source of a lot of disenchantment and also the maintainer of it. Like I remarked before, we need to appreciate the freedom, the sense of self and self actualization of individuals and this is what re-enchantment is about. But the problem is that our society is filled with structures and thoughts resulting from reductionist and/or dualist ways of thinking. This ways of thinking and doing are not according to the real true underlying structures of our universes and the natural ways an individual develops. Each individual in our society needs freedom to develop as an individual, and basically both our governments but also inferior and bad social sciences and practises are not only restricting this but also discouraging this self actualizations.

Many of the existences in our society consists of both nightmares and dreams. A lot of nightmares being caused by organizational laws and procedures being reductionist. And not understood and used in proper ways. Preventing both individuals in our society and society at large to flourish and grow in more excellent and great ways.

Basically disenchantment is both perception and reality. Both dream and nightmare. The dream being that our thoughts and understandings have actually become more and more enchanted and enriched because of more plural and therefore more entelychistic understandings. The nightmare being that our realities, and foremost representamens and procedures in our realities have become more and more uniformist and reductionist. Or maybe less, but the greater developments in our thoughts and understandings have resulted in some ever bigger gap and clash between dreams and nightmares. Another nightmare being the issue of the changing nature of our surroundings. Individuals in our society have acted as ants in nature, with the essential difference that ants and other animals mostly act based on sane underlying logics. Humans do not. Our society has become more and more rushed, we seem to run through life without taking enough notices of many values of life surrounding us. Changes occur at ever increasing speeds, while being based on wrong fundamentals and understandings. This insanities and wrong nature of life clash with our dreams.

But, this rush through life also has other unwanted side-effects. Like the fact that social contacts seem to be less and less. The growth of the internet actually also has had and still has a negative effect on this. Social contacts seem to occur more and more through the internet, which is partly enriching but partly disenchanting. Enrichment it is, because through the internet it is possible to meet and get and keep in touch with much more people, and also internationally crossing borders and distances. But, it is also disenchanting for social life. Contacts through the internet are, like we all know, not only different from but also mostly much less intensive than contacts in "real" life being our society as a whole. And, expecially feelings can and will never be expressed through the internet or other digital communicational means like SMS messaging. The internet is, by that, in general disenchanting for feelings and love. Although of course there are exceptions also there.

Our realities currently consists of plural blends of dreams and nightmares, and most of them are caused by some rather insane perspectives and understandings being absorbed in our

mainstream philosophies, social sciences and therefore also practises. This insanities lead to misunderstandings and miscommunications in our daily life and routines, but also to clashes between more insane and less insane understandings and realities. Dreams and nightmares. The devil/evil and lazarus/the good. But even Lazarus can clash with sane realities, if Lazarus is supplemented by badness, the Devil, reductionisms.

I initiated/developed the idea of semisophy and semiphronesis errors and mistakes in another discourse I am writing. This semisophy and semiphronesis errors and mistakes resulting from semeiotics and signs, insanities and problems resulting from limits in our languages and communications because of the features and quite reductionist nature of our language and signs. That is the semi- part of semisophy and semiphronesis. The other part of the notions being the difference in perspectives, the one being sane, the other one being insane.

Our society is overall **_potentially_** MORE enrichedthan in previous times, in many respects. But, like I say in several ways in this discourse, at the same time there are just too many nightmares. Most of them still being the lasting realities of previous times, while others have been created only since relatively recently because of insanities of our mainstream philosophies and social sciences and practises. To enable real true re-enchantment and enrichment of our individual life and therefore society at large, we need to solve the nightmares in our society. The only way to do so is through phronesis and a sound understanding of the sole true structure of our universes and sane sensemaking. Sane sensemaking is the sole right and true key to enrichment of our society. Storytelling and antenarrating being the sole true and great vessels for change, once the understandings grow through sound sensemaking. Understandings have to be communicated, and government and society at large have to encourage this kind of communications as much as possible. Even if those having the understandings need to cross certain borders or values or even " laws" to set things right. A more liberate stance for failures and mistakes, but foremost a more sound and great way of evaluating and valuating the acts of other individuals in needed there. More freedom of thought, more freedom of acts. And the understanding that laws and procedures like we have them in far too numerous and profound ways in our society at large, are NOT laws but actually just possibilities. Which have to be altered and lived according to specific (personal) circumstances and values. Freedom, sense of self and self-actualisation should be valuated more, just like putting more emphasis and valuation towards individuals and sane sensemaking based on right perspectives of life as such. Life being more than rationalist, reductionist points of view and understandings.

Semisophy errors and mistakes result from the combination of theoretical wisdoms grounded on the wrong perspective and underlying structures with the above discussed limits of language and signs. While semiphronesis errors and mistakes result from the combination of practical wisdoms grounded on sole true structure and nature of our universes, combined with the limits of language and signs.

Semisophy errors and mistakes have to be and can be solved and prevented as much as possible, while semiphronesis errors and mistakes are, to certain extends, not resolvable. Communications and especially written discourses (physical language signs) are reductionist in their essences. The words I have been writing for this discourse on disenchantment and re-enchantment have been largely fed by phronesis backgrounds and understandings, but still I am of course unable to express my plural thoughts and understandings on a piece of paper through physical signs being reductionist and therefore limiting my and anyones possibilities to communicate each and every understanding to the fullest or in most optimal ways. The main argument here however is that some sensemakings are phronitical, and some are sophical based on Sophia. And Sophia, grounded on mainstream philosophy and social sciences, is just very reductionist and therefore damaging for our societies at large. The only way to understand and see the differences there, is by phronitical methodologies and sensemakings.

This phronitical methodologies and sensemakings are needed to re-enchant our society at large. Individuals are the ones who can enrich our society at large, just as individuals are the ones who are actually disenchanting our societies more and more. The reason of nightmares causing a less richer and less qualitative society as the one we are living in right now being the large impact of overall semisophical ways of thinking. The reasons of this semisophical thinking resulting in nightmares being at least
1) The wrong underlying structures and natures of mainstream (western) philosophy and social sciences, therefore practises
2) The fact that most of thinking is, by its very nature, based on what I would call grammatical thinking. Which is thinking based on representamens and uniform notions, instead of at least trying to think beyond those notions. Phronitical thinking needs and encourages this step of beyondness, basically including the shooting apart from uniform notions while reflecting on it. With a special type of reflection called pluriflection. Then giving it maybe a whole different understanding, being an understanding much more according to realities. By that, also the error mentioned at 1) can be counterbalanced and maybe even solved to the fullest.

A beautiful mind is a joy forever, for all of us. But this beautiful mind is more than just intelligence. A beautiful mind is a mind with the most entelychistic, phronitical sensemaking. Senses being even more than just the commonly accepted senses in mainstream knowledge/understandings. Our sensemaking system involves a very broad system, going even beyond individual persons. It is about sense of self in a very broad universe. And the understandings about sane sensemakings and the role of humanism in our society at large.

Although our thoughts and even sensemakings have become more and more re-enchanted and enriched, which is also reflected in a lot of current writings, this enrichment is not reflected to the fullest in our societies at large. Mainly because a lot of writings are just considered as writings, and not as great proposals for humankind. But, more dramatically, individuals in our societies simply seem not to be capable anymore to distinguish between great and less great quality. In our organizations, we have all become kind of rational machines, acting according to the insanities of mainstream social sciences and practises. To break this spell, we need **Lazarus** to guide our sensemakings and acts more. Quality has to be re-introduced in our society at large, as at the moment there is a huge misfit there. And a lot of people actually longer for MORE quality in our societies, instead of the bad, evil forces straying us ever farther away from a beautiful, great society.

Quality has to be introduced to our societies again, and the only way of doing so is by sound great communications. Storytelling being the vessel for change there. By means of storytelling, our societies can be re-enchanted and current situations can be changed. Our organizations at large need control instead of only planning and linearly following or strictly following this planning.

Whether you disenchant or reenchant, is not an easy thing to say. In many cases, if people being individuals reenchant certain parts of reality, they at the same time disenchant other parts of it. Also, while re-enchanting persons they will mostly be disenchanted at same time. Apart from the understandings that in many cases the re-enchanter might do their utmost to re-enchant, while actually both the person(s) concerned and society at large will neither want nor profit from this intentions and/or actions. Real enrichment is in the end about understanding the notion and nature of holoplurality, and following this understanding to fit plurisigns together in most optimal ways according to the nature and structure of holoplurality.

Disenchantment and re-enchantment are, what I would call, contextual notions.. The notion contextual actually being about the extends of and nature of fit of plurisigns with other plurisigns. This fit of plurisigns is however relative and conditional, as a reductionist fit or even a non-reductionist one might not be the most optimal or most required fit. Disenchantment and reenchantment are NOT uncontextually good or bad Meaning that even something being called enchantment can actually be disenchantment, and something being called disenchantment can actually be about enchantment. Also, processes in life can change balances there. Which is why, also here, it is much more important to have a sane sensemaking and understanding and acting from there all the times, as opposed to focussing too much on the firstnesses of notions.

But, there is more to say about the conditionality of disenchantment, enchantment and re-enchantment. As also there, there are many differences between levels and nature of conditionalities. When talking and reflecting about this, it's actually about the more detailed and potentially more sophisticated and understandings of our language. By going beyond the singular and dualistic understandings of language, extending the understandings into the semiotical field (semiotics being more detailed than the *la langue* of Saussure) as such, and applying the understandings of the sole true fundamental underlying structure of our universes.

So, for instance we have the rather unconditionally notion of killing or kicking somebody. This act always stays the same regardless of contexts, as the question whether someone has actually really truly killed or kicked somebody is largely determined by the internal quali of the notion. Then, for instance, we have the conditional notion of love, or the unconditional notion of it. For instance, I can and do unconditionally love my birds of prey, family and life in general. But, this same love and devotion to it can become very conditionally when acting in specific cases. Because then, love just like the –chantment notions, becomes more plural and different. Loving my birds of prey might actually mean not giving them something to eat for some days, love of life might in ultimate cases mean kicking or even shooting certain persons.

While talking about love, I think in the end deeper understandings about love of life and family and our fellow citizens is very much related to more understandings about re-enchantment of individuals. Re-enchantment should be about humanity and love. Conditionally humanity and love, not unconditional ones

There is a lot of potential to enrich our society at large, both in individual potentialities and understandings like being expressed in some of the greater discourses of mankind. There are a lot of wisdoms in some of the historical and present writings, but still most of them are just treated as stories instead of antenarratives and antenarrative bits that can largely enrich the quality of our society at large. When understanding the potentials of this stories as antenarratives, or rather understanding it ARE antenarratives as such and also even destined to be, those capable to understand not only CAN but even SHOULD act or at least strive to act based upon the better understandings. AND THUS SHALL IT BE

Our realities are filled with pandemoniums, altars of the devil, places of uproar and chaos. This pandemoniums and pandemonium bits and pieces are mostly accepted because of the lacks of understandings about how to solve them. But actually, most of them, most of our nightmare pandemoniums CAN be solved. Disenchantment of our society happened because of reductionist fundaments and understandings of our society at large, changing dreams into nightmares. Paradises into pandemoniums. By means of SANE sensemaking and resulting understandings, a lot of this pandemoniums and pandemonium bits can be transformed into dreams again. A healthy sane pluralism, rather than current mainstream pseudoscientific and pseudosane social sciences and practises, is needed for enriching or society at large.

Apart from this understandings, it IS however true that enrichment of our society can only occur through individuals in our society. As I have tried to explain and argument above, a whole different perspective and understanding is needed for doing so. It should be realised that about everything in our society is based on the wrong fundaments, and this fundaments need to be changed based on sane sensemaking. While communication should be understood to be limiting this understandings, either because of the nature of communication and/or the limits in our languages. Semiotics, but more importantly my own understandings of semiotics (based on a more sane perspective than Peircean semiotics is generally perceived at) are offering a much more detailed level of understanding there. Incorporating this understandings into antenarrating and narrating, together with more detailed and entelychistic understandings of sensemaking in general, pave the ways for enriching our social sciences and practises throughout the whole of our society.

As far as dreams and nightmares are concerned, we need to understand that something not only is mostly a blend of both dream and nightmare, but also that this blend differs for different persons. And that the perspectives and understandings of several persons can influence the blends of other persons in our society at large. The insanities being spread all over into our societies causing a lot of unwanted outcomes there.

For instance, my dreams of loving a particular person can result into a nightmare, just because of the simple fact of specific other persons perceiving this great phenomenon of love as being a nightmare. Therefore even changing it into a nightmare even before real actual love can happen. Our society at large can and will largely profit from a sound sane methodology improving understandings, thereby changing perceived nightmares into dreams or just having the perceptions disappear at all.

Quality and enrichment of our societies require the right intentions and perspectives. This perspective should place humans central, as opposed to machines or procedures. This however does NOT necessarily mean that for instance in organizational settings we should incorporate feelings and as much humanizing aspects as much as possible. Because in the end we are dealing with a competitive world, and also enrichment in our organizations might and mostly will result into loss of quality in our private life and growth. The fact of us dealing in a competitive worlds should and can actually be changed, thereby allowing a potentially huge enrichment of and growth of quality in our society at large.

On conditional and unconditional (semisophy notion based on dualist, reductionist perspective), or contextual and uncontextual (semiphronesis notion based on a more sane perspective), the following can be said to improve understandings. Semisophy enrichment based on mainstream understandings differs from semiphronesis enrichment based on practicism phronesis understandings. Limited, dualist and/or mainstream understandings of perfection and differences as being solely or purely enrichment are at least partly insane, therefore leading to insane understandings. Singular langue notions by nature incorporate more plural understandings, but there is a huge difference in both outcomes and sanity whether this understandings are based on sane or insane sensemaking and communicational understandings and means. For instance perfection and differences are often unconditionally

considered as being good and enriching our society at large, while actually they are contextually by nature.

An example of this contextuality of this single notion (while actually most perceived unconditional notions are contextual ones) is the aims of perfection and change in organizations. Change often incorporating differences being considered based on very narrow, limited semisophy understandings. Also mainly because of the fact that till now there are no great semiphronesis antenarratives based on greater understandings. Anyways, this changes and also the fact of striving for perfection are generally considered as being good. While overall, they actually in many respects are insane and leading to a lot of serious mailfunctions and damages in society at large. People being less healthy can not cope with the system anymore, while those who do may and will have a lot of problems connected with the strive for semisophy " perfection" .

In the end, enchantment to me is closely connected with (strive for) quality. And perfection. But, like I said, perfection is contextual. But, I think in the end a lot of perfection IS uncontextually and unconditionally perfect and qualitative. What is needed to get to this stage, is to remove the insanities of philosophy and social sciences out of philosophy, social sciences and our universes at large. As much as possible.

So, for instance, if we have a machine running in a factory. It is generally considered of more quality if the machine runs smoothly and cycle times are diminished. When the process of running machine is broken for whatever reasons, it is generally considered to be bad. Mostly because of reductionist understandings, being almost equal to misunderstandings of both " object" and " surroundings/context" .

|Before moving on to further pluriflections on this machine case, I would like to mention here that in the great universal and fundamental philosophy of practicism, the notion of " surrounding/context" should not exist anymore. Since this notion itself is a reductionist, dualist notion. In practicism, there is the understanding that each plurisign CAN be dependent on other plurisigns in it's surrounding. This network of plurisigns and their dependencies is what matters, and understandings about it grow by means of sound pluriflection and phronesis antenarrating.

The reductionist understandings about the machine do not take into regards both specific individual requirements of the workers themselves, but also they rely on reductionist and incomplete understandings of the role and nature of money. On this role and nature of money I am currently in the process of writing another discourse, which is of course very interesting and important to take notice of. But, for here I want to stress the important understanding that money is a tool and an end, but that also here balance is important. Meaning that an almost sole emphasis on the end, like in current times, is both undesirable and even damaging to society at large. For money, it is much more important to stress and emphasize the tool part. Money can help society and individuals to grow, and that is actually the way money should be used and work. Money has to become much more supportive, and reaching this will at first require a much more supportive role of governments. Based on a much better understanding

of both money as such and the money game(s) we can play and SHOULD play based on it. As opposed to the reductionist and insane games we play at current times.

In current situations it is actually not that bad if a machine does not run for a while for whatever reasons. It will mean workers to get paid a bit more, which is good for economy at large. Besides that, it will give same workers a bit time to relax and having a break. Which is also not bad, as the insanities of competiveness have lead a lot of companies to have their tempo and rhitm to be controlled by machines instead of human beings. Meaning that lots of persons in companies just have to run a higher tempo and rhythm than they would like to or even at the very limits of what they are capable off, simply because machines are the ruling ones and humans have to become one with the machines instead of other ways round.

While, of course, becoming one and centrality for organizations should be the people. NOT the machines. I would welcome the days when finally the great situation will be mainstream that machines actually CAN sense the moods and possibilities of human beings and act accordingly. Or when workers will mostly be allowed within a company to just shut of their machines or putting them in slower gears (??) either themselves or having this done by operators of same machines.

Quality and enchantment for human beings is about humanism. This requires SANE sensemaking, and having the sensemaking processes from human beings and between and beyond individuals as central point of importance. I already stated somewhere else my strong conviction that organizations should be managed as being sensemaking organizations, and the more I understand the more I agree with this essential understanding. But, I am not talking about mainstream understandings of sensemaking there, but about sensemaking as understood in my body of understanding called practisism or practicism.

I told some friend a while back that if I would have to lecture strategy, I would ask students to write about their strategy or strategies of or for love. Just such a broad assignment, nothing more and nothing less. Then students would have to decide what love would be about, for who and where etcetera. Then analyzing and writing about their strategies. The reason why I said this about strategy of love is because love and faith and other virtues (human qualities/values) incorporate feelings and sensemaking beyond what I call pure mindmaking. Phronesis antenarrating is also aimed towards that, a more complete sensemaking involving ALL of the senses, and even anything interesting and valuable beyond if possible.

When talking about enrichtment (a to me more general and worthwhile definition for enchantment), it is always very important of course to also think about the strategy or implementation. And important issue there being a good sense of which parties will listen and what arguments will serve this important groups of people or individuals best. Phronesis rhetoric, being rhetoric fitting the relevant plurisigns to the best, should be based and follow sane sensemaking processes. And that is actually where the start of this discourse (phronesis antenarrating, sane sensemaking) meets " practise" . But actually, it already does right from the start and is a constant guide for our society.

Our organizations, but also individuals among each other, quite constantly give counter…messages to each other. In current organizations, it is for instance common practise that managers DO encourage employers to be pro-active and critical. And to get into discussions if something bothers them or if they think their work can be improved. But, at the same time when these same employers do so, they are either not listened to or nothing can or will be done with the same worthwhile and important feedbacks. Also, while this encouragements of storytelling ARE there socially, the main structures of organizations reflected in organizational writings and procedures are communicating just the opposites. Organizational charts being hierarchical in their setups, or at least communicating this, can and will discourage employees to speak with other professionals and managers in their companies.

When still being at University in Rotterdam, I was teached that each communication has a content and a relational aspect. This is however, again, based on reductionist and dualist understandings. As, of course, there is much more than only that. Really everything in our society is consisting of blends of content and relational aspects, and both of them are just characteristics or actually just plurisigns of other plurisigns. And, limiting the scope to individual plurisigns without taking into regards the several connections with other ones, does like always limit understandings.

One perfect example, again, of dreams and nightmares and blends of them (or better, just blends of feeling plurisigns) is my own passion of falconry. In falconry, the falconer creates and maintains a very special bond and relationship with another living creature. This relationship is really very special and unique. But, while creating this relationship and even to be actually capable and allowed to do so, the falconer has to bridge a lot of problems and difficulties. In the Netherlands, we need a falconry license to be allowed to hunt with birds of prey. To be able to do so, we must first learn a lot by fulfilling some apprenticeships with other experienced falconers. This is, of course, very good. As also for being able to fly a bird of prey and building the relationships, A LOT of knowledge and foremost understandings are needed. Then finally, after getting the license, the "real" falconry can start. This actually sounds like the road to take to get something really worthwhile and great born out of intellectual and academic understandings into society at large. Many obstacles to take and a lot of work to be done beforehand.

Anyways, in falconry itself, we also face a lot of dreams and nighmares to become or even to be free. The freedom of flying falcons requires the mentioned obstacles and work to be done and completed successfully beforehand, and even if we have this "freedom", we still need to face and cope with a lot of problems to be solved. Solving them however enriches us as a person and also enriches the arts of falconry at large. Individual falconry but also collective falconry strives and grows through aspects of nightmares.

Freedom but also about everything in our society at large consist of blends of feeling plurisigns. And the nature of this blends and combinations can and will change over time. Goodness often contains badness, and other blends of positively and negatively perceived feeling plurisigns. And while a certain compound of feelings is perceived as a nightmare by one person or group of persons, it can be perceived as a dream by another person or group of

individuals.

In Nietzsches words :

'HOW COULD anything originate out of its opposite? For example, truth out of error? or the Will to Truth out of the will to deception? or the generous deed out of selfishness? or the pure sun-bright vision of the wise man out of covetousness? Such genesis is impossible; whoever dreams of it is a fool, nay, worse than a fool; things of the highest value must have a different origin, an origin of THEIR own—in this transitory, seductive, illusory, paltry world, in this turmoil of delusion and cupidity, they cannot have their source. But rather in the lap of Being, in the intransitory, in the concealed God, in the 'Thing-in-itself— THERE must be their source, and nowhere else!'—This mode of reasoning discloses the typical prejudice by which metaphysicians of all times can be recognized, this mode of valuation is at the back of all their logical procedure; through this 'belief' of theirs, they exert themselves for their 'knowledge,' for something that is in the end solemnly christened 'the Truth.'

In the end,. Enrichtment is about phronetic combination and optimization of the linkages between several plurisigns. Social plurisigns, just like physical ones, have to have certain characteristics to enable a smooth and positive combination. In current society, a lot of social plurisigns can not be combined in positive ways because of insanities of mainstream fundaments. Leading to reductionist inbox thinking and perceived insanities becoming real because of the perceptions. Enrichtment of our society requires breaking out of reductionism and linearities and to fully appreciate and understand the nature and huge possibilities of the sole true structure. The great discourse by Nietzsche called "Beyond good and evil" can serve as a great guide for understandings there. This discourse being about a lot more than solely good and evil, just like a lot of other great discourses. Most great discourses are pluralist by nature, and incorporating a lot more than the title of the discourse would imply or uncover to the outsider.

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