

**The Emergence of Dialogue: Creating Conditions for
Better Meaning in Management**

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Inquiries, Indices and Incommensurabilities:
Managing Emergence, Complexity and Organization

By

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Abstract

The risk inherent to the management of an emergent form of dialogue generates paradigms that cannot respond to traditional command and control systems. The struggle to create a meaningful ontology, while an issue of the structure of ontology itself, is rooted in the manner by which time is perceived and experienced within the organizational structure, both collectively and singularly. Separating indexicals and indices into bifurcated classes of commensurate and incommensurate classes is helpful for discerning contrasts, but fails to communicate the ecologies of emergence through scalar levels of design practice.

If general concern creates an ontology for the specific, then the ideology and institutional framework of Western culture towards discourse and critical thinking will have to be understood from a different perspective. Dialogue as a learning modality creates a different environment for discovery. While managers are challenged to bring into existence predetermined structures in a competitive environment, the act of making assumptions commensurate to the exclusion of incommensurable semantics for short-term productivity may amplify risks for greater long-term error.

Managing the intellectual debate often becomes a forum for understanding arguments thereby providing infinite opportunities for further clarification and elaboration of the metrics. The risks inherent to general conditions may not be able to be factored into the specific organization in action learning. Ultimately, the challenge is to recognize a formless architecture of time's speed regulator in some form of dialogue that can express both right and left handed rotation while experiencing contraction with expansion that occurs at the local site, if the predetermined conditions for emergence are to be improved.

Keywords: Bifurcated Classes, Ecologies of Emergence, Risks of Assumptions, Amplify, Winners of Arguments, Formless Architecture, Time's Speed Regulator

Introduction

The challenge faced by management is a struggle inherent to the idea of emergence at the level of each individual's existential development and each organization's growth and development. Today's dialogue is no longer reserved within any one sensory experience but rather is discovered through engaging the space one occupies with an orientation towards a more intensive and pervasive action. The very idea of dialogue, while reserved for an exchange of ideas and opinions between two or more individuals, now can be recognized as a surprise or discovery of voice within a corporate organization as well as the individual. While an e-based commerce advances in rapid and dramatic shifts, the capacity to understand the potential for an idea's architecture challenges the development of critical thought. Ontological structure will be better served when a consciousness for a "just becoming" is recognized within the workflow. Competitive environments attempt to focus resources even though the risks of ignoring the role of cooperative acts while excluding marginal thinking may prove costly in the long term. Managing debates for winners implies the potential for losers. This climate of management may require additional inquiry into how best to serve the idea of dialogue if the idea of losing is to be transformed. . Consideration of time remains essential to perceiving better conditions for emergence, though comprehending the ineffable will always remain just ahead of emergence.

I. Distilling Risks Inherent to Better Management

Paradigms of scalar significance are represented in different ways of knowing reality. The act of discovery that brings into existence the idea of a singular paradigm is a beginning of awareness for more than one paradigm. The flood of paradigms experienced in managing indices increases uncertainty while affording richer opportunities for expression and communication patterns. The paradigm shifts in thought as structural elements provides a critical window towards understanding how management discovers and develops skills. A manager may be limited to a role within a corporation, but now the inter connectivity of an e-based world of work and play extends the boundaries of individuals within other domains of existence.

Linkages that are created through electronic networks operate from an assumption that more activity enhances commercial value. The challenge to perceive patterns of wholes is challenged in hyper realities inside and outside of the formal working environment. The networks that connect people, while managed, afford interaction with complex environments. These environments while previously perceived as outside "my environment" due to a perception that space has been planned and shaped in a linear manner. The normalization of risks in larger organizations may require rethinking in a hyper-reality context. As a result, staying focused in projects that are increasingly complex creates challenges of coordination and risk in increasingly tightly coupled systems (Perrow, 1984) . Safety and security features are designed and integrated into

technologies, but management leaves little room for comprehending the potential implications for failure of fail-safe features.

The architecture of traditional command and control systems will require a different organizational context rapidly evolving events within today's corporate settings. Ontological development no longer is "being", but rather is shaped through hyper-spaced activities. Perceptions are challenged by constant and rapid emergent actions without awareness for the role of contemplative dialogue.

Dualistic thinking of the Western culture creates an orientation towards management's thinking in terms of opposites. The splitting into two contrasting parts challenges the question for context. Rational against irrational ignores the idea of the illogical. For example, the former director of quality control at UPS explained how one could approach a problem rationally and irrationally but sometimes an element of the illogic makes no sense.

In the complex arena of genetic research, the lack of a third role in a world often viewed from dichotomized space fails to perceive a role for a triple helix and even a trifurcated existence of power in assessing managed operations in an evolutionary role (Lewontin, 2000). In public policy, the research and administration of public systems have relied on branching while ignoring awareness for a rooting metabolism of exchange. In the world of politics, right and left have been invoked to an exclusion of seeing and implementing alternatives. Articulating visions provides context for direction though gaps increase operational activities. Supply and demand curves based upon equilibrium rather than working to comprehend the nature and extent of a dis-equilibrium appears to look for stability in a world of uncertainty. Due in part to the split in the branches of thought from the roots, this orientation muddles actions in performance and delivery (Lindblom, 1959) Evolutionary management practices suggests a need for a different mindset.

Thus, the challenge to form a creative ontology challenges the logic of reason. To go beyond the concept of being requires a method of inquiry that removes the mask, perhaps best illustrated in the role of the comic (Bergson, 1911):

So there is a logic of the imagination which is not the logic of reason.... It is something like the logic of dreams, though of dreams that have not been left to the whim of individual fancy, being the dreams dreamt by the whole of society. In order to reconstruct this hidden logic, a special kind of effort is needed, by which the outer crust of carefully stratified judgments and firmly established ideas will be lifted, we shall behold the depths of our mind, like a sheet of subterranean water, the flow of an unbroken stream of images which pass one into the other.

In this quotation from Bergson, the way we think we know, we know (sic) is being viewed in a different language of emergent dynamics. Rather than passing one into the other (though the transference of ideas may effect the organization), the language of emergence in a communication pattern recognizes the "outer crust" of a mask that a

suspension of awareness requires at times. A dialogue suggests images moving out of a state of being with consequential events to be understood by management and scientists.

Discovering the masks an organization or one wears and the manner by which information is held tightly in thought patterns of categories, indexes or indices, while posing increased challenges to quantity of data, never the less leaves room for great surprise. The time at which a focused and unfocused thought emerges is not always a conscious act. Rather time as communicated through rhythm, tempo, and image through the metaphor of an organization as organism speaks in different ways through different people. Bergson's laughter as the map of perceiving reality gives way to viewing and managing human existence approaches the challenge from a different perspective. In reading the signal of knowing how mistakes are treated provides space for trial and error. Error becomes reduced, though error for creativity becomes recognized as a process of divergent thinking. Ontologisms of being yield to infinite becomings as the "how" and "why" people know their internal and external realities is understood as integral to the cycle of life.

Subsequently, ecologies of emergence suggest temporal space is a complex interdependent network shaped by an unseen but present form that remains obscure. If organizations have created shades of gray, the artist observer may wish to re-examine an era of black and white photography and the news media. Black and white images in the media were observed to be a range of black and white dots of space. In learning how to create and develop black and white photographs, part of the challenge required that every good photograph have a definite white and definite black with a tonal range of grays. Working to expand or contract the contrast scale can be manipulated through the technologies of image making.

For example, a physicist and engineer may find greater insight in confirming the black and white of structure through equations while respectfully enjoying the colors observed (Smith, 1981). However, within the world of emergence, the metaphor of the butterfly's chrysalis, suggests that an infinite network of ecologies operates to afford the experience of life. The qualities of comprehending the nature of the sublime can become lost in a world of "fast-paced" business practices without insight. The fact that dialogue may at times even become nonsensical, comic, joyful and bizarre requires context. Historically that which could be measured quantitatively was accepted as being of interest in research. Now, qualitative features that are conceptually deeper than numbers can be analyzed. Recognizing potentials to the design of a becoming in the being (Stewart, 1998)p.246, "...forces us to rephrase questions about individual behaviors and systems" in a richer context as we discover the nature of phase space. Creating classes of information that fail to communicate the presence of *phasing space* only lengthens the data file. For example, within the complex nature of transportation planning, volumes of data are collected. Yet, the studies often yield to the greed of real estate developers (Gottfried, 2004). In this sense, the science of emergence is similar to the "Galilean style. Galileo was able to know intuitively and communicate that the idea of the theory was right but the data was wrong. The idea is to search for the principles behind the phenomena (Chomsky, 2002b).

Finally, the ecologies inherent to nature require a deeper appreciation for the complex structure of matter and life revealed through inquiry. Normally when asked about space, an architect schooled in the Western mindset of values, looks outward. But as the value of ecological design and a comprehension for life itself advances, a different capacity for working the material world emergences, often driven by a dialogue within an individual that sees a different form of organizational development. The language for this awareness is captured in the generic “green design”. The real skill however is clarified through a dialogue that advances better contractual specifications that shape building products, materials and services for life-cycle costing (Gottfried, 2004).

II. Thinking dialogue as a function of wave and particle

Critical management engenders critical thinking and criticism of actions when creativity is afforded room for expression. Learning how and the why of communicating felicity to ideas and principles will challenge the potential for engaging better management practices. If a thinking management can perceive the flow of thought as a potential for enlightenment, then the function of dialogue is a dance between the wave, particle and the space; the left, right and middle; the subject, object and that which is neither. The challenge of creating conditions for better meaning in management requires attention to the details of the phased space of the environment in which the dialogue is occurring. To the extent management can offer opportunities for the narrative of story, time is made meaningful. On the other hand, to the extent that an awareness for cosmic time becomes the critical boundary, discoveries become opportunities (Gilchrist, 1989) p.68:

She talked of the origins of language, how she wished to study man’s speech and was teaching six-year-olds so she could investigate their minds as they learned to read and write. As they formed the letters and grew bold and turned the letters into words.

He told her of physics, of quantum mechanics and particle physics, the quark and chaos, a vision of reality as a swirling mass of energy bound into forms that are always changing. The greatest mystery is time, he insisted. Energy is held for a moment in form, then flung back into chaos, reformed, captured again, undone, done and undone, an endless dance, which we glimpse when we hear music. “Man is the inventor of time,” he said. “Only man has need of it.”

When the conditions of our lives can articulate and afford awareness for better design of space, the context and content of our discourse will flow more readily. If the capacity to communicate and learn through the *potentiality* of different senses can be understood, then the world of which we are apart can be comprehended in a healthier perspective. The dialogue within organizations can be only partially understood, though an ecological approach towards understanding communicates interdependent ways by which organizational realities can be experienced. Arguments as to the vitality of organization-as-a-tool or in development through a priori design may require a

reconciliation of limits in our cognitive abilities to integrate different levels and forms of thinking with our daily actions. On the other hand, knowing that the mind can be experienced briefly in the ineffable state suggests that while limits are important, the possibility for knowing when and what to manage can be perceived from a different perspectives (van Uden, 2004, Wells, 2004).

How one is encouraged to explore, think and integrate a flow of ecological principles in response to shaping demand for resources, goods and services challenges one to go beyond self. Working for a common advancement of organizational activities, while coded in semantics and trapped differently through the language of selfish behaviors identified in cultural diversity can represent a challenge to organizational dynamics, but the capacity to learn and develop ideas remains universal to all human beings, regardless of bifurcated classes and categories (Barry, 1996, Oliver, 1999, Oliver, 1996).

Predetermined structures in cosmic ecologies appear to determine evolutionary paths. If we can accept the concept of dissipative structures with emergence, the role for learning to *actively* hear dialogue becomes a greater challenge in an image driven world. Within conference planning, speaker commitment, audience recruitment and hope for enlightenment, outcomes will become an ordering process. Speaking with the knowledge of an awareness for a predetermined structure allows one through dialogue to know (Howe, 1963) p. 80: “the result of what we say is not entirely our responsibility”. Speaking with images and within the high level of abstraction may be creating a calculated monologue, which appears to both strengthen and weaken the opportunity for understanding. Secretly, we hope for an authentic exchange. Communication instead of a singular image impasse has become a flood of images. If the idea of image impasse has not been reconciled, the preconception of image impasse “gobbles up the meaning which might otherwise bring the participants together. Our images of each other are often insulting and alienating. Our images of each other are often insulting because they do not do justice to what the other is” (Howe, 1963) p. 81

Managing for the pulse and rhythm of an ontological being has been transformed from a hard diamond filter to an ontological becoming that is represented by stages of existence. Before we worked to observe hearing. Today the evolution for potential structural change within interactive hyper realities challenges organizations and individuals to respond to and create global positioned events. Yet, the necessity and capacity to deeply hear dialogue is recognized as foundational space for the discovery of optimal understanding. (Issacs, 1999, Yankelovich, 1999) The capacity to discuss management in terms of closed versus open systems without realizing the potentiality of an opening and closing system might suggests that our consciousness fails to comprehend the breadth and depth of our existence. Stronger in the sense that accomplishment in the management of information has been expanded across the technological domain, weaker in the sense that the walls of one’s “city” have become more resistant to the potentiality for emergent concepts. The pliability of a cocoon does not equal the rapid evolution of a structured e-based world. Managing emergence may be enhanced with appropriate signaling devices from within an organization.

The risks of working from uninformed assumptions precede taking risks in making management decisions. One of the challenges for creating healthier dialogue recognizes the basis for making explicit the assumptions behind one's thought. Commerce's bias towards larger organizations and activities generates long-term error, which occurs within frameworks driven by history. Error through the language of instrumentality has been normalized in response to the pace and scale of change. Large complex systems and the large multiple risks that are associated with the functions have become normalized within a value system (Perrow, 1984) without comprehending the incongruities of the logic. Legal instruments that are linear in format fail to communicate the sublime mystery of complex, looping bifurcated classes, much less the idea of a potential for a trifurcated structure.

A list of assumptions can always be identified within a level of risk in a committed manner, though the semantics of the space is shaped by the ineffability of the challenge to articulate as well as the internal and external chemistry of the personalities present. An "error" today becomes an opportunity for tomorrow's area dedicated to improvement. Recognizing the capacity for thought to define space requires generating a new level of risks attached to that particular branching of decisions.

In clearer terms, we are fixated on starting points rather than accepting the idea that we have become a point in space, time and place in vast e-networks. Through keyboarding we have become a CEO with potential to connect the space between flat-screened hyper-realities. Large organizations, as history suggests have been corrupted instruments. Though the very nature of the greed may be hidden within the nature of how money is generated through floats and cleared through financial systems (Perrow, 2002). Error serves to lead understanding away from facing a truth while demanding truth.

III. Contemplative dialogue with intellectual debates advance the metrics

Managing any forum requires attention to the flow, a condition that hopefully evolves from authentic dialogue. But when does emergence occur from within a managed environment driven by competition and behavioral games? And what role does cooperation play in emergence? Before managed intellectual debate can occur, assumptions are being made or discovered through creative dialogue. Increasingly the recognition for this phase of group learning to actually hear and discover appears to be a necessary learning experience for advanced organizational development. Within traditional frameworks of hierarchical learning, the intellectual exchange becomes a forum for honing learned skills of debate rather than appreciating better communicative insight advanced by careful "hearing" of context with content positions. The challenge we face is to (Yankelovich, 1999)p. 214:

"...civilize" our market economy: to curb its destructive consequences, to find a way to balance enterprise with the spirit of community, and to realize our deepest spiritual values.

Managing for emergent discoveries attempts to uncover the conditions that contribute to optimal competitive advantages. But the ability for management to integrate a community's spirit, while recognizing the deeper spiritual values of humankind appears to be buried in conflict. Rather than a singular paradox, the intellectual challenge has evolved to make sense out of multiple rather than a singular paradigm. Mentally, robbing Peter's pan to meet Paul's need leaves the management challenge to comprehend a state of constant flux, as if to defy gravity. Better management balances thought and inquiry with action and finds additional meaning by recognizing the assumptions inherent to the organization and one's being. Action learning, in a similar manner advances the idea of deeper awareness through reflexivity in action as the value of empathy becomes recognized as essential to social stability (Senge, 2001, Schon, 1983).

Contemplative dialogue on the other hand suggests a more expansive capacity for awareness of thought. But do larger problems require more contemplation? "To take a long loving look at the real" by a group to know their presence represents a learning challenge for management of space. Learning how to communicate this awareness in larger assemblies apparently will require a better approach that affords an openness for discovering a richer consciousness (Wirth, 2002, Wilber, 1993). For example, in a presentation before an audience of group of 400 individuals, William McDonough and Wes Jackson communicated the idea of greener design and improved farming practices can alter our economy for the better. The design of the presentation suggested that *our thinking has to evolve to what is the nature and ecological impact of the materials being used in the formation of economies* at the earliest stage of beginning. The title of the program was "Inspired by Nature: A Public Forum on Thoughts Toward a Sustainable Future". But the next morning the Gannett owned paper reported the event with a heading as **2 Authors fear World's Future Grim: They say Society Must Change Ways.**

The level of the presentations around the ideas of evolutionary genetics and green design for a large public audience were difficult concepts to digest in a brief two-hour meeting. The presentation provided the scaling and detail, supply and demand curves; green designed manufacturing plants along with roots and photographs of genetically altered crops for different farming practices that were deemed as sustainable. Questions were recorded on cards and passed in for consideration while a few were spontaneously asked from the floor. The audience as organization really only touched momentarily on the ideas, but the next day provided further discovery at the sponsoring organization's home office. Simultaneously, the research for this paper was being guided by readings in dialogue.

The ecologies of networks at different existential scales of existence are being shaped by managing assumptions and risks. These qualitative states of being may not be understood by the whole of action learning. But by invoking an awareness for conservation, restoration and preservation, a challenge to the metrics becomes robust and alive with change, a condition that can be difficult to comprehend when forming new or

different organizations that impact the flow of currency, values and design (Gottfried, 2004).

In simple terms, the capacity to sustain wonder in experiencing imagination becomes the spirit of formless architecture. The creation and flow of design that poses less environmental degradation is an expression of enhanced understanding for working with the complexities of human systems and material imperfections. The physical shaping of space is contained within awareness by designers, planners, architects and engineers who work from a set of principals that comprehend the nature of the materials and concerns of the client. The challenge is to transform dialogue and debate into the culture of meaningful actions, i.e. cost-savings, improved efficiencies, etc. at the boardroom table. In contrast to the historical design of the physical projects, the emphasis and awareness for comprehending the consciousness of life's nature appears more favorably in better design and operation of organizational space (McDonough, 1998, Wilber, 1993, Smith, 1981).

Action in and outside of the work setting is shaped by manufactured knowledge, where the electricity of knowledge flow becomes a managed "thing" of pattern formations. Learning how to transform the perceived negatives and positives of enhanced with endless knowledge into attributes that mimic nature and surprise the visitor is a function of design.(Ziesel, 1981, McHarg, 1969). Values for healthier space in which lives are being lived have been shown to benefit from such acts. The intensity and commitment to design principles that shape space for the specific, ultimately impacts the nature of the economic chain of materials.

The shape and pace of dialogic learning generates opportunities for discovery. As organizational development discovers the elements of learning and how organizations come to know and create a more responsive world, the capacity for organizational dialogue is amplified with insight and discovery. While digital technologies have connected people, the structural shift in thinking and awareness has been framed from a perspective of deviation amplification processes of mutual causal interaction. The potential for negative and positive movements in thought, while rooted in divergence and amplification, appear to have other elements working interactively. These other elements of positive feedback looping at different levels are recognized as being critical to urban growth and organizations. Support for positive deviation-amplification appears to be a response in part to a looping within thought. There is also a role for deviation-counteracting (sometimes negatively being labeled as vicious circles) (Maruyama, 1963). The possibility for missing the signals deeply embedded in communications appears to be an aspect of the speed and rate of modernity. The challenge then becomes how to create and establish space that is zoned for actions that induce emergence.

In the scale and size of cities, corporate organizations and governments sustaining dialogue for policy directives remains difficult because the unity inherent to phase-like states between the root and the branch have not been seen as a morphing whole. Even recognized linguists fail to recognize that imperfections are a part of organizational

development, though policy designers consciously work to integrate the imperfect with the perfect (Chomsky, 2002b) p.109:

AB&LR: ...Morphology seems to be at the same time an imperfection and a defining property of natural languages. How can these two aspects be reconciled within a minimalist perspective?

N.C.: Morphology is a very striking imperfection; at least, it is superficially an imperfection. If you were to design a system, you wouldn't put it in.

Policy experts historically have been faulted for not recognizing the nature of their assumptions in polarized political and linear thinking legal environments (Lindblom, 1959). The potential to mirror the looping of knowing a nature's looping inherent to an emergent science has been absent from policy in part because of transparency and access. The greater challenge is trying to articulate organizational life's architecture of being with becoming through the language of law. Large organizations today are able to communicate "credibility" of implicit as well as explicit harm through dynamic linear messages instantaneously, while diminishing a vital role for quieter moments or recovery (Chomsky, 2002a) p.183:

Manipulation of opinion is the responsibility of the media, journals, schools, universities, and the educated generally. The task of manipulation of habits and attitudes falls to the popular arts, advertising, and the huge public relations industry. Its goal is to "nullify the customs of the ages." One method is to create artificial wants, imagined needs, a device recognized to be an effective technique of control from the early industrial revolution, and later the liberation of slaves.... They will abandon their fate to the responsible men, the intelligent minorities, the secular priesthood, who serve and administer power – which of course lies elsewhere, a hidden but crucial premise.

In the vast e-networks, thought has been routed and split into an asynchronous nature and pace of the keyboard. This situation requires the formation of a different approach to interactive, generative discovery and learning by people and organizations.

A different approach recognizes the speed regulator of time is inherent to the integration of better thought. Secondly, better dialogue communicates the how and why of a "strange" unity. (Much has been said about strange attractors without reference to an even stranger unity.) By working from a hypothesis that sees the mind of systems as being able to open and close simultaneously, individuals and organizations are able to respond more favorably to challenges. The efficiencies of man-made processes have been slow to comprehend the difference in maximum and optimum efficiencies of operations in nature. Thirdly, the development of organization has been tied to the governor or speed regulator of time, itself in biological and organizational systems. . Varying rates and efficiencies are responses to the quantity of supply and demands that occur within metabolism of organizational activity (Odum, 1955). The challenge for management is to manage the tempo and quality of the workflow. However, even with

the advancement of concepts such as catastrophe, chaos, and complexity theory, and their application to management theory, the role for what appears to be irrational in design appears to be not understood (Lewontin, 2000) Could the illogical, the absurd be the mind of management's clock?

According to (Tournier, 1965), p.170, "A person's output ought to be measured by the quality and not the quantity of what he does". Sometimes sensitive people require a different work environment. For the works that Charles Darwin created, it is interesting to note that due to his health, he was only able to work three hours a day. Part of the intellectual struggle is embedded in the routing of how we, as a society have generated knowledge (Tournier, 1957), p. 25:

There are then two routes to be followed in the knowledge of man: one is objective and scientific, the other is subjective and intuitive. They cannot be equated together, for they require the exercise of utterly different faculties. One proceeds by logical analysis and precise assessment; the other by a total understanding. One is endless progression; the other is a sudden and complete discovery

The two roads do cross, however. Objective exploration prepares the way for the personal encounter, as we have just seen. Conversely, the personal encounter opens the road for more penetrating objective observation.

By 1962 Watson and Crick were being awarded the Nobel Prize for their work on the structure of the DNA molecule. The communication between the critical team left out the importance and recognition for the role of their female member, Rosy Franklin whose work in x-ray crystallography provided an essential key towards the emergent discovery (Watson, 1968) p. 212:

Thinking that Rosy wanted nothing to do with him, he spoke largely to Maurice, until he slowly perceived that Rosy wanted his crystallographic advice and was prepared to exchange unconcealed hostility for conversation between equals. With obvious pleasure Rosy showed Francis her data, and for the first time he was able to see how foolproof was her assertion that the sugar-phosphate backbone was on the outside of the molecule. Her past uncompromising statements on this matter thus reflected first-rate science, not the out-pourings of a misguided feminist. . . . Soon after her entry into the King's lab, she had rebelled against its hierarchical character, taking offense because her first-rate crystallographic ability was not given formal recognition.

The mindset that becomes mutually generative for better meaning in management represents an evolutionary flow of thinking that is represented in maturing thought at a group level. This state of knowing appears to emerge prior to a type of thinking that accompanies decisions. Though there is an orientation towards the common, dialogue

emerges when uncommon assumptions are understood and accepted as common. The form of organizational growth and development becomes secondary to the needs of a collective body that is shaped by better management. From an initial position of politeness of shared monologues, through breakdowns and controlled discussion, then inquiry followed by generative dialogue a pattern of interaction become recognized. The extent of the dialogue's depth appears to be tied in someway to the norms and values of the group. But more importantly to what extent are the group's norms and values tested against the "container" of the group, itself? . Penetrating dialogue works through stages of discovery, that appears to be possible in counter clockwise movement (Issacs, 2001, Issacs, 1999). The charting leaves one raising a question about the role of a clockwise or stationary movement? The challenge apparently for managers committed to creating conditions for better dialogue is one of also recognizing ways for disengaging or coming out of dialogue. Just as one climbs a mountain, one must learn to come back down.

Thus, the shaping of our ontological being can become better with mindful awareness to the kronos and kairos nature of time. Perhaps there is even a space where time stands still or is arrested. Physical growth and development have been recognized as being altered in some mental illnesses (Osmond, 1981). But to get at the heart of the matter, is to be aware of potentialities while maintaining the capacity to experience the becoming being.

Kronos is represented as clock or digital time with a linear nature of precision. While we are shaped by an increasingly dissected element of time units with greater precision of boundaries, the advancement of thinking and dialogue requires one to move and be respectful of the seasons. Management shapes delivery and movement of goods and services with a critical eye to both parameters, though kronos dominates business culture. Memorable time, where deeper meaning begins to be uncovered and answers to questions are found occurs in the phasing of kronos and kairos, as change begins to occur. People in dialogue are "...listening more for the sense of meaning that is unfolding" as the conversational flow loses track of time (Issacs, 1999). Finally, dialogue in space where kairos dominates is represented by conversation that has cocooned. Outsiders, even facilitators may find difficulty in interrupting this discussion; however by being brought back to the realities of the world, awareness for creating better choices for better conditions becomes at least plausible.

Conclusion

In the beginning, while preparing to write this paper, one of my first acts was to become creative and two small paintings were crafted. One was thought of as Genesis where two black, opposing, triangular, tectonic plates collided, thereby generating heat, which erupted into light. Grays were created as a mixture of the black and white. At the edge, morphogenetic activity of matter became secured in small digital boxes. The straight line had not yet curved back on itself in the traditional Tao symbol.

In the second painting, first washed by a gray, an Aleph was painted thinking loosely of the first letter of the alphabet where the student is encouraged to taste the

sweetness of learning after the Rabbi had painted the letter with Honey. Color, some mixed with a compliment were randomly placed around the first letter through the screen of security to represent the challenge of distilling the colors and directions of a future shaped by colors, life and action. The dialogue that emerges from a struggle appears to occur from interactions, metabolism and thought. Creatively expressed through some inner and outer dynamic we know as the complexity of organization and life.

In trying to understand practice, creating conditions for better meaning in management will require insight into the concept of risks. Learning to think ecologically facilitates network formation. Effective managers suspend assumptions. A major challenge will for management to value theory while learning how to question data's reliability and validity.

Thinking dialogue is learning how to actively listen to the action between the wave and the particle. In doing so, there is a potential for trialogue. The capacity to recognize the risks in making assumptions is a precedent to the human and organizational capacity for assuming risks. Creating conditions for better meaning works to address this potentiality in choice at point specifics.

Finally, contemplative dialogue with intellectual debate can improve management conditions when morphing becomes recognized as foundational to designing activity. Optimum over maximum will set the foundation for a management style that understands the value to increase and decrease activity at a human pace rather than fast pace. This mindset accordingly works to encourage the flow for creating qualities for emergence. In this sense of trying to articulate a stream of concern for setting the stage for discussion, our dialogue will become not technique but rather a potential that hopefully represents the unity between humanity with nature.

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