



GLOBAL JOURNAL OF MANAGEMENT AND BUSINESS RESEARCH: B
ECONOMICS AND COMMERCE

Volume 15 Issue 2 Version 1.0 Year 2015

Type: Double Blind Peer Reviewed International Research Journal

Publisher: Global Journals Inc. (USA)

Online ISSN: 2249-4588 & Print ISSN: 0975-5853

Non-Practicing the Dialogue as a Factor of Non-Development of the Organizational Learning

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GJMBR - B Classification : *JEL Code : F63*



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Non-Practicing the Dialogue as a Factor of Non-Development of the Organizational Learning

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Abstract- Today we live in conditions of constant struggle for achieving financial power which enables dominance of the negative power and influence over the lives of others. This leads to destruction of the moral, ethical and other value norms alike, and the life in the organization becomes a place where we are seen through the prism of material asset. A world dominated by financial capital does not know the individual life values. Such a civilization, or if you prefer cultural fragmentation results in a dangerous state of alienation of employees, feeling not belonging in the organizational systems where an individual spends his working life, which in itself brings demotivation which is a prerequisite for reduced productivity both on the individual and on the organizational level.

Dialogue is the place where these conditions can change a lot in a positive direction. That is a process and a situation in which an individual is preparing for a better way of behavior in the organizational systems. Respect of the laws of ethics are the foundation of the behavior of individuals in the realization of the dialogue. Over time, and under the influence of the ethical norms, the participants in the dialogue form their mental models, which itself incorporate the necessity of development of the organizational learning. It creates conditions in which the employees are not only seen as executors of the given organizational tasks, without taking into consideration their intellectual capacity that is the basis for building the intellectual capital of the organization.

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I. INTRODUCTION

Why dialogue? If this question was asked a little less than two decades ago, certainly and without thinking there would have been an answer according to our belief, as well as the belief of many people, that it is a conversation between two people, and that as a term freely in any occasion, to the extent of vulgarization, may be used at any time and by everyone. Today, in regard of the present and as a result of many years of research we will conclude that it is a necessity which creates opportunities to release the spirit of the individual and developing common mental abilities of the group.

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Exercising the dialogue is a necessity for achieving the capacity for its conduct. By analyzing this process can be found their bright, but for certain individuals their dark sides as well. If in this process the individual enters accidentally, without intention to participate and with a resistance to it, it will certainly be put in a position to develop a sense of outrage, and the dialogue would be characterized as something insignificant. Usually they are people who stubbornly believe only in its truth and are not willing to learn. Such individuals have internal reason not to acknowledge themselves. For others it is a process of upgrading.

The dialogue is a process that creates space for its participants to explore and find solutions for usually difficult subjects. If accepted as a method of work, it should be distinguished with great care, tenderness and high level of ethics by each of his every participants. Each individual in the process of dialogue should build a clear view of the way in which is necessary to handle their own strength (i.e. to build their self-control), as well as the leading force of the process, where it is necessary to develop a sense of freedom as part of a team or group that realizes this type of communication. This conversation allows getting to deeper understandings, perceptions, new models and routes that lead to the only truth, i.e. the collective thought.

This process results in a change of mental models, which allows individual and collective changes based on the elements of personal and shared success. The path that reaches these changes is long and arduous. It is a process for which only desire is not enough, but also great knowledge which is based on the ways of achieving the ecology of the thought, ie overcoming everything that is pathological in it.

The dialogue is a way to overcome the uncertainty and the potential problems of the future. Initially, its participants do not have (and should not have) identical views on certain issues. But such an open way of communication, which creates conditions each member to be equal with others, allows progressive harmonization of the various opinions and transform the destructive conflicts in constructive. Using this method or means of communication, the group comes to "common meaning" and "collective identity".

II. SKILLS FOR INTERACTION

The interaction is conditioned by the development of the four skills. The skill of listening can

be defined as an ability to hear the speech of others, our own speaking and own congestion which occurs as a result of someone else's views that we disagree with and leave it on the side. Respect, is a skill that allows to see the best and most grateful features of each speaker. Listening and respect are skills that are mutually correlate. Listening as a process is impossible to get realized if there is not a positive attitude towards the one who speaks. Developing the skill to respect, with each participant in the dialogue, increases the positive energy, which later grows into a collective energy of the team. In this context may be noted the need to overcome the fear and embarrassment from others, to look ridiculous in front of the other interlocutors in participating in the dialogue. The practice shows that the sense of fear and embarrassment from the others to tell their own truth is common case that brings bad consequences. An individual who does not have the strength and courage to find and express their own truth is frustrated and behaves negatively to his interlocutors.

The internal pressure that the individual feels is reason big enough to cause inability to listen and respect. As for that, the need of speaking with your own voice once again confirms its necessity in the process of interaction. The fourth skill is suspension. If the hearing shows the individual's ability to concentrate in keeping the dialogue, respect is a skill that encourages a positive attitude of the individual to his interlocutors and allows positive energy in building teams that implement the dialogue. Speaking is a skill that shows the ability of the individual to self-analysis, "looking and digging" for his "silence" and the courage to tell his own truth. The suspension is a skill that shows the size of the man to suspend its own, but also the views of all members of the team that performs the dialogue. If there is this skill, then there are chances of building collective thought. The development of the suspension is a condition for coming to collective truth, much bigger and more real than the individual. Team members who have not developed such skills are not able, or do not have the foundation for building a dialogue that will run in all its fields.

Listening, respect, suspension and speaking with its own voice are skills that the modern man can hardly praise with. The modern pattern of living built individual paradigms for living and working that is based on fear, discouragement and lack of determination to tell their own truths. The modern man (especially in the countries of transition) suppressed by the traditional way of behavior, built for years in the past, had lost or perhaps had deeply suppressed the ability to apply the four skills of interaction.

III. THE DIALOGUE AND ITS FUNCTION OF DEVELOPMENT OF THE ORGANIZATIONAL LEARNING

The organizational location or headquarters where the dialogue that can be successfully accomplished is the team. Formed by a number of people it gives the opportunity for overcoming the problems and making decisions for them, that will be based on the common thought of its members. The dialogue is the place where the negative energies, the threat from the environment and imposing opinions of others, in the mutual communication of the team members are unknown elements. You can reach its essence with systemic view of the individual and the team. His highest form is the one that is directed to its essence.

It is a process that enables the exchange of suggestions, beliefs and solutions through which each individual becomes richer and more powerful in the proper implementation of its activities as part of the group. Through the ability to express different aspects of a problem, each individual contributes to the development of the organizational system, and thus the organizational learning. The dialogue allows overcoming the crisis in the common opinion, while different beliefs are transformed into creative beliefs. Its foundation is based on building a common vision, which at some point rises to the level of a shared vision.

Analyzing the team, which applies the dialogue about things we learn about his real function. These teams represent a coherent whole. As a strategy of the organizational learning, the dialogue enables exploration of the source, the essence and core of things. This process reveals the assumptions that lie in it and their interconnection. The challenge that encourages enables recognition of the new thoughts that occur in every individual, after which evolves the process of their integrating into a new process where all the members of the group led to a shared vision.

Complex processes in the activities of organizational systems impose higher form of intelligence of each member. Using the dialogue creates a joint intelligence which becomes a function of the organizational system, which set in this way would move across the road to success. In the everyday practice, where the ability to interact is not developed in moments of conflict situations, its implementation is failing. Group members retreat and refuse to participate in a situation reminiscent of the "war". This environment is characterized by a state of "paralyzed dilemma" resulting from the closure of the team members themselves. It hinders the process of dialogue.

A very common occurrence in our organizational systems is the support of the so called dysfunctional learning i.e. maintaining the "status quo"

position. These areas dominated by the unproductive energy are brought into a state of accelerated "aging" and probably "dying" of the organizational systems. The only way to overcome this problem is the application of dialogue as a discipline that will provide a different way of thinking. Moving to the four fields of its development creates opportunities for creative decision making and implementation of necessary daily changes that put the organization in a state of constant growth and development.

IV. FIELDS OF CONVERSATION

Each interaction is implemented in a particular location which is characterized by a variety of conditions and features. During its performance, with each participant are present feelings directly influenced by the type and quality of energy that comes from the middle where such an interaction is performed. Different qualities of the environment are called fields of conversation. (Isaacs, NW, 1999) Their structural elements are the atmosphere, energy and memory of the participants in the interaction called dialogue, which can only be performed by creating the conditions for building the denominator.

The dialogue is moving through the fields of conversation. Passes from one field to another, without an announcement or immediately noticeable manifestations. Its movement is perfect and is accomplished through four fields of conversation, which are characterized by a variety of features, as well as their own crises. In the first field the participants talk with a dose of seeming calmness and politeness. Consequently appears crisis that occurs in each participant and develops a sense of frustration due to the inability to achieve the dialogue. If the group has experienced the crisis of its own emptiness, then it moves to the second field of the "disintegration of the container." In this field of conversation, the listening and respect are low, while the suspension does not exist at all. Then occurs "crisis of suspension" as a result of the need to impose their views to each individual. Such talks move chaotically through different routes. Overcoming this situation can be achieved if it is made collective switching of the group in the area of "reflection", where each participant will see the reasons for their own behavior as a result of what is created a situation in which arises equal accepting of others and their own truths based on what will be built the collective thought. The group moves to the third field that allows the formation of a collective identity. In the fourth field of conversation, the group reaches culmination of interaction and creativity.

V. EMPIRICAL RESEARCH

The value of the dialogue is displayed in its procedural dimension. It means that this value comes

from the process of building a capacity for its guidance, indicating that the survey is based on the principle of qualitative paradigm. The test was done during 2013 and 2014. During the implementation of the research were applied procedures and instruments for recording the changes that occur during the performance of the dialogue. Based on the interpretation of the qualitative records are determined the progress and development of the capacity for dialogue. As a result of the need for interpretation of quantitative-qualitative relations, a big part of the data is processed quantitatively. For this purpose it was used the method of observation, for whose needs have been used previously prepared lists for observation.

Along with this method to achieve the objectives of the survey, was also used the experimental method. For its needs are established experimental and two control groups. Each group numbered 30 participants. Through the experimental group was aimed to investigate the impact of the functional training in the acquisition of theoretical knowledge and practical skills for developing and maintaining dialogue. On the other hand, the second element of the experimental factor was the impact of the integrator in the running dialogue through its fields of conversation. All other conditions (structure and number of group members, as well as the topics for dialogue) were identical for all three groups. The survey was conducted over a period of three months.

In order to understand the impact of theoretical knowledge for skills development, and thus the way of building capacity for dialogue, the experimental group was put in a situation for its implementation without basic knowledge of it. The first attempt for a dialogue was conducted through three fields. We got low marks as expected, due to the low level of skill to respect. On Fig. 1 are represented the movements of the dialogue through eight circles of which the first three are held in the first field of the conversation, in the next four circles is felt the moving to the early stages of the second field and in the last round of group conversation it returned again to first field of courtesy.

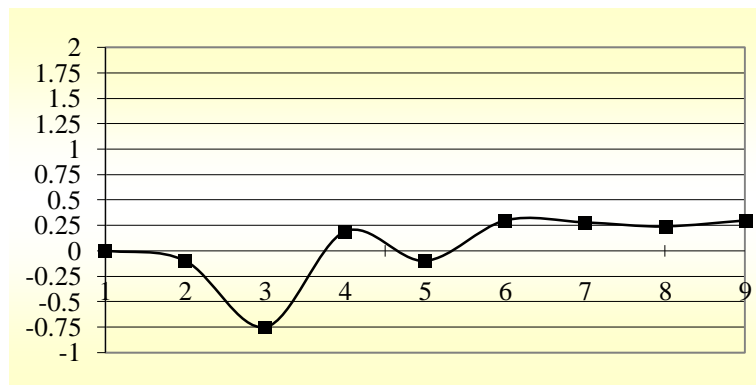


Figure 1 : Graphic-numerical display for the movement of the dialogue through the fields of conversation

The experimental group used to develop skills to engage in dialogue every day. Therefore, occurred the need of identifying the impact of the integrator. Consequently, was conducted a dialogue in experimental and one of the control groups, except that in the control group that did not go to the functional training and had no theoretical and practical knowledge of this process, active participation took trained

integrator, while the experimental group conducted the process of dialogue with the participation of the integrator who was not competent and had no skills arising from this role. Consequently was get data, as shown in Fig. 2 of which can be found the necessity of trained integrator, which usually is one of the skills of the team leader or the group.

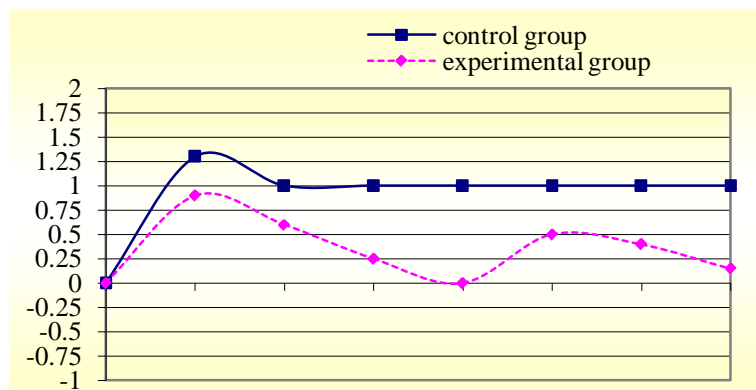


Figure 2 : Common chart data of the experimental and the control group

The everyday development of the skills for dialogue, as well as the well-known topic of conversation, enabled the group to enter the third field (Fig. 3). The data obtained from the observation showed a very low level of application of the suspension, by

which was practically confirmed the crisis of suspension which is a feature of the second field, but when it exceeds, it creates secure conditions for entry into the third field of the dialogue.

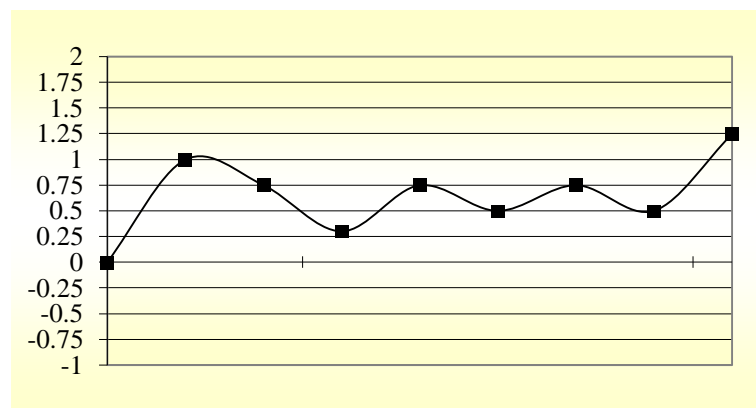


Figure 3 : Graphic-numeric display for the movement of the dialogue through the fields of conversation

In the further course of the research was measured the capacity for a dialogue and its movement through the fields of the conversation between the experimental and the control group. What we wanted to achieve was once again to ascertain the impact of the

formal training to develop the capacity for dialogue and the influence of the trained integrator. These two conditions were provided in the experimental group. The movement of the dialogue is represented in Fig. 4.

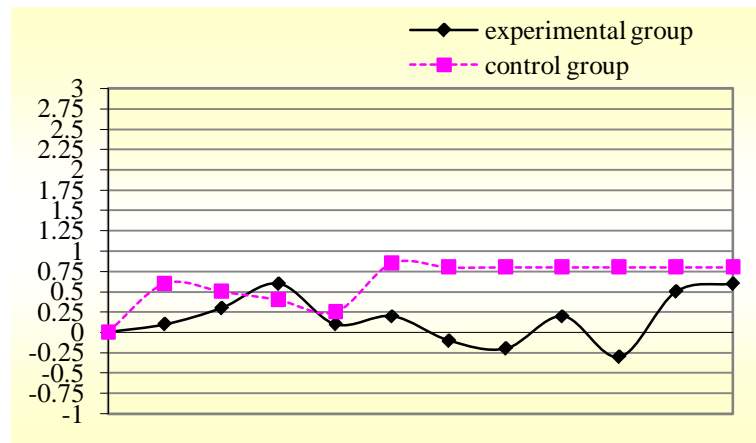


Figure 4 : Common graphic-numerical display for the data of the experimental and the control group

The movement of the dialogue and its development during the whole training is presented in Fig. 5. The experimental group is characterized by a constant development of the skills for his guidance, as well as active participation of the trained integrator. The control group 1 was having a dialogue led by trained integrator, while the control group 2 was trying to do it

without developing the skills of its guidance, and without the participation of an integrator. The achievements of the experimental group once again confirmed the theoretical established fact that there can only be dialogue if the participants have developed capacity (skills) for its guidance, and active participation of the team leader who usually takes the role of integrator.

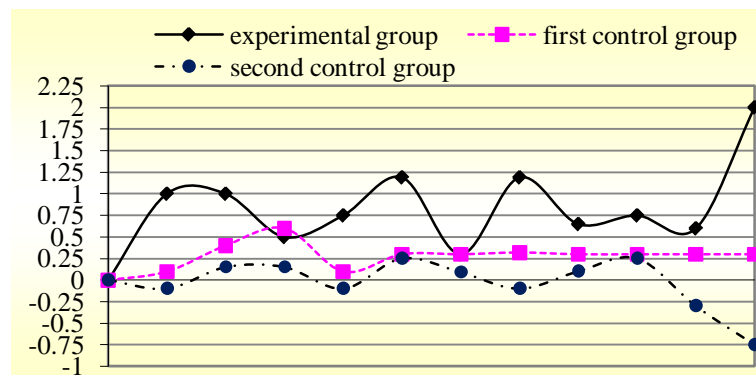


Figure 5 : Graphic-numerical display for the development of the capacity dialogue

VI. CONCLUSION

Developing the capacity to engage in a dialogue is a process that must be realized continuously and for long periods. The prerequisite for its continuous building are conditions and need for development of the organizational learning. What can be concluded is that the organizations in our environment can not praise themselves as systems which wish to practice this type of learning that provides the basis for the constant evolving and growing of the organization. In the absence of a developed system of organizational learning, raising the capacity for dialogue is possible only with the

introduction of trained integrator to facilitate the dialogue (team leader) and frequent formal training for the leading activity and roles of participants in the dialogue that will develop skills for its guidance. By the permanent practice of the dialogue are created opportunities to develop personal mastery, are built mental models, is reached the common vision of the organization, is practiced the everyday learning as a teamwork. The dialogue is subject into the development of systemic thinking, as the fifth discipline, which builds the causal connection between the other four elements. This opens opportunities for developing a system of organizational learning.

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