

## **Organization/Learning/Becoming**

**Stewart R. Clegg<sup>1</sup>**

School of Management  
University of Technology, Sydney  
PO Box 123  
Broadway NSW 2007  
Sydney, Australia  
Tel: +61 2 9514 3934  
Fax: +61 2 9514 3312  
e-mail: [s.clegg@uts.edu.au](mailto:s.clegg@uts.edu.au)

**Martin Kornberger**

Visiting Academic  
School of Management  
University of Technology,  
Sydney  
PO Box 123  
Broadway NSW 2007  
Sydney, Australia  
[martin.kornberger@uts.edu.au](mailto:martin.kornberger@uts.edu.au)

**Carl Rhodes**

Senior Research Fellow  
Faculty of Education  
University of Technology, Sydney  
PO Box 123  
Broadway NSW 2007  
Sydney, Australia  
Tel: +61 2 9514 3930  
e-mail: [carl.rhodes@uts.edu.au](mailto:carl.rhodes@uts.edu.au)

---

<sup>1</sup> Stewart Clegg is also a Visiting Professor at Aston Business School; the Faculty of Business at Maastricht University, and Visiting Professor and International Fellow in Discourse and Management Theory, Centre of Comparative Social Studies, Vrije Universiteit Amsterdam

# **Learning/Becoming/Organizing**

## **Abstract**

In this paper we rethink and reframe organizational learning in terms of organizational becoming. We see these concepts as two mutually implicating ways of exploring and simultaneously constituting the phenomena of organization. Bearing in mind that the understanding of organization is simultaneously a question of the organization of understanding, we reflect on the complex interrelation between thinking and organizing. In order to connect the processes of learning and becoming we delineate the concept of organization as space in-between order and chaos. We propose a perspective that sees learning not as something that is done to organizations, nor as something that an organization does; rather, learning and organizing are seen as mutually constitutive and unstable, yet pragmatic, constructs that might enable a dynamic appreciation of organizational life. Further. We argue that the becoming that is in organizing implies a permanent non-rational movement such that organization can never be rationally defined.

**Key words.** dis/organization; learning; becoming; innovation; power

## **Learning/Becoming/Organizing**

*Organization, life and intelligent thought live between order and noise, between disorder and perfect harmony. If there were only order, if we only heard perfect harmonies, our stupidity would soon fall down toward a dreamless sleep: if we were always surrounded by the shivaree, we would lose our breath and our consistency, we would spread out among all the dancing atoms of the universe. We are; we live; we think on the fringe, in the probable fed by the unexpected, in the legal nourished with information. There are two ways to die, two ways to sleep, two ways to be stupid – a headfirst dive into chaos or stabilized installation in order and chitin. We are provided with enough senses and instinct to protect us against the danger of explosion, but we do not have enough when faced with death from order or with falling asleep from rules and harmony. Our chance is on the crest. Our living and our inventive path follow the fringed, capricious curve where the simple beach of sand meets the noisy rolling in of the waves. A simple and straight method gives no information; its uselessness and flatness (or platitude) is finally calculable. Intelligence, we knew, remains unexpected, like invention or grace; it does not surpass the surprising to head toward the anything-under-the-sun. Rigor is never in the simple tending toward the identical and would be nothing without uniting and holding together what should not be associated. There is only something new by the injection of chance in the rule, by the introduction of the law at the heart of disorder. An organization is born from circumstances, like Aphrodite rising from the sea (Serres, 1982: 127).*

## **Introduction**

Since its early and groundbreaking theorisations in the 1970s (eg March and Olsen, 1975; Argyris and Schon, 1978) 'organizational learning' has become a central concept in theory and practice related to management and organization of work. Although the terms 'organizational learning' and the 'learning organization' are broadly accepted, however, there seems to be some confusion in the way that they are used (Garavan, 1997) and there is little consensus on their precise meaning (Thatchenkary, 1996). Thus, within what has become the 'field' of organizational learning there has been considerable debate over definitions of what such learning 'is'. Informed by disciplinary sources ranging from psychology, sociology, 'management science', economics, anthropology, political science, history (Antal et al, 2001) and education, many researchers have argued about definitions of learning. For many, this lack of definition constitutes itself as a 'problem'. Crossan, Lane and White (1999) complain that 'little convergence or consensus on what is meant by the term, or its basic nature, has emerged' (p.552) and they express a desire for a unified framework to 'provide clarity, promote dialogue, foster convergence and encourage new directions in research' (p. 535). Popper and Lipshitz (2000: 181) propose that the growing interest in organizational learning has a significant 'down side' in that 'the ensuing outpouring of publications is a confusing proliferation of definitions and conceptualisations that fail to converge into a coherent whole'. The result is seen as a 'problem' where 'the definition of learning remains somewhat obscure, in part because the process has been described so differently in the literature' (Miller, 1996: 485). This diversity has thus resulted in a situation where 'there appears to be little consensus over what a LO [learning organization] looks like or what OL [organizational learning] means. Furthermore there

seems little agreement on the relationship between individual learning and collective learning in organizations and how one translates into the other' (Stewart, 2001: 141). This contestation and lack of 'precise' definition can be put down to the youth of the field (Robinson, 2001) such that the 'diversity is a natural part of the maturation process in a dynamic intellectual field' (Antal et al, 2001: 931). Nevertheless, in response to such 'problems' of diversity, it is the commonplace view for the requirement for 'the development of a comprehensive theory of organizational learning' (Easterby-Smith, 1997: 1085).

In our view such calls for definition, consensus and agreement are mis-guided in their desire to produce a 'final vocabulary' (Rorty, 1989) for learning – indeed a vocabulary that would prevent learning itself from learning. Instead we wish to demonstrate a more ironic approach to learning, one where we are like Rorty's ironist who 'has radical and continuing doubts about the final vocabulary she currently uses, because she has been impressed by other vocabularies, vocabularies taken as final by people or books she has encountered ... she realises that arguments phrased in her present vocabulary can neither underwrite nor dissolve these doubts' (p. 73). More generally we suggest that the call for integration and singular definition of different perspectives is itself a thin disguise for a desire for intellectual hegemony on the part of some writers – indeed, the full integration of different perspectives is a state of affairs that nobody but a 'mad totalitarian dictator' would wish for (Czarniawska, 1998). Thus we do not seek putatively final definitions of learning, yet we still respect learning as a concept that can connect with organizations, because it might be a concept that can learn itself.

For some, the concept of organizational learning focuses strategies and mechanisms to develop and utilise the learning capacity of employees at all levels (Senge, 1990; Marsick and Watkins, 1999; Popper and Lipshitz, 2000) such that those organizations will perform in improved ways; usually as a result of requirements to adapt and improve efficiency in times of change (Dodgson, 1995; Denton, 1998). Organizations are said to learn when they facilitate the learning of all individuals within them (Pedler, Burgoyne and Boydell, 1991; Popper and Lipshitz, 2000) where such learning goes beyond solving specific problems and becomes a means to question and modify the organizational norms, policies and objectives (Argyris and Schon, 1978; 1996; Robinson 2001). In contrast, to this focus on learning as strategy and practice we wish to explore learning as a concept. It is not our intention to define this concept but rather to look at how it might be used. We suggest that learning, in that it might be applied to organizations has lost (thankfully) the form of primordial signification that many organizational learning theorists yearn for – learning, as a concept, thus exists in its creation and performance rather than in its definition. We believe that those who seek the cold comfort of final definitions and ‘agreements’ wish to pin down learning as a ‘despotic signifier’ (Deleuze and Guattari, 1987: 209) that overcodes the potential meanings and uses of the concept. Our discussion attempts the avoidance of the despotic purpose of integrating and internalising difference, but rather proposes a learning that allows for creative invention (Deleuze, 1977). In other words we are trying to evoke a concept of learning that that does not belong to a set of ‘utterances of a rational, administrative machinery’, spoken by ‘bureaucrats of pure reason’ (Deleuze, 1977: 149) but rather a learning that can, theoretically, connect and produce in a manner that is beyond the control of a central authority that seeks definitions and confines.

To try to do this we embark on a text that works to connect the concepts of learning and becoming as two mutually implicating ways of exploring and simultaneously constituting the phenomenon of organization. We use learning as a concept, one which might learn and create pragmatically productive possibilities for understanding organizations and organizing. Our intention is that the contribution of the paper is in to dialogically engage with (and disturb) ongoing discussions regarding the ‘nature’ organizational learning by providing a discussion of the relation (organizationally) between learning and becoming. In this sense, we understand learning and becoming as tentative and ongoing processes through which the entire organization moves, develops and unfolds. Such learning might be thought of in terms of ‘intensity, which pervades the duration of organizations, rather than being a series of events or concepts that are discretely locatable, identifiable or signifiable. Here learning is not something that is done to organizations, nor is it something that an organization does; rather, learning and organizing are seen as mutually constitutive and unstable, yet pragmatic, constructs that might enable a dynamic appreciation of organizational life. Further we suggest that the becoming that is in organization and in learning imply a permanent non-rational movement such that, despite the best attempts of science, ‘organization’ can never be known or rationally defined, yet it might learn, become and be connected with.

Our text unfolds in five steps. First, we examine the interrelation between thinking and organizing. We will then put forward the concept of organization as space in-between order and chaos. In the following section, we shall make problematic concepts of organizational learning as mental work and organizational change as physical processes. The paper concludes with a discussion of the implications of our analyses for organizational learning.

## Thinking and Organizing

Varying a dictum of the English landscape painter John Constable, we take organization theory (and its inbred cousin organizational learning) to be a discipline in which actual organizations are but the experiments. Far from being a mere instrument to realise a pre-given plan, organization is about world-making (Chia, 1998b), it is pragmatic, creative and constructive. Literally, it concerns ushering into existence (and being) in the world in a certain, ordered way. Of course, such existence can only occur on the basis of impermanence where ordering constantly moves between becoming and being: everything, even this text, is a product of a certain kind of organization.

In more general terms, the ‘understanding of organizations is simultaneously a study of the organization of understanding’ (Jeffcutt, 1993: 50) and the ‘knowledge of organizing and the organizing of knowledge implicate and explicate each other and are thereby inextricably intertwined’ (Chia, 1998a: 2). Such propositions recall those posed by Michel Foucault when he addressed *orders* of discourse and things (Foucault 1979), which may be transformed, organizationally, into a concern with how the organizing and ordering of discourses and things is possible. Put simply, what is the *organization* of the discourse and those things it makes possible? Moreover, how is the discourse of organization structured? These questions imply ‘reflexivization’ (Willmot 1998) and ‘reduplication’ (Serres, 1972)<sup>2</sup>, the ‘*turning back of organization theory upon itself*’ (Chia, 1996: 7). Thus, organization theory can be considered as supplementary, ‘for its texts always present the “organization of organization”, that is to say, that as texts *on*

---

<sup>2</sup> Etymologically the ‘pli’ in words like duplicate, complicate, implicate, applicable, multiply, replicant, pliers etc. comes from the Latin ‘plicatus’ (past participle of ‘plicare’). Plicatus means ‘fold’ in English and thus the various ‘pli’ words refer to the fold or connection of different elements.



organization they are themselves “organized” according to certain normalized criteria’ (Cooper, 1990: 196). This organization of organizations is produced in the context of socially legitimized public institutions – organizations are part of ‘socially “organized” bodies of knowledge claims and, as such, are always the effects of primary organizing processes’. (Chia, 1996: 25). In this sense a theory of organization is pragmatic rather than mimetic as it constructs rather than discovers the world (Rhodes, 2001). Paying attention to these processes implies that ‘instead of generating *analyses of organization* that assume its objects to exist “out there”, waiting to be captured by the tools of the social scientist, analysis is informed by the *reflexive understanding* that *the (methodical) organization of analysis* (for example, within different paradigms) is productive of what we know’ (Willmott, 1998:214).

As Foucault has shown, power and knowledge are mutually dependent on one another and produce each other. Deferring this idea, we emphasise that organizing and thinking *implicate* each other in a similar way: organizing and thinking are mutually parasitic upon each other, they constitute each other and they relate to each other in a process of ‘supplementarity’ (Derrida, 1976; 1982). This process is one of substitutive signification ‘which could only come forth in a chain of differential references, the “real” supervening, and being added only while taking on meaning from a trace and from an invocation of the “supplement”’ (Derrida, 1976: 7). This supplementarity has a ‘subversive quality in which a term is necessarily inhabited by its opposite, and hence possesses the potential for its own corruption. [...] it carries the sense of the negation of the term itself being necessary for it to have meaning at all, as well as reflecting the never-satisfied need for something to be “added” to determine its meaning.’ (Linstead and Grafton-Small, 1992: 341). Hence the meaning of a concept (eg organization) is not

separable from the process of passage or from the signifying operation (Derrida, 1996). Instead using terms such as ‘organization’ to putatively describe a phenomena is generative – it is a supplement and not just a substitute for a signified or previous signifier (Rhodes and Garrick, 2002). Organizing and thinking *implicate* and *complicate* each other: they occur in the space, in the *fold* between them where what we refer to as learning and becoming *unfolds*. In this paper we are concerned with the unfolding of the extended nature of learning and becoming and with the effects of adding the concepts of learning and becoming as supplementary to, and creative of, organizations.

We concentrate on the nexus between organization and other concepts in the belief that ‘what is *between* is where the real action’ is to be found (Cooper and Law, 1995: 245). In so doing we join a growing interest in ‘exploring the space between’ (Bradbury and Lichtenstein, 2000), and a search for the ‘divisions and gaps that constitute the “between” of systems’ (Cooper, 1990: 168)<sup>3</sup>. The emphasis on divisions, gaps, difference and in-between results from the insight that organizations do not first pre-exist and then create their relationships. Instead they ‘occur in existential gaps’ (Burrell and Cooper 1988) such that our attention turns to ‘what occurs at the relational interstices of nodes and patterns is organizing’ (Jeffcutt and Thomas, 1998: 62). This focus on relations and dissatisfaction with ratiocinated and definition bound notions of organization (and organizational learning) suggests also that organizing is not necessarily logical or linear. Rather than being purely rational, there is an ‘inner world of passion, ambivalence and contradiction which may be experienced as repressed, expressed or controlled, diffused or diluted, but never actually obliterated’ (Antonacopoulou and Gabriel 2001: 438). Organizations are thus infused with the non-

rational and non-cognitive where emotions and learning ‘form their own unpredictable mixture, which can shape, guide and inhibit change ... mediated through a thick layer of emotion, fantasy and desire’ (ibid: 448).

### **Organization**

With regard to mainstream analyses, organization is not understood in terms of flux, emotion and unpredictability – instead it is seen as a means of ordering, structuring and controlling the chaotic world outside. In a seemingly chaotic world, it appears that human beings ‘need to create a sense of order and make arrangements with each other, both to achieve security and to meet material needs’ (Watson, 1994: 222). Organization provides means for trying to achieve a stable, predictable and secure world. Such a conception of organization also reflects a ‘fascination with the unit’ (Serres, 1995a) such that we want an organization to be singular in its totality – a systematic, integrated and unitary ordering of multiplicity. For such a notion of organization, that which is not rationally unified is considered to be threat to the very condition of being organized such that, for example, anything emotional and messy should be institutionalised through the regulation and repression of emotionality (Scherer and Tran, 2001). This implies that to be irrational, emotional, unpredictable or undefined is a kind of organizational (and theoretical) pathology that must be controlled, organized, brought into line or even eradicated. The desire organizationally, as the name suggests, is to be ‘organized’ – that is to be controlled, defined and predictable.

Foucauldian inspired organization theory, is instructive here in that it draws attention to how such desires are manifested in practice through ‘the workings of primary

---

<sup>3</sup> Following Gephart et al (1996:361) therein resides the difference between modern and postmodern

organizing micro-practices, involving ordering, codifying, framing and classifying, etc., which, in turn, generate stabilized effects such as “truth”, “knowledge”, “individuals”, “organizations” and “society” as well as their attributes’ (Chia, 1996: 32). In this context, organization is a “reality-constituting and reality-maintaining activity’ (Chia, 1998a: 366), an ‘initial, artificial stabilizing of this incessant and relentless change which, itself, is not entity-like at all’ (Chia and King, 1998: 466). Organizing is an ‘inscription of order in relation to the otherness (and disorder) of the “unreal”’ (Jeffcutt, 1994: 245). The world is chaotic, in flux and transformation, and our effort to organize is ‘the intrinsically human activity of forging order out of disorder, cosmos out of chaos . . . organizations are provisionally ordered networks of heterogeneous materials whose resistance to ordering has temporarily been overcome’ (Chia, 1996: 51). Organizing involves ordering and reducing complexity such that ‘as we embody and perform ordering modes, so, too, we delete. This is what agency is about. It is what ordering is about: ignoring; simplifying; fixing what is complex for a moment in a stable form; reifying’ (Law, 1994a: 132).

Our contention is that such a conceptualization of organization is based on a one-dimensional and too narrow-minded point of view. Organization is more than just a ‘grammar to reduce ambiguity’ (Weick, 1979) through a putatively stable final vocabulary (Rorty, 1989); instead, organization always *implies* an ‘irreducible otherness’ (Lee and Brown, 1994). Organization is not just managing uncertainty, it does not just suppress and repress, rather it is a process of increasing complexity *and* reducing it; ordering *and* dis-ordering are interdependent, supplementary and parasitic. These relations are such that if ‘organization is enacted only through the refusal and

---

organization theory: ‘The gap is problematized; that is, it is made a topic of analysis.’

containment of whatever is thought to represent disorganization and instability, then organization (qua placement) and disorganization (qua displacement) are mutually constitutive and interdependent' (Bloomfield and Vurdubakis, 1999: 626f). Indeed it is forms of non-rational disorganization (for example through irrationality, myths, aesthetics, affectivity and tradition) that are significant in their impact on behaviour in organizations (Strati, 1999).

The recent fascination with chaos, disorder, noise, paradox and the whole range of concepts like *différance*, supplement, deconstruction (Derrida, 1976; 1996), *différend* (Lyotard, 1986), and deterritorialization (Deleuze and Guattari, 1987) reside in the growing recognition that 'organization coexists with surprise; that unpredictability does not imply the absence of order; that recurrence does not exclude novelty' (Tsoukas, 1998: 292). Organization does not involve defining and ordering per se, so much as a desire for order and intelligence in situations where the conventional sense of orderliness reveals only confusion and noise. Organization is not a proper formation of elements but a funky combination of dis/orders. Chaos, disorder and noise are not in opposition to but the very precondition of organization:

Far from making a system fragile, this [disorder] is what stabilizes it. Every moment of organization that goes beyond the naïve simplicity of a heavy, homogeneous mass (like a sandbag sitting on the ground) has pockets [folds] in which laws, by reversing themselves, far from deconstructing the whole, actually contribute to its consolidation. (Serres, 1995b: 179).

As we mentioned before, organization happens in the interstices, it occurs in the spaces between. In most general terms, we consider this space in-between as the fold between order and chaos. Michel Serres describes this conceptual space perfectly in the quote with which we began this paper: organization, as life and intelligent thought, occurs between order and noise, between disorder and perfect harmony. Our chance is on the crest, following the fringed, capricious curve where the simple beach of sand meets the surf rolling in. Creativity and innovation only emerge by the injection of chance in the rule and by the introduction of law at the heart of disorder. And as Serres concludes, ‘An organization is born from circumstances, like Aphrodite rising from the sea’ (Serres, 1982: 127).

But to be in-between is unavoidably risky as ‘two dangers continually threaten the world: order and disorder.’ (Valery quoted in Cooper, 1990: 167). Too much order, rule, and harmony – the system implodes, while too much chaos, disorder, noise and the system explodes. Organizational creativity is in between; metaphorically littoral. New things might emerge when we try to introduce law into the heart of disorder, rules into chaos, and disturb harmony with noise. Organization can thus be understood as an ‘intelligent life in between’ in that it oscillates between complexification and simplification, de- and reconstruction, de- and reterritorialization; it is threatened by the danger of imploding and exploding (Mintzberg, 1991). It becomes an unfolding process of tension between order and disorder which pluralizes and cross-connects artefacts and subjects, human and non-human elements. Organization is not driven by intentions (of management) but is always ‘in-tension’ (Cooper and Law, 1995). It is a process of linking and connecting that which otherwise would be separated. Organization is the knot, the fold, where order and disorder meet. It is the very process of transgressing the

boundaries between the old and the new, the stable and the unstable. This draws attention to the boundary areas - 'the margin created by the will and vision of a recurrent and predictable world on the one hand, and on the other the other the reality of a molten universe that is always on the verge of fusing its elements' (Kallinkos, 1996: 23). Thus we see organization as occurring in the border zones, in the grey area, where the collision of order and chaos, inside and outside, formal and informal, rationality and irrationality, structure and process, occurs. Theoretically, this calls for an exploration not of the hard edged being of an organization, but rather the 'building of a syncretic dialogue which recognizes both mutuality and difference, maintaining a heteroglossic in-between that is both diverse and hybrid as well as creative and critical' (Jeffcut and Thomas, 1988).

### **Learning**

Based on our discussion of organization and organizing, we now wish to connect with the concept of learning. To do so, we follow Foucault's analysis of the power/knowledge in order to consider learning in terms of its impact upon power relations in organizations. Let us explain. The knowledge an organization possesses is discursive and therefore always subjected to a certain order (Foucault, 1972). Learning implicates the transformation of this order and, as a consequence, organizational power relations may shift because learning implies the change of established rules and ways of world-making. The organization of the discourse constitutes organizational reality as an effect. Managing the organizational learning becomes the task of providing 'room for multiple voices' (Wenger, 2000; Rhodes, 1997) and creating openings for those without voices. This is not about singular definition but about difference and dialogue. It is deconstructing the organization's own fundament as 'an analytical strategy that permits

us to question the limits that may have been imposed upon discourses of knowledge, and opens the possibility of enacting other, different discourses' (Calas and Smircich, 1991: 569). These discourses and their truth-effects enact different worlds, which are not yet inside or outside the organizational reality. Reduced to a formula, one can say that organizational learning can evolve through a decentralised power. This is one of the insights we take from Foucault: where there is no power there must be no knowledge, and we can add where there is no decentralized power then there can be no organizational learning (Gherardi and Nicolini, 2000; Blackler and McDonald 2000; Fox, 2000).

Regarding the dominant image of organization as a process of ordering and the effort of forging order out of chaos, the phenomenon of learning seems to be paradoxical: 'Organizing and learning are essentially antithetical processes, which means the phrase "organizational learning" qualifies as an *oxymoron*. To learn is to disorganize and increase variety. To organize is to forget and reduce variety' (Weick and Westley, 1996: 440). Following from our concept of organization, learning becomes just one element in the process of organizing if it increases variety, complexity and, in this sense, it produces disorder. Such learning occurs in the interstices between different dis/orders where 'the optimal learning point ... is in circumstances when order and disorder are juxtaposed, or exist simultaneously. ... The optimal juxtaposition between order and disorder is created not through alternation between the two but through the intimate and continuing connection between the two' (Weick and Westley, 1996: 445). Learning can thus be considered as an oscillation between de- and re-construction, between de- and re-framing (Westenholz, 1993). Learning can thus be considered as being interstitial, in-between, the search for and exploration of those foldings in which laws, by reversing



themselves, far from deconstructing the whole, actually contribute to its consolidation. Such learning is the transformation of the images of thought that organize our reality (including the transformation of what we see learning itself to be). It is a process that unfolds through the creation and mutation of concepts – of ‘moving concepts’ that do not freeze reality but create and develop it (Steyaert and Janssens, 1999: 188).

Concepts organize our thinking and thus our imagined ways of world-making. They allow us to perceive certain things (for example, personnel may be constituted conceptually as ‘hands’ (Taylor, 1967/1911) or as ‘bureaucratic personalities’ (Merton, 1940) or – anything – even ‘human resources’). It is difficult to change dominating concepts and images of thought, to de-frame and think the unthinkable – yet, one important aspect of radical learning will include the effort to question the taken for granted in order to gain yet unknown perspectives and insights. The requirement is to destabilise the finality of the putatively final vocabulary while not seeking to replace it with another false finality. This is a learning that is itself in flux. It is here that organizational rationality can be supplemented with ‘technology of foolishness’ (March, 1988) that allows for the playful creation of moving concepts that relax the boundaries of thought, which complicate the ways we produce our realities. In order to map unknown terrain, to create new places, to defer our perception, we need fantasy, imagination and ‘randonnée’ – a journey with no fixed route. There can thus be a learning that lies between ‘randonnée’ and method, foolishness and rationality, improvisation and standardised program; such learning follows the inventive and capricious curve (where the metaphorically simple beach of sand meets the noisy rolling surf and each is constantly renewed in their configuration). It is this that is the constitutive paradox of learning, which keeps the entire organization in-tension as

‘creation and imitation, variation and uniformity, distance and interest, novelty and conservatism, unity and segregation, conformity and deviation, change and status quo’ (Czarniawksa and Joerges, 1995: 192). Learning can be repetition and difference at the same time (Deleuze, 1994), the moment when the old is no longer as there – just so – as it was and the new is not yet in sight. It is a moment of undecidability and anarchy, a situation that cannot be controlled or planned; rather it is an emerging process. It is improvisation with an unforeseeable ending (Hatch, 1999).

No one can say in advance whether the improvisations that one makes are useful or not. Learning can disturb harmony to such an extent that the posing its usefulness might be a fatal question: it is easier to do what is known than what is not. This undecidability suggests not a rational or usability basis for learning, but rather one of non-rational experimentation. Here, learning occurs most readily when what is known in organization theory as ‘slack’ is encouraged: it can only emerge if there is space for experimentation, foolishness and *randonnée*. Such a space is one where no one calculates every single step but where one can freely chose between different ways of moving in and of exploring the space; a way of travelling without a narrowly predetermined route or destination. Even that which might look at first glance as dysfunctional and pathological can crystallize as consolidation and stabilization of the organization – when one looks again. Such crystallization ‘can be observed when, out of the myriads of ideas floating in the trans-local organizational thought-worlds, certain ideas catch on and are subsequently translated into substance in a given organization.’ It is about translating between heterogeneous elements, an ‘ongoing process of materialization of ideas, whereby ideas are turned into objects and actions and again into other ideas.’ (Czarniawksa and Joerges, 1995: 174). Learning happens at the

boundaries through ‘collective accomplishments residing in heterogeneous networks of relationships between the social and material world, which do not respect formal organizational boundaries’ (Araujo, 1998: 317). Learning can thus be understood as:

[T]he engineering of the heterogeneous that fashions a network of different materials – people, technologies and text – into a product or effect. Learning is a collective accomplishment which depends on a range of spatially and temporally distributed local practices lying outside the control of any organization and within the network of relationships. ... Learning can be conceived as the heuristic device for the technology of the heterogeneous, which assembles people, technologies and text in the interstices between organization and organizing (Gherardi, 1999: 111).

Learning implies the transgression of boundaries between inside and outside, and between order and disorder; even between what is and is not considered learning. It occurs in the space between, in the grey area, where the borders are breached, where definitions are unstable.

### **Becoming**

Learning often implies material transformation of practices – the new ways of being or doing signal that something has changed, something has been learnt. If people claim that this or that action springs from the mind, which has command over the body, ‘they do not know what they say, and they do nothing but confess with pretentious words that they know nothing about the cause of the action, and see nothing in it to wonder at’

(Spinoza 1883: 108). Management, as conventionally understood, assumes the power to make the corporate body speak or to silence it, to move and to stop it. If it did not think, the body would be inert. We want to problematize this naive conviction; we want to experience what an organization can do without being determined by a mastermind or a master plan. Spinoza says that sleepwalkers do things in their sleep that astonish them when they awake. Many things happen in organizations which management would never have dreamed possible without its direction. In fact, one could say that much of organizing relates to what happens while management is busy making other plans. Our thesis is that (similar to the sleepwalkers) the body of an organization and its organs can and do achieve things which management, captive in its prejudices, has never dreamt of.

Such a de-centring of management from organization leads us toward considering organizations not as fixed entities but rather as being in a constant state of becoming. Further, building on our earlier discussion of organizations being between order and disorder, the notion of becoming enables a discussion of change in relation to organizations. This focus of flux is one where a focus on organization (as an entity) is supplemented by a concern for organizing (Weick, 1979) and where organization is thought of less as a noun and more as a verb that performs itself (Law, 1994b). In this way a focus on ‘becoming’ is one where ‘organizational phenomena are not treated as entities, as accomplished events, but as enactments – unfolding processes involving actors making choices interactively, in inescapably local conditions, by drawing on broader rules and resources’ (Tsoukas and Chia, 2002: 577. Philosophically, such perspectives see the notion of *organization* as object or organism is considered victim to a ‘fallacy of misplaced concreteness’ (Whitehead, 1938: 66) – this ‘fallacy’ suggests that organizations ‘exist’ in a sense that can be considered outside of the ongoing flux of

time - 'a simple location of instantaneous material configuration' (ibid.) Following Whitehead's 'philosophy of the organism', however, organizations can be seen not as 'actual entities' – they are not one of the 'final real things of which the world is made up' (Whitehead, 1957: 27). Instead, organization is a combination of indivisible processes located (and in flux) through space and time and that are related to each other. Rather than 'existing' what we think of as an organization is the momentary apprehension of an ongoing process of organizing that never results in an actual entity. The fallacy of considering an organization as a concrete 'thing' is thus one which 'consists of neglecting the degree of abstraction involved when an actual entity is considered merely so far as it exemplifies certain categories of thought' (Whitehead, 1957: 11). Organization is thus an abstraction rather than an entity that is perceivable only at moments in space and time – always becoming and between order and disorder.

Understanding such a notion of 'becoming' is related to what Bergson calls 'intuition'. As Whitehead tells us, it is 'Bergson's charge that the human intellect spatializes the universe; that is to say, that it tends to ignore the fluency, and to analyse the world in terms of static categories' (Whitehead, 1957: 319). Organization is such a category. Usefully, Bergson (1913) draws the distinction between intuition and analysis; whereas analysis renders durations static, intuition is related to the flow of duration. The idea of organizational becoming is intuitive in this way – it is Bergson's terms a 'creative emotion'. Such 'creativity' relates to that which is required for a person to dynamically adjust to situations as they are experienced in time rather than a call to eternal realities (Mullarkey, 1999). Deleuze (1988: 31) picks up this point: 'Intuition presupposes duration, it consists of thinking in terms of duration' – intuition is about being in time. So, we can consider an 'organization' not as an entity but rather as an abstraction that is

apprehended momentarily in time and space. In this sense becoming is about the travel and mutation of apprehensions through the flux of time (quite different from the notion of organizational change as the movement from one state of order to another). Here organization is reconstituted 'not as a bounded social entity, but as a generic organizing process involved in the creative structuring of social reality' (Chia and King, 1998: 463). This focus on becoming thus sees the idea of an organizations existence not as an ontologically stable object, but rather as something that exists only in its duration – to propose that an organizations endure through time (i.e. it existed before, it exists now and it will exist in the future) means that the very idea of organization depends on time. Again following Bergson, an organization does not exist as a distinct entity but rather exists in the 'virtual realm of creative processes and becomings' (Pearson, 1999: 12). Importantly, this focus on duration is not about considering time as a succession of independent points but rather considering time 'as a flow of experience in which events merge into one another' (Lennie 1999: 83) such that an organization can only exist in the sense that it is in flux.

Our proposal is that the concept of 'becoming' offers the possibility to re-consider organizational learning. While learning is often thought of as if it is an interplay of de- and re-construction (the difference between then and now), becoming emerges out of a process of mutual de- and re-territorialization (the movement from then to now). These differences (multiplicities) are indeed of two different types. The first is a metric multiplicity that striates difference into numeric, homogeneous and discrete entities; the second being a non-metric multiplicity that is not discretely divisible, but rather is qualitative, fusional and continuous (Deleuze and Guattari, 1987). In this sense, considering learning in terms of becoming focuses on movement rather than that which

is moved – this is not the movement of a self-contained organization, but rather organization momentarily materialises out of the interconnections and interruptions between an organizations flow and other flows with which it intersects. Such multiplicity is not a collection of irreducible units but rather becoming occurs when two (or more) heterogeneous elements (each already multiple) come together and transform each other. Using Deleuze and Guattari's (1987) terms, becoming is brought about by the deterritorialization (ie movement away from a previous moment) of one notion of the organization and the reterritorialization (i.e., creation of a new and different moment) to another other; the two moments interlink and form relays in a circulation of intensities pushing the deterritorialization inevitably ever further. The organization is always in movement and any attempt to make it stop for practical or analytical purposes can only be falsely imposed. There is neither imitation nor resemblance, only an exploding of heterogeneous lines of flight composed by a common rhizome (ie network of de-centred connections) that can no longer be attributed to or subjugated by anything signifying in the absolute sense (ibid.). Becoming thus implicates a transgression of the boundaries of a system. It only occurs where there is an assemblage, a combination of heterogeneous materials able to transform each other (Deleuze, 1994). Becoming evolves when heterogeneous elements collide and build together a new system<sup>4</sup>. There is no preformed logical order to becoming and, even worse, during its genesis it might disturb and hinder the entire organism in its existence

New competencies and new functions emerge after (at best during) the time when the organization is assembled with other elements such that 'there is no preformed logical order to becomings and multiplicities' (Deleuze and Guattari, 1987: 251), there is no

---

<sup>4</sup> See the studies emerging within and around the ANT, especially Cooper (1992) and Law (ed), (1999)

pre-given plan. Organizations relate to heterogeneous materials that surround them; as such, there is always a zone of ambivalence where things turn into each other and becoming evolves where 'becoming is to extract particles between which one establishes the relations of movement and rest, speed and slowness that are *closest* to what one is becoming, and through which one becomes' (Deleuze and Guattari, 1987: 272). In this zone of ambivalence, in the middle, in between, organization and heterogeneous material cross-connect and build a new assemblage. Becoming happens at the boundary, at the margins; it is not defined by a totalising centre or universal point of reference but by lines of flight and ways out:

a line of becoming has neither beginning nor end, departure nor arrival, origin nor destination . . . A line of becoming has only a middle . . . (that) . . . is fast motion, it is the absolute speed of movement. A becoming is always in the middle (Deleuze and Guattari, 1987: 293).

Becoming is the folding and unfolding of lines, the knotting and netting of different materials and organs which mutually de- and re-territorialize each other in order to become something different; and where that 'something' different is always and immediately subject to the process that created it. These connections are those of the rhizome which always has multiple entryways and exits; it connects any point to any other point. A rhizome has no beginning or end; it is always in the middle, always in-between, in motion (Deleuze and Guattari 1987).



If organization as space in-between is rhizomatic; if becoming as constant dis/connecting, is an enduring process, what, then, are the ‘stable’ elements of an organization? What is its ‘identity’? The movements of de- and re-territorialization, and the processes of de- and re-construction are stable (i.e. ongoing), whilst paradoxically, the seemingly solid elements and structures are characterised by their immanent instability. Organizational change is not the business of unfreezing, changing and then refreezing an identity: organizations are not deep-frozen or ossified. Rather they are in constant transformation, in a magmatic mode of being (Hasselbladh and Theodoridis, 1998) – they should be read as a generative dance on the edge of a volcano, a ‘camping on seesaws’ (Hedberg et al, 1976).

### **Concluding**

"Any fool can turn the blind eye, but who knows what the ostrich sees in the sand?" *Murphy* (Beckett, 1963: 122)

In concluding, we wish to draw out the implications of our discussion for the idea of organizational learning. At the outset we set ourself the task of relating the concepts of learning and becoming exploring and simultaneously constituting the phenomenon of organization in order to create pragmatically productive possibilities for understanding organizations and organizing. On this basis we have discussed and drawn connections between three concepts: organization, learning and becoming. This discussion has worked hard to conduct itself without reference to ‘definitions’ and stabilities in terms of these concepts, but rather we hope for them to mingle and infect each other in order to enable an appreciation for the flux of organizations and their organizing concepts. We acknowledge that any attempt to achieve such tasks is itself immersed in duration and

thus our answers (insofar as you read our discussion as being answers) is the momentary result of the intersection of a range of concepts that have briefly been re-territorialized in this text. Our text, as an assemblage, is similar to the notion of organization that we have concerned ourselves with; it is located in a space in-between order and chaos and is threatened by each.

Our concern, as it relates to organization learning is one where instead of seeking concrete and stable definitions or timeless practices we suggest that organizational learning might usefully be considered from the perspective of multiplicity. Here organizational learning and becoming are brought together to understand learning not as a discrete and identifiable practice or suite of tools, but rather as a process through which an organization exists. Learning is thus a form of dis-organization that connects with and can destabilise the desire for a unified, timeless and static idea of organization. Such learning is important because, on the basis of our cultural legacy, we are provided with enough senses to protect us against the danger of explosion (after all we have organization, rationality, unity, linearity and the like). We worry, however, whether we have sense enough when faced with death from order. Learning, in this sense, is about overcoming the incapability to disrupt order that makes it difficult to create a new order. Coupled with a sensitivity to becoming, learning can be considered as being constituted in the interplay between order and chaos, and therefore be the driving force beyond organization. This learning is a way of organizing the complex and supplementary interrelation between implosion and explosion. Learning is a journey on the edge, on the fringe, a way of exploring the time and space; it cannot be measured by the old standards, because it is the very process of inventing and establishing them anew. Organizational slack, *randonnée* and a technology of foolishness are the preconditions

of learning. Becoming, as an ongoing change of the organizational identity signals a conception of learning that implies a transgression of existing boundaries, a linking of heterogeneous organs, which may lead to the emerging of new yet unknown competencies. Learning/becoming are processes that are neither finally definable nor entirely controlled and manageable, because they imply the deconstruction, deterritorialization and reversing of those existing practices and images that frame an organization's possibilities. Transgressing this frame in order to develop new, even transient, competencies necessarily implies a playfulness that encourages people to experiment with the taken for granted order of the organization.

What we have sought to do is to open up space and create concepts that make us move and multiply as well as encouraging us to imagine new possible realities and real possibilities. Taken in its own terms an organization-as-object implies a dead end; an impossible end of time. Alliteratively, like surfers at the shore, we see our chance as coming to be on the crest – exploring the foldings, the interstices and the space in-between. And what else can organization be if not the constant effort to balance these forces through learning and becoming? These are the central movements through which organization explores the foldings, and, in its members nightly visions, the mysterious precept, "organization, neither order nor chaos", shall haunt it like a soul-devouring sphinx.

## **Bibliography**

- Allison, David B. (Ed.), 1977, *The New Nietzsche: Contemporary Styles of Interpretation*, Cambridge MA: MIT Press.
- Antal, A.B., Dierkes, M., Child, J., and Nonaka, I., 2001, Organizational Learning and Knowledge: Reflections on the Dynamics of the Field and Challenges for the Future, in M. Dierkes, A.B. Antal, J. Child and I. Nonaka (Eds.) 2001: 921-339.
- Antonacopoulou, Elena P. and Gabriel, Yiannis, 2001, Emotion, Learning and Organizational Change: Towards an Integration of Psychoanalytic and Other Perspectives, in: *Journal of Organizational Change Management*, 14(5): 435-451.
- Araujo, Luis, 1998, Knowing and Learning as Networking, in: *Management Learning* 29(3): 317-336
- Argyris, Chris and Schon, Donald, 1978 *Organizational Learning: A Theory of Action Perspective*, Reading MA: Addison Wesley.
- Argyris, Chris and Schon Donald, 1996, *Organizational Learning II: Theory, Method, Practice*, Reading MA: Addison Wesley.
- Bacharach, S., Gagliardi, P., Mundell, B. (Ed.), 1995, *Studies of Organizations (Volume 13) The European Tradition*, Greenwich, Connecticut: JAI Press.
- Beckett, Samuel, 1963, *Murphy*, London: John Calder.
- Bergson, Henri, 1913, *An Introduction to Metaphysics*, London: MacMillan.
- Blackler, Frank, and McDonald, S., 2000, Power, Mastery And Organizational Learning, in: *Journal of Management Studies*, 37(6): 833-852
- Bloomfield, Brian P., and Vurdubakis, Theo, 1999, The Outer Limits: Monsters, Actor Networks and the Writing of Displacement, in: *Organization* 6(4): 625-647
- Boje, David M., and Gephart, Robert P. Jr., and Thatchenkery, Tojo Joseph (Ed.), 1996, *Postmodern Management and Organization Theory*, Thousand Oaks: Sage.

- Bradbury, Hilary, and Lichtenstein, Benyamin M. Bergmann, 2000, Relationality in Organizational Research: Exploring *The Space Between*, in: *Organization Science* 11(5): 551-565
- Burrell, Gibson, and Cooper, Robert, 1988, Modernism, Postmodernism and Organizational Analysis: An Introduction, in: *Organization Studies* 9(1): 91-112
- Calás, Marta B., and Smircich, Linda, 1991, Voicing Seduction to Silence Leadership, in: *Organization Studies* 12(4): 567-602
- Chia, Robert (Ed.), 1998, *In the Realm of Organization. Essays for Robert Cooper*, London: Routledge.
- Chia, Robert, 1996, *Organizational Analysis as Deconstructive Practice*, Berlin: Walter de Gruyter.
- Chia, Robert, 1998, From Complexity Science to Complex Thinking: Organization as Simple Location, in: *Organization* 5(3): 341-369
- Chia, Robert, 1998a, Introduction, in: Chia, Robert (Ed.), 1998: 1-11
- Chia, Robert, and King, Ian W., 1998, The Organizational Structuring of Novelty, in: *Organization* 5(4): 461-478
- Clegg, Stewart R. and Hardy, C. (Ed), 1999, *Studying Organization. Theory and Method*, London: Sage.
- Cobley, P. (Ed.) *The Communication Theory Reader*, London: Routledge.
- Cooper, Robert and Law, John, 1995, Organization: Distal and Proximal Views, in: Bacharach, S. B. Gagliardi, P., and Mundell, B. (Ed.), 1995: 237-274
- Cooper, Robert, 1990, Organization/disorganization, in: Hassard, John and Pym, Denis (Ed.), 1990: 167-197

- Crossan, Mary M., Lee, Henry, W. and White, Roderick, E., 1999, An Organizational Learning Framework: From Intuition to Institution, in: *The Academy of Management Review*, 24(3): 522-537.
- Czarniawska, Barbara and Joerges, Bernward, 1995, Winds of Organizational Change: How Ideas Translate into Objects and Actions, in: Bacharach, S. B. Gagliardi, P., and Mundell, B. (Ed.), 1995: 171-210
- Czarniawska, Barbara, (1998) Who is Afraid of Incommensurability?, in: *Organization*: 5(2): 273-275.
- Deleuze, G. and Guattari, F., 1987, *A Thousand Plateaus. Capitalism and Schizophrenia*, Minneapolis: University of Minnesota Press.
- Deleuze, G., 1994, *Difference and Repetition*, London: The Athlone Press.
- Deleuze. Gilles, 1977, Nomad Thought, in David B. Allison (Ed), 1977: 142-149.
- Denton, J. (1998) *Organisational Learning and Effectiveness*, London: Routledge.
- Derrida, J., 1976, *Of Grammatology*, Trans. G.C. Spivak. Baltimore: Johns Hopkins University Press.
- Derrida, J., 1996, Semiology and Grammatology: An Interview With Julia Kristeva, in P. Copley (Ed.) 1996: 209-224.
- Dierkes, M., Antal, A.B., Child, J. and Nonaka, I., 2001, (Eds.) *Handbook of Organizational Learning and Knowledge*, Oxford: Oxford University Press.
- Dodgson, M., 1995, Organizational Learning: A Review of Some Literatures, in: *Organization Studies* 16(3): 375-394.
- Easterby-Smith, Mark, 1997, Disciplines of Organizational Learning: Contributions and Critiques, in: *Human Relations*, 50(9): 1085-1113.
- Foucault, Michel, 1972, *The Archaeology of Knowledge and the Discourse on Language*, New York: Pantheon Books

- Foucault, Michel, 1979, *The Discourse on Language*, New York: Pantheon Books.
- Fox, S., 2000, Communities of Practice, Foucault and Actor-Network Theory, in:  
*Journal of Management Studies* 37(6): 853-867
- Garavan, U., 1997, The Learning Organization: A Review and Evaluation, in: *The Learning Organization*, 4(1): 19-29.
- Gephart, Robert P. Jr., Boje, David M. and Thatchenkery, Tojo Joseph, 1996,  
Postmodern Management and the Coming Crisis of Organizational Analysis, in:  
Boje, David M., Gephart, Robert P. Jr and Thatchenkery, Tojo Joseph (Ed.), 1996:  
1-20
- Gherardi, Silvia, 1999, Learning as Problem-driven or Learning in the face of Mystery?,  
in: *Organization Studies* 20(1): 101-124
- Gherardi, Silvis and Nicolini, Davide, 2000, To Transfer is to Transform: The  
Circulation of Safety Knowledge, in: *Organization* 7(2): 329-348
- Grant, David and Oswick Cliff (Ed.), 1996, *Metaphor and Organizations*, London:  
Sage.
- Hassard, John and Pym, Denis (Ed.), 1990, *The theory and philosophy of organizations.*  
*Critical issues and new perspectives*, London: Routledge
- Hasselbladh, Hans and Theodoridis, Fotis, 1998, Social Magmas and the Conventional  
Explanatory Pyramid, in: *Scandinavian Journal of Management* 14(1-2): 53-76
- Hatch, Mary Jo, 1999, Exploring the Empty Spaces of Organizing: How  
Improvisational Jazz Helps Redescribe Organizational Structure, in: *Organization*  
*Studies* 20(1): 75-100
- Hedberg, Bo L. T., Nystrom, Paul C. and Starbuck, William H., 1976, Camping on  
Seesaws: Prescriptions for a Self-Designing Organization, in: *Administrative*  
*Science Quarterly* 21(1): 41-65

- Jeffcut, Paul., 1994a, From Interpretation to Representation in Organizational Analysis: Postmodernism, Ethnography and Organisational Symbolism', in: *Organization Studies*, 15(2): 241-274.
- Jeffcutt, Paul and Thomas, Muffy, 1998, Order, disorder and unmanageability of boundaries in organized life, in: Chia, Robert (Ed.), 1998: 67-87
- Jeffcutt, Paul, 1993, From Interpretation to Representation, in: Hassard, John and Parker, Martin (Ed.), 1993: 25-48
- Kallinkos, Jannis, 1996, Predictable Worlds: On Writing, Accountability and Other Things, in: *Scandinavian Journal of Management*, 12(1): 9-25.
- Law, John, 1994b, *Organizing Modernity*, Oxford: Blackwell.
- Law, John and Hassard, John (Eds), 1999, *Actor Network Theory and After*, Oxford: Blackwell
- Law, John, 1994a, Organization, narrative, strategy, in: Hassard, John and Parker, Martin (Eds.), 1994: 248-268
- Lee, Nick and Brown, Steve, 1994, Otherness and the Actor Network The Undiscovered Continent, in: *American Behavioural Scientist* 37(6): 772-791
- Lennie, Ian, 2001, Language That Organizes Plans and Lists, in Robert Westwood and Stephen Linstead (Eds.), 2001: 47-65.
- Linstead, Stephen and Grafton-Small, Robert, 1992, On Reading Organizational Culture, in: *Organization Studies* 13(3): 331-355
- Lyotard, Jean-Francois, 1986, *The Differend: Phrases in Dispute*, Manchester: Manchester University Press.
- March, James G., 1988, The technology of foolishness, in: March, J., 1988, *Decisions and Organizations*, p: 253-265, Oxford: Blackwell.



- March, James G., and Olsen, Johan P., 1975, The Uncertainty of the Past: Organizational Learning Under Ambiguity, in *European Journal of Political Research*, 3: 147-171.
- Marsick, V.J., and Watkins, K.E., 1999, *Facilitating Learning Organizations: Making Learning Count*, Aldershot: Gower.
- Merton, Robert K., 1940, Bureaucratic Structure and Personality, in *Social Forces*, 18: 560-568.
- Miller, D., 1996, A Preliminary Typology of Organizational Learning: Synthesizing the Literature, in: *Journal of Management*, 22(3): 485-505.
- Mintzberg, Henry, 1991, The Effective Organization: Forces and Forms, in: *Sloan Management Review* 32(2): 54-68
- Mullarkey, John, 1999, *Bergson and Philosophy*, Edinburgh, Edinburgh University Press.
- Pearson, Keith Ansell, 1999, *Geminal Life: The Difference and Repetition of Deleuze*, London: Routledge.
- Pedler, P., Burgoyne, J. and Boydell, T., 1991, *The Learning Company: A Strategy for Sustainable Development*, McGraw Hill: London.
- Popper, M. and Lipshitz, R., 2000, Organizational Learning: Mechanisms, Culture, and Feasibility, in: *Management Learning*, 31(2): 181-196.
- Rhodes, Carl, 1997, The Legitimation of Learning in Organizational Change, in: *Journal of Organizational Change Management*, 10(1): 10-20.
- Rhodes, Carl & Garrick, John, 2002, Economic metaphors and working knowledge; Enter the cogito-economic subject, in: *Human Resource Development International*, 5(1): 87-97.

- Rhodes, Carl, 2001, *Writing organization: (Re)presentation and Control in Narratives at Work*, Amsterdam: John Benjamins.
- Robinson, V.M.J., 2001, Descriptive and Normative Research on Organizational Learning: Locating the Contribution of Argyris and Schon, in: *The International Journal of Educational Management*, 15(2): 58-62.
- Rorty, Richard, 1989, *Contingency, irony, and solidarity*, Cambridge: Cambridge University Press.
- Scherer, K.R. and Tran, V., 2001, Effects of Emotion on the Process of Organizational Learning, in M. Dierkes, A.B. Antal, J. Child and I. Nonaka (Eds.) 2001: 369-394
- Senge P., Kleiner, A., Roberts, C., Ross, R., Roth, G. and Smith, B., 1999, *The Dance of Change. The Challenge of Sustaining Momentum in Learning Organizations*, London: Nicholas Brealey.
- Senge, Peter M., 1990, *The Fifth Discipline: The Art and Practice of the Learning Organization*, New York: Doubleday.
- Serres, Michel, 1982, *The Parasite*, Baltimore: John Hopkins University Press.
- Serres, Michel, 1985, *Les Cinq Sens*, Grasset: Paris.
- Serres, Michel, 1995a, *Genesis*, Michigan: University of Michigan Press.
- Serres, Michel, 1995b, *Angels. A Modern Myth*, Paris: Flammarion.
- Spinoza, B., 1883, *Ethics. Demonstrated in Geometrical Order and Divided into Five Parts*, London: Truebner.
- Stewart, Deb., 2001, Reinterpreting the Learning Organisation, in: *The Learning Organization*, 8(4): 141-152.
- Steyaert, C. and Janssens, M., 1999, Human and Inhuman Resource Management: Saving the Subject of HRM, in: *Organization* (6)2: 181-198
- Strati, Antonio, 1999, *Organization and Aesthetics*, London: Sage.

- Taylor, Frederick W., 1967/1911, *The Principles of Scientific Management*. New York: Norton.
- Thachenkary, Tojo J., 1996, Editorial, in: *Journal of Organizational Change Management*, 9(1): 4-11.
- Tsoukas, Haridimos and Chia, Robert, 2002, On Organizational Becoming: Rethinking Organizational Change, in: *Organization Science*, 13(5): 567-582.
- Tsoukas, Haridimos, 1998, Introduction: Chaos, Complexity and Organization Theory, in: *Organization* 5(3): 291-313
- Watson, Tony, 1994, Towards a managerially relevant but non-managerialist organization theory, in: Hassard, John and Parker, Martin (Ed.), 1994: 209-226
- Weick, Kal E., 1979, *The Social Psychology of Organizing*, Reading: London.
- Weick, Karl E. and Westley, Frances, 1999, Organizational Learning: Affirming an Oxymoron, in: Clegg, Hardy and Nord (Ed.), 1999: 190-208
- Wenger, Etienne, 2000, Communities of Practice and Social Learning Systems, in: *Organization* 7(2): 225-246
- Westenholz, Ann, 1993, Paradoxical Thinking and Change in the Frames of Reference, in: *Organization Studies* 14(1): 37-58
- Westwood, Robert and Linstead, Stephen (Eds.), 2001, *Language and Organization*, London: Sage.
- Whitehead, Alfred North, 1938, *Science and the Modern World*, Harmondsworth: Penguin.
- Whitehead, Alfred North, 1957, *Process and Reality: An Essay in Cosmology*, New York: Harper-Torch.
- Willmott, Hugh, 1998, Re-cognizing the other: reflections on a “new sensibility” in social and organizational studies, in: Chia, Robert (Ed.), 1998: 213-241.

## **Biographical Notes**

**Professor Stewart Clegg** is a Professor at the University of Technology, Sydney. He is currently also the Director of ICAN (innovative collaborations, alliances, and networks) Research, a UTS Key Research Centre, currently researching project management alliancing and learning, business ethics, outsourcing, and has numerous other writing projects, of which quite a lot are with his two co-authors. He has published many books, most recently *Debating Organizations* (Oxford: Blackwell 2003), which he co-edited with Bob Westwood.

**Dr. Martin Kornberger** studied Philosophy at the University of Vienna. After finishing his PhD in Philosophy and Management, he came to UTS' School of Management. His research interests are organizational identity and change, business ethics and poststructuralist philosophy. With Stewart Clegg, he will shortly publish an introductory textbook on management, *Management: A Student Guide* (London: Sage, 2004).

**Dr. Carl Rhodes** is Senior Research Fellow at the Research Centre for Organizational, Vocational and Adult Learning at the University of Technology Sydney. He is author of *Writing Organization* (Amsterdam: Benjamins 2001), co-author of *Reconstructing the Lifelong Learner* (London: Routledge 2003) and co-editor of *Research and Knowledge at Work* (London: Routledge 2000). He researches learning and knowledge at work, cultural representations of organizations and the ethics of managing.