

# DIALOGUE GAME

## ENGAGING IN A DIALOGUE GAME

By

**Alexander N. Christakis, Ph.D.**

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### INTRODUCTION

The purpose of this document is to offer an explanation of a Dialogue Game that individuals or groups might be interested to play. The Game is founded on six fundamental principles that should guide the conduct of dialogue when human beings are trying to define and resolve complex societal issues collaboratively. The principles are the outcome of research, development and field-testing extending over a period of approximately fifty years. The origin of the principles is identified with a particular researcher or scholar whose research and writings contributed to the framing of this dialogical principle.

The document is composed of three separate, but interrelated Parts. Part One presents the six principles of the “Dialogue Game” process. Part Two provides a script on how a Facilitator can assist a group to play the Game. If a single individual wants to play the Game by themselves they might want to skip this Part, because it is not necessary to do so in order to play the Game. Part Three consists of two sections. The first section offers explanations of the meaning of the six principles of the Dialogue Game that might be helpful to either the Facilitator or the single person in understanding the six principles. The second section offers answers to fifteen questions that the player of the Game must answer to determine the mutual influences among the six principles. A single person opting to play the game might choose to score themselves as they go through the answers to the questions. A correct answer to a question is worth a score of 10. An incorrect is worth a score of (-5). The final score is determined by adding the answers to the 15 questions. The maximum score is equal to 150.

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## PART ONE

### EXPLORING SIX PRINCIPLES OF DIALOGUE FOR MANAGING COMPLEX SOCIETAL ISSUES

(TO BE RANKED IN TERMS OF IMPORTANCE AND INFLUENCE)

- 1) **APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS ESSENTIAL IN MANAGING COMPLEX SITUATIONS.**  
(Ashby's Law of Requisite Variety).

Importance Ranking: 1 2 3 4 5 6.      Influence Ranking: 1 2 3 4 5 6

- 2) **DISCIPLINED DIALOGUE IS REQUIRED TO AVOID THE COGNITIVE OVERLOAD OF OBSERVERS.**  
(Miller's Law of Requisite Parsimony).

Importance Ranking: 1 2 3 4 5 6.      Influence Ranking: 1 2 3 4 5 6

- 3) **THE RELATIVE IMPORTANCE OF OBSERVATIONS CAN ONLY BE DETERMINED THROUGH COMPARISONS WITHIN A SET.**  
(Boulding's Law of Requisite Saliency).

Importance Ranking: 1 2 3 4 5 6.      Influence Ranking: 1 2 3 4 5 6

- 4) **MEANING AND WISDOM ARE PRODUCED IN A DIALOGUE ONLY WHEN THE OBSERVERS SEARCH FOR RELATIONSHIPS OF SIMILARITY, PRIORITY, INFLUENCE, etc. WITHIN A SET OF OBSERVATIONS.**  
(Peirce's Law of Requisite Meaning).

Importance Ranking: 1 2 3 4 5 6.      Influence Ranking: 1 2 3 4 5 6

- 5) **DURING DIALOGUE IT IS NECESSARY TO PROTECT THE AUTONOMY AND AUTHENTICITY OF EACH OBSERVER IN DRAWING DISTINCTIONS.**  
(Tsivacou's Law of Requisite Autonomy in Distinction-Making).

Importance Ranking: 1 2 3 4 5 6.      Influence Ranking: 1 2 3 4 5 6

- 6) **EVOLUTIONARY LEARNING OCCURS IN A DIALOGUE AS THE OBSERVERS SEARCH FOR RELATIONSHIPS AMONG THE MEMBERS OF A SET OF OBSERVATIONS.**  
(Dye's Law of Requisite Evolution of Observations).

Importance Ranking: 1 2 3 4 5 6.      Influence Ranking: 1 2 3 4 5 6

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To methodically determine the influence ranking among the six dialogue principles a group of observers would have to answer 30 pair-wise questions such as the one shown below:

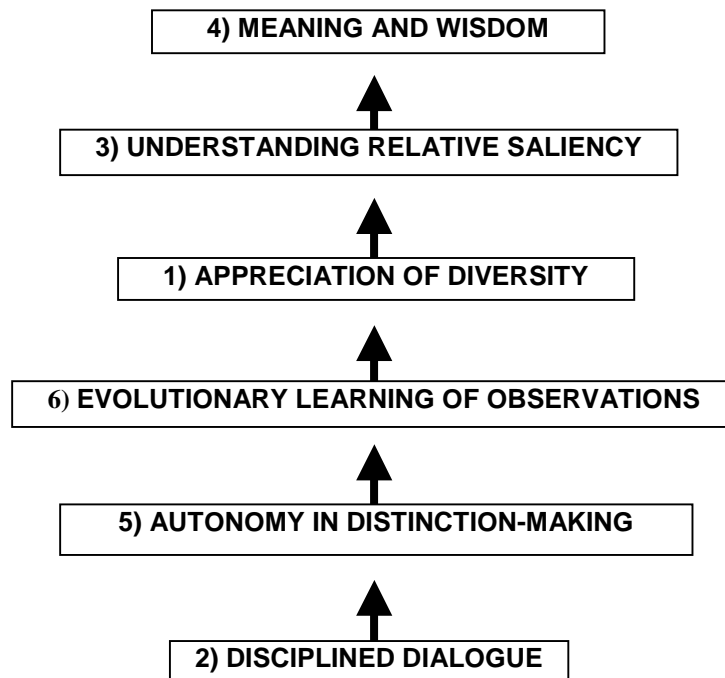
**“Suppose that in conducting a group dialogue we were able to practice:  
(PRINCIPLE #1)  
Will this SIGNIFICANTLY enhance our capacity to practice:  
(PRINCIPLE #2)  
In the context of conducting a session to manage a complex societal issue?”**

Where PRINCIPLE #1 stands for Requisite Variety and PRINCIPLE #2 stands for Requisite Parsimony. As a result of this pair-wise exploration a tree-like pattern will emerge displaying graphically how the influence of the principle(s) at the roots of the tree propagate upwards and help implement the other principles along the trunk of the tree.

A tree-like pattern produced by engaging a small group with expertise in the process of dialogue is shown as Figure 1 below, called the “Tree of Meaning.” With the support of a computer program the group only answered 15 questions instead of thirty. This represents an efficiency gain of a factor of 2 for such a small number of observations.

The interpretation of the Tree implies that if we want to produce meaning and wisdom through dialogue, namely Principle #4 at the top, we must ensure that all the principles appearing at the roots of the Tree are enforced during the conduct of the dialogue. It tells us that the most influential principle is PRINCIPLE #2, followed by PRINCIPLE #5, and so on. **Principle #4 is the least influential, although I am sure we all agree it is the most important in the conduct of dialogue.**

**Figure 1: A TREE OF MEANING**



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## PART TWO

This Part is offered as a script of a four Act play. It is primarily oriented towards helping a Facilitator engage a group in playing the Game. As we mentioned in the Introduction, single persons interested in playing the Game can skip this Part.

### **ACT I:**

The Facilitator introduces himself to the participants and explains the purpose of playing the Dialogue Game. The purpose is for them to internalize the six principles of the dialogue that they will be practicing when they work as a group to produce an action plan to resolve a complex issue that is affecting their community. The game is a means for them to understand the six principles prior to enforcing them in their problem-solving experience.

He passes the two-page handout (i.e., a version of Part One with language appropriate to this particular group) so that everyone has a copy of the Game. He then tells them that he will ask them to focus at one principle at a time, which will also be displayed on the screen so that everybody is looking at the same principle. He also explains to them that, since he is the author of these six principles, it is his responsibility to answer any questions of clarification regarding their meaning. By doing this he is already exposing them to the enforcement of Principle #5, namely protecting the autonomy and authenticity of the observer, in this case himself as the author of the six observations.

He proceeds to display the first principle on the screen. After offering an explanation of its meaning, he asks if there are any question of clarification, not whether they agree or disagree with the principle, which is irrelevant since the principles are his observations and they must be respected. He answers any questions the best he can using language appropriate to the group.

He repeats the above for all six principles, one principle at a time. When all principles have been explained Act I is finished.

### **ACT II:**

The facilitator asks the group to individually and subjectively rank the six principles in terms of relative importance in the context of their dialogical experiences. He gives them about 5 to 10 minutes to do so. When they are finished with the voting he asks how many people selected the first principle as being the most important. He moves to the second, third and so on. He counts the votes and records them on Newsprint. Usually Principle #1 comes out as the most important.

If there is time he proceeds to gather votes on the second most important principle as voted by the group, and so on.

Experience has shown that the principle voted as the least important is Principle #2, namely the one that talks about “structured dialogue to avoid cognitive overload.”

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After the vote is recorded he invites some comments about the results to engage them in some discussion of an evaluative nature. This completes Act II.

### **ACT III:**

The Facilitator suggest that they should try now to individually and subjectively rank the six principles in terms of how one principle influences the others, so that they will discover the principle that is the most influential in the enforcement of all the six principles. He gives them about five minutes to think about this. As the group is struggling to make influence judgments, he interrupts them to tell them that this is very difficult to do because the influence relationship is asking them to determine the interdependence of these six ideas, while the judgment of importance did not ask them to search for interdependencies. In fact, he asks them to look at the second page of the handout where there is a question of interdependence in a box. He explains to them that in order to determine the mutual influences among those six principles they will have to answer 30 questions like the one in the box of Part One. However, because of software available they can reduce the number of questions by a factor up to 20, and find the structure of influences much faster.

In fact, when a group with expertise in this type of dialogue was engaged in answering those pair wise questions they only had to answer 15 instead of thirty, and they came up with a tree-looking structure shown in the Figure of page two of the handout. He proceeds to offer a brief explanation of the “Tree of Meaning” as presented in Part One, namely that Principle #2, which was voted as the least important, turns out to be the most influential, because its enforcement propagates upward along the trunk of the tree and helps in enforcing all other five principles. He explains the Tree and invites them to ask questions. This completes Act III.

### **ACT IV (Optional):**

If there is time he engages them in answering a few of the questions similar to the one shown in the box of Part One so that they can get a preliminary appreciation of how the algorithm works in terms of them discussing the question appearing on the screen, voting individually, with the facilitator counting the votes and entering the majority vote in the computer, so that the next question will appear on the screen of the Collaborative Facility.

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## PART THREE

### SECTION ONE: EXPLANATIONS OF THE SIX PRINCIPLES

In this Section the player will find below some explanations of the meaning of the six principles of the Dialogue Game. The Facilitator of the Game should feel free to exercise her own judgment about the adequacy and transparency of those explanations. She should use the most simple and appropriate language to explain the meanings of the principles to the group, as described in Act I of Part Two of this document. The individual player might want to attempt to offer explanatory language for the six principles in accordance with her experiences in engaging in dialogue with other people in groups. However, this language should not violate the intention of the principles as described in this Section and the research literature from which these principles have been derived. An example of a simplified version of the principles prepared by Elena Pell is shown in Appendix A. For more details about the principles and their role in conducting dialogue the player is referred to ([future hyperlink to Technologue paper](#)).

The six principles presented in Part One are founded on six laws. These laws are:

- Ashby's Law of Requisite Variety;
- Miller's Law of Requisite Parsimony;
- Boulding's Law of Requisite Saliency;
- Peirce's Law of Requisite Meaning;
- Tsivacou's Law of Requisite Autonomy in Distinction Making;
- Dye's Law of the Requisite Evolution of Observations.

The first three laws have been presented and discussed in the literature extensively (Christakis 1987, Warfield 1994).

The Law of **Requisite Variety** (Ashby, 1958) asserts that a design must possess an amount of variety that is at least equal to the variety of the problem situation. It implies that an individual or a group engaged in designing a solution to a complex problem situation can gain control over a design only by making appropriate specifications in all the dimensions of the design. One way to violate this Law is not to ensure that all the relevant types of observers have been asked to articulate their observations during the technologue.

The Law of **Requisite Parsimony** asserts that human beings can only deal simultaneously with between five and nine observations at one time (Miller, 1956). In other words, however complex a design situation may be, the dialogue should not require the designers to deal with more than nine items simultaneously, and usually should involve fewer (Warfield, 1988). Parsimony should be invoked in conversational settings in order to make sure that the dialogue does not inherently try to force people to make judgments that exceed their short term cognitive capacities, or overburden their physiology. More specifically, this dialogue approach has been invented with the intent

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to respect the notion of “bounded rationality” as described by Simon and others (Simon, 1974; Miller, 1956; Warfield, 1988).

**Requisite Saliency**, or importance of an observation relative to others, can only be brought into play as a useful concept when one is dealing with sets. Being fundamentally important in making comparisons, saliency can be a very valuable concept in simplifying design choices in a dialogue setting -- for example in constructing alternative scenarios from a field of action options. The impact of ignoring relative saliency is usually low productivity (Boulding, 1966) and underconceptualization, resulting from a sequence of choices that do not make maximum use of the knowledge available to the observers in directing the resources of their efforts.

**Requisite Meaning** asserts that it is essential that observations and meanings of the stakeholders be excavated through inquiry into the relational structure amongst observations, as depicted in Charles Saunders Peirce’s Lectures at Harvard in 1903, (Turrisi 1997):

*“...All necessary reasoning without exception is diagrammatic. That is, we construct an icon of our hypothetical state of things and proceed to observe it. This observation leads us to suspect that something is true, which we may or may not be able to formulate with precision, and we proceed to inquire whether it is true or not. For this purpose it is necessary to form a plan of investigation and this is the most difficult part of the whole operation. We not only have to select the features of the diagram which it will be pertinent to pay attention to, but it is also of great importance to return again and again to certain features. Otherwise, although our conclusions may be correct they will not be the particular conclusions at which we are aiming...The end of argumentation is, of course, the drawing of its conclusion. This conclusion is the intended interpretation of the argument considered as a symbol. When we ask a person what he means by something he has said, we ask him to declare the intended interpretation of what he said...”*

In particular, this dialogue respects the inherent capacity of observers to construct meaning (Apel, 1981) by exploring relationships of affinity, difference, influence, and temporality among their observations (Warfield and Christakis, 1987).

### **Requisite Autonomy of Distinction-Making -**

Tsivacou’s Law (Tsivacou, 1997) advances a scheme of inquiry, based on ontological elements of action, that is, communicative distinctions. These distinctions are responsible for the emergence of power as well as rationality and organizational culture. During observation-making participants explain their experience “in the praxis of living.” Their explanations are distinctions because they represent selections from alternative explanatory paths. These explanations, when internalized by the other participants, enable them to iteratively converge on a plausible interpretation. According to Tsivacou (p. 25):

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*“The actors that...have the chance to dictate the selection of the dominant explanatory path, immediately put themselves into the position of powerful, reducing the others involved into the position of powerless. Independent of their social status and role, those who control the information distinctions in a given situation acquire power and restrict the autonomy of the others.”*

For the power of persuasion to be equitably distributed among the observers, the autonomy of individual distinction-making must be ensured, and monopolies on distinction-making prohibited. The dialogue participants are gradually emancipated and produce through evolutionary observations a consensual linguistic domain.

### **Requisite Evolution of Observations**

A group of CWA researchers recently discovered an empirically substantiated law, which represents a significant improvement when compared to earlier efforts to describe this phenomenon (Kapelouzos, 1989; Warfield and Staley 1996). The researchers selected as the object of analysis the observations made by participants during dialogues that took place in 50 applications of the *CogniScope*<sup>™</sup> system. They analyzed all the available data on “importance voting” and compared these preferences to results obtained when the stakeholders were engaged in “influence voting” among pairs of observations. This law has been called “**Requisite Evolution of Observations**” (Dye and Conaway, 1999, Dye and Christakis, 2001). It states:

Whenever observations made by stakeholders in the context of a complex design situation are interdependent, assigning priorities for action on the basis of aggregating individual observer’s “importance voting” leads to erroneous priorities and ineffective actions. The effective priorities for action emerge after an evolutionary search of interdependencies among the observations through a dialogue focusing on “influence voting.”

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### SECTION TWO: ANSWERS TO FIFTEEN INFLUENCE QUESTIONS

In this Section the player will find answers to the fifteen questions that are necessary to answer in order to construct the “Tree of Meaning” presented in Part One. The single player of the Game might choose to answer these questions before looking at the answers provided at the end of the question. If her answer is the same as the one offered here, she should give herself ten points. If her answer does not agree with the answer in this Section she should subtract five points from her total score. The maximum cumulative score is 150.

The fifteen questions and answers are presented below:

#### QUESTION #1:

*“Suppose that in conducting a group dialogue we were able to practice:*

**APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS  
ESSENTIAL IN MANAGING COMPLEX SITUATIONS. (A1)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**DISCIPLINED DIALOGUE IS REQUIRED TO AVOID THE COGNITIVE OVERLOAD OF  
OBSERVERS. (A2)**

*in the context of conducting a session to manage a complex societal issue?”*

Result of Vote : NO

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#### QUESTION #2:

*“Suppose that in conducting a group dialogue we were able to practice:*

**DISCIPLINED DIALOGUE IS REQUIRED TO AVOID THE COGNITIVE OVERLOAD OF  
OBSERVERS. (A2)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS  
ESSENTIAL IN MANAGING COMPLEX SITUATIONS. (A1)**

*in the context of conducting a session to manage a complex societal issue?”*

Result of Vote : YES

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#### QUESTION #3:

*“Suppose that in conducting a group dialogue we were able to practice:*

**APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS  
ESSENTIAL IN MANAGING COMPLEX SITUATIONS. (A1)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**THE RELATIVE IMPORTANCE OF OBSERVATIONS CAN ONLY BE DETERMINED  
THROUGH COMPARISONS WITHIN A SET. (A3)**

*in the context of conducting a session to manage a complex societal issue?”*

Result of Vote : YES

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### QUESTION #4:

*“Suppose that in conducting a group dialogue we were able to practice:*

**THE RELATIVE IMPORTANCE OF OBSERVATIONS CAN ONLY BE DETERMINED THROUGH COMPARISONS WITHIN A SET. (A3)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS ESSENTIAL IN MANAGING COMPLEX SITUATIONS. (A1)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : NO**

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### QUESTION #5:

*“Suppose that in conducting a group dialogue we were able to practice:*

**APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS ESSENTIAL IN MANAGING COMPLEX SITUATIONS. (A1)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**MEANING AND WISDOM ARE PRODUCED IN A DIALOGUE ONLY WHEN THE OBSERVERS SEARCH FOR RELATIONSHIPS OF SIMILARITY, PRIORITY, INFLUENCE, etc. WITHIN A SET OF OBSERVATIONS. (A4)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : YES**

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### QUESTION #6:

*“Suppose that in conducting a group dialogue we were able to practice:*

**MEANING AND WISDOM ARE PRODUCED IN A DIALOGUE ONLY WHEN THE OBSERVERS SEARCH FOR RELATIONSHIPS OF SIMILARITY, PRIORITY, INFLUENCE, etc. WITHIN A SET OF OBSERVATIONS. (A4)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS ESSENTIAL IN MANAGING COMPLEX SITUATIONS. (A1)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : NO**

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### QUESTION #7:

*“Suppose that in conducting a group dialogue we were able to practice:*

**THE RELATIVE IMPORTANCE OF OBSERVATIONS CAN ONLY BE DETERMINED THROUGH COMPARISONS WITHIN A SET. (A3)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**MEANING AND WISDOM ARE PRODUCED IN A DIALOGUE ONLY WHEN THE OBSERVERS SEARCH FOR RELATIONSHIPS OF SIMILARITY, PRIORITY, INFLUENCE, etc. WITHIN A SET OF OBSERVATIONS. (A4)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : YES**

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### QUESTION #8:

*“Suppose that in conducting a group dialogue we were able to practice:*

**MEANING AND WISDOM ARE PRODUCED IN A DIALOGUE ONLY WHEN THE OBSERVERS SEARCH FOR RELATIONSHIPS OF SIMILARITY, PRIORITY, INFLUENCE, etc. WITHIN A SET OF OBSERVATIONS. (A4)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**THE RELATIVE IMPORTANCE OF OBSERVATIONS CAN ONLY BE DETERMINED THROUGH COMPARISONS WITHIN A SET. (A3)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : NO**

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### QUESTION #9:

*“Suppose that in conducting a group dialogue we were able to practice:*

**APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS ESSENTIAL IN MANAGING COMPLEX SITUATIONS. (A1)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**DURING DIALOGUE IT IS NECESSARY TO PROTECT THE AUTONOMY AND AUTHENTICITY OF EACH OBSERVER IN DRAWING DISTINCTIONS. (A5)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : NO**

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### QUESTION #10:

*“Suppose that in conducting a group dialogue we were able to practice:*

**DURING DIALOGUE IT IS NECESSARY TO PROTECT THE AUTONOMY AND AUTHENTICITY OF EACH OBSERVER IN DRAWING DISTINCTIONS. (A5)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS ESSENTIAL IN MANAGING COMPLEX SITUATIONS. (A1)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : YES**

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### QUESTION #11:

*“Suppose that in conducting a group dialogue we were able to practice:*

**DISCIPLINED DIALOGUE IS REQUIRED TO AVOID THE COGNITIVE OVERLOAD OF OBSERVERS. (A2)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**DURING DIALOGUE IT IS NECESSARY TO PROTECT THE AUTONOMY AND AUTHENTICITY OF EACH OBSERVER IN DRAWING DISTINCTIONS. (A5)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : YES**

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### QUESTION #12:

*“Suppose that in conducting a group dialogue we were able to practice:*

**DURING DIALOGUE IT IS NECESSARY TO PROTECT THE AUTONOMY AND AUTHENTICITY OF EACH OBSERVER IN DRAWING DISTINCTIONS. (A5)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**DISCIPLINED DIALOGUE IS REQUIRED TO AVOID THE COGNITIVE OVERLOAD OF OBSERVERS. (A2)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : NO**

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### QUESTION #13:

*“Suppose that in conducting a group dialogue we were able to practice:*

**APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS ESSENTIAL IN MANAGING COMPLEX SITUATIONS. (A1)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**EVOLUTIONARY LEARNING OCCURS IN A DIALOGUE AS THE OBSERVERS SEARCH FOR RELATIONSHIPS AMONG THE MEMBERS OF A SET OF OBSERVATIONS. (A6)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : NO**

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### QUESTION #14:

*“Suppose that in conducting a group dialogue we were able to practice:*

**EVOLUTIONARY LEARNING OCCURS IN A DIALOGUE AS THE OBSERVERS SEARCH FOR RELATIONSHIPS AMONG THE MEMBERS OF A SET OF OBSERVATIONS. (A6)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**APPRECIATION OF THE DIVERSITY OF THE PERSPECTIVES OF OBSERVERS IS ESSENTIAL IN MANAGING COMPLEX SITUATIONS. (A1)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : YES**

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### QUESTION #15:

*“Suppose that in conducting a group dialogue we were able to practice:*

**DURING DIALOGUE IT IS NECESSARY TO PROTECT THE AUTONOMY AND AUTHENTICITY OF EACH OBSERVER IN DRAWING DISTINCTIONS. (A5)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**EVOLUTIONARY LEARNING OCCURS IN A DIALOGUE AS THE OBSERVERS SEARCH FOR RELATIONSHIPS AMONG THE MEMBERS OF A SET OF OBSERVATIONS. (A6)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : YES**

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### QUESTION #16:

*“Suppose that in conducting a group dialogue we were able to practice:*

**EVOLUTIONARY LEARNING OCCURS IN A DIALOGUE AS THE OBSERVERS SEARCH FOR RELATIONSHIPS AMONG THE MEMBERS OF A SET OF OBSERVATIONS. (A6)**

*will this SIGNIFICANTLY enhance our capacity to practice:*

**DURING DIALOGUE IT IS NECESSARY TO PROTECT THE AUTONOMY AND AUTHENTICITY OF EACH OBSERVER IN DRAWING DISTINCTIONS. (A5)**

*in the context of conducting a session to manage a complex societal issue?”*

**Result of Vote : NO**

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## Appendix A – Dialogue Exercise

Alexander N. Christakis, Ph.D.  
CEO, CWA Ltd.

Elena C. Pell, MPA, Founder  
Emerging Partnership's Group

### ***EXPLORING THE SIX PRINCIPLES OF CogniScope™ DIALOGUE***

We are gathered here to have a dialogue that will result in an action plan for family strengthening in our neighborhoods that everyone can understand and support. Dialogue is not just informally getting together, talking, and coming up with a plan. A dialogue helps people in groups have genuine and meaningful conversation, and then channels that energy and wisdom towards something that has never been created before. True dialogue always follows a set of principles. These are the six principles that guide every *CogniScope™* dialogue.

**We would like you to take a quick guess as to which of these principles might be the most influential for the success of our dialogue. Rank them 1 – 6, with one (1) being the most influential.**

**When groups are engaged in dialogue to manage complex social issues:**

- A diversity of points of view is essential to have a real dialogue.***
- Dialogue must be structured so that participants are not overloaded with too much information at once.***
- Participants will understand the relative importance of their ideas only when they compare them with others in the group.***
- Participants become wiser about the meaning of their own ideas when they begin to understand how different people's ideas relate.***
- Every person matters, so it is necessary to protect the autonomy and authenticity of every person's observations.***
- The whole group learns and evolves as each participant sees how their ideas relate to one another.***

## A TREE OF MEANING

Our years of experience have shown us that the most influential principle is actually *Principle #2: Structured Dialogue*, followed by *Principle #5: Autonomy and Authenticity*, and so on. *Principle #4: Meaning and Wisdom* is the least influential in actually making the dialogue work, but I am sure we all agree it is the most important thing that can happen in a dialogue. When we want to produce meaning and wisdom through dialogue, we must ensure that all the principles appearing at the roots of the Tree are enforced during the conduct of the dialogue. When we have our dialogue tomorrow, our team promises to hold to these principles so they we will arrive at our action plan much wiser about the meaning of what we have created.

Figure 1: A TREE OF MEANING

