

# BEYOND CONTRADICTION - EXPLORING THE WORLD OF SIMULTANEITY

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The phenomenon of contradiction has always intrigued the human mind. We cannot accept something to be true and false at the same time. This was formally recognized by Aristotle through the law of contradiction. In almost all disciplines and a very large part of our day-to-day living, we take the law of contradiction for granted. This makes it very difficult for us to explore the world of contradiction itself, and prevent us from exploring that part of our consciousness where, at least potentially, opposites can co-exist. I believe this issue today is not just of philosophical or spiritual significance but has a very strong pragmatic dimension in all spheres of our lives. However the focus in this paper is on the world of management and organization; primarily because of the author's greater familiarity with that context. Also the corporate world today has come to acquire a position of pre-eminence in terms of power and influence vis-à-vis the rest of human society. This is evidenced in the growing power of multinational corporations particularly vis-à-vis nation states and the rest of human society. Thus the organization of today is no longer just a recipient of the larger human context but in fact is also shaping this larger context.

One of the most interesting and problematic features of today's organizational life is the emergence of forces which seem increasingly contradictory. For instance, the highly competitive environment and fast changes in technology necessitates a high degree of individual ingenuity, assertion, autonomy, creativity and performance excellence. Simultaneously the complexities of technology have enhanced the interdependence of tasks wherein it is longer possible to delineate tight boundaries between individual roles. These necessitate the need for relatedness, networking and teamwork. The focus on the individual and the focus on relatedness carry different and often conflicting requirements. Hence when it comes to issues such as rewards, incentives etc. most organizations find themselves in an extremely difficult situation. Take another example: in today's context the amount of slack an organization can carry is very limited and hence it has no choice but to be extremely demanding and exacting in its performance standards and productivity requirements. Simultaneously the growing importance of the human factor (particularly of the intangible variety like commitment) makes it imperative that organizations be more sensitive and tolerant of the human factor. How does one reconcile the two? Yet another interesting feature is the simultaneous enhancement of competition and collaboration across peers, functions, divisions and even organizations. In its most dramatic form, it is witnessed in joint ventures where partners have shared and competing interests. Even in other spheres, the divide between 'competitors' and 'collaborators' is becoming increasingly hazy. It is often the same person or group with whom you need to simultaneously compete and collaborate with – often on the same day.

The phenomenon of contrary forces is not new to human existence including organizational life. However what is interesting or problematic (depending upon how you view it) is the extent of contrariness. Increasingly we seem to be dealing with forces almost 180 opposite of each other.

One of the ways in which organizations have respond to this situation is through more sophisticated and complex system designs e.g. matrix organization, BPR, ERP etc. While most of these, to an extent, take care of the task variable, they also create a backslash and often end up with a huge waste of time, effort and money. On the other hand, organizations which are more

conscious of and sensitive to the human aspect generally succeed in, at least, containing the backlash, though this often also implies tardy progress and sub-optimum choices.

The other way in which organizations deal with these contrary forces is through what may be called the 'pendulum response'. Thus, a leading multiproduct, multinational organization, some years back, became conscious of the need for greater synergy in product groups at a global level. A suitable structure, systems and processes were put into place for this. Predictably this eroded the relatedness across product groups within the country. Hence not surprisingly a few years later synergies across products groups at the country level became the 'in' thing in the same organization i.e. the pendulum had swung the other way. It is quite common in several organizations to find that the 'in' thing of yesterday will reappear in another form tomorrow. The hope is that in this process the organization will strike the right balance. However, the pendulum does not stop swinging; if anything, the oscillations become faster. This is not to suggest that the Pendulum Response is undesirable or unhealthy. In fact what it does is that in a very subtle manner it starts redefining the polarities themselves. Thus the pendulum keeps swinging but in a different space and hopefully between higher quality poles.

These, and perhaps many other responses to the phenomenon of contrary pulls, in their own way have contributed and are also necessary, but perhaps they are no longer sufficient. Their limitation arises from the fact that while they are trying to deal with phenomenon of enhanced contrariness, their own internal structure prevents them from exploring the potential simultaneity. This is best illustrated through the example given earlier of the need for simultaneity between competition and collaboration. Most of our understanding of collaborative processes emphasizes trust, openness, transparency and the like. On the other hand most of our understanding of competitive processes emphasize surprise, killer instinct and the like. This would work fine if the world was neatly divided between 'competitors' and 'collaborators'. However the more we experience situations where the competitor and collaborator is one and the same, the limitations of our existing understanding of 'competition' and collaboration' became obvious. If we wish to reconfigure this understanding, then we need to go beyond the confines of linear logic.

As mentioned earlier, the fundamental building block of all linear logic is the law of contradiction i.e. opposites cannot co exist. Either something is or is not – the classical 'p or not p' principle. The limitations of this, particularly in regard to the understanding of human processes, have been apparent for quite sometime. Thus Freud brought in the concept of associative logic, and later on we had concepts such as lateral thinking and fuzzy logic. The pressure on classical linear thinking is also reflected in the common usage of the concept of paradox which, these days, is almost becoming a fad.

However all these approaches essentially side step the law of contradiction. For example, in fuzzy logic, instead of looking at a contradiction in either or terms (i.e. 0 to 1), this, at best, helps in fine tuning or finding the golden mean but since the nature of contradiction itself is not explored, it rarely leads to breaking new ground.

If one were to meet the law of contradiction 'head on', it would be necessary to explore the meaning of contradiction itself. What exactly is a contradiction and what role does it play in human consciousness? The purpose of this paper is to make an attempt in this direction.



The first premise being offered is that “a contradiction is not an attribute of the phenomenal reality but a construct of the mind which is trying to comprehend it”. Since the human mind is finite, in order to comprehend it must categorize. Without categories no comprehension would be possible. However, in this process, categories which are disparate or mutually exclusive are held in the mind as contradictions. As the mind and consciousness grow (with new experiences and reflections) the categories reconfigure themselves and what seemed like a contradiction at one level, ceases to be so. The most telling example of this is of course the wave/particle simultaneity in Physics. But even in everyday life this happens all the time. For a person who has only seen red roses, a black rose is a contradiction in terms till he has seen one.

In dealing with the empirical object world, this process is reasonably simple and straightforward. However when it comes to the subjective world of feelings and interpersonal encounters, the complexities grow many folds. Categories such as good/bad, love/hate, beautiful/ugly, right/wrong etc. are so deeply embedded that contrary experience is not easily admitted. The ensuing threat from any contrary experience / meaning is defended through the classical responses of flight, fight, freezing and compromise.

In the flight response, the contrary experience is either ignored or distorted in such a way that the existing categories can remain as they are. For example, when organizations receive signals from the market place which are contrary to their existing categories (say of market segmentation, product strategy) they may often find it difficult to receive these signals and reconfigure till such time as they have no choice. Similarly when manager are told about the conflict between their policies/strategies and operational compulsions, they often dismiss these contradictions as lame excuses. Another common example of the flight response occurs in situations where there is simultaneity or co-operation and competition. In such situations often the parties concerned pretend to co-operate at the surface level withholding their potential competition, and thereby generate mutual suspicion and nullify the co-operation.

In the fight response, the contrary experience is put as a counterpoint to the existing category and the two become an ‘either – or’ choice. This lead to debate and consequent win-lose dynamics. Interestingly, irrespective of the outcome, the basic categories remain the same. Thus a subordinate may insist that if his boss thinks well of him then he must be rewarded. Irrespective of what the boss chooses to do, the basic categories of how the evaluation and ‘reward’ process are held in the mind remain unchanged.

In the frozen response, the individual/collective gets caught with indecision and find it difficult to act. Endless scrutiny, point-counterpoint and analysis-paralysis are some features of this. On the face of it, it may seem that a lot of reflection is taking place, but more often than not it is essentially a puerile intellectual activity which keeps going round and round in circles.

In compromise, while a resolution is made at the choice making/action level, the contradiction per se remains undealt with. Instead of the win-lose stance in the ‘fight’ response, here the stance becomes one of ‘give’ and ‘take’ or ‘bit of this and bit of that’. Needless to say, here again, the basic categories remain unaltered and no reconfiguration takes place.

A common feature of all four blocks to reconfiguration (which can lead to simultaneity) is that they never let the opposites meet. This leads us to our second major premise viz. the meeting of opposites is the threshold from where the next level of consciousness begins.

The meeting of opposites is always very impactful and in a sense electrifying. When we experience a compassionate or heroic act from someone we have categorized as a villain, we are likely to feel a lot more touched than what we would have felt about an identical act from someone else. When praise or criticism come from a source where we were expecting the opposite, we feel disproportionately elated/dejected. In each of these cases, it is the contradiction which jolts us or exhilarates us but in either case propels us to go deeper and start reviewing our own assumption and beliefs. Similarly when a child for the first time sees 'rain' and 'sunshine' together the sense of wonder and excitement is beyond words. However, it is important to note that unless the child first learns to regard 'rain' and 'sunshine' as contradictory phenomena, their simultaneous occurrence would be no big deal to him/her. In other words, we must first experience the contradiction, only then can we transcend it.

At this point of meeting of opposites, the defensive response (of flight, fight, freeze and compromises) are also hyperactive. It is almost as though one level of consciousness is trying hard not to let the other level come alive. The extent of this resistance is inversely proportional to the faith in the possibility of simultaneity. The lower the faith in the potential simultaneity, the harder the fight would be. For at any stage of consciousness, the simultaneity of opposites can only be a 'potential' and hence the movement can only be an act of faith. The faith in simultaneity may also be experienced as an issue of faith in the person who symbolizes the simultaneity. In the example given earlier of the subordinate who is struggling between the seeming opposites of 'being valued' and 'not being rewarded', in the event of low faith in the superior, the dilemma is likely to be resolved by branding the superior as mad/bad. However if the subordinate of 'being valued' and 'not being rewarded', is not an indication of badness/madness on part of the superior and could potentially even make sense. However for it to really make sense, the subordinate will need to examine his own assumptions regarding the 'evaluation' and 'reward' process; and recognize that his difficulty in being able to hold them together stems from the mutually exclusive meanings that he may have given to them, rather than in the phenomenon itself.

This leads us to our third major premise viz. the simultaneity between opposites of one level can only be experienced at another level.

The essence of this premise can be enunciated with the help of elementary geometry. If we conceive of space as one dimensional then, no matter where we locate ourselves, the space will be split into two parts which cannot be visible simultaneously.

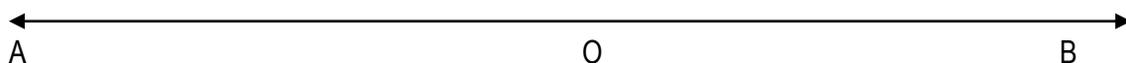
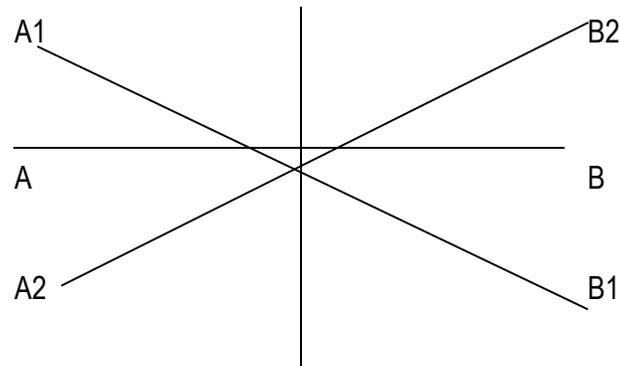


Fig (1) A & B are on the opposite side of the center



However in a two dimensional space, another axis gets added and it becomes possible for us to see the counterpoints simultaneously.



In fact we cannot merely see the counterpoint simultaneously but can also recognize that the two seeming opposites are located on the same co-ordinate in reference to the new dimension. Needless to say, we now find a new set of counter point locations, but the moment we add a third dimension the simultaneity of seeming counterpoints being located on the same plane becomes apparent.

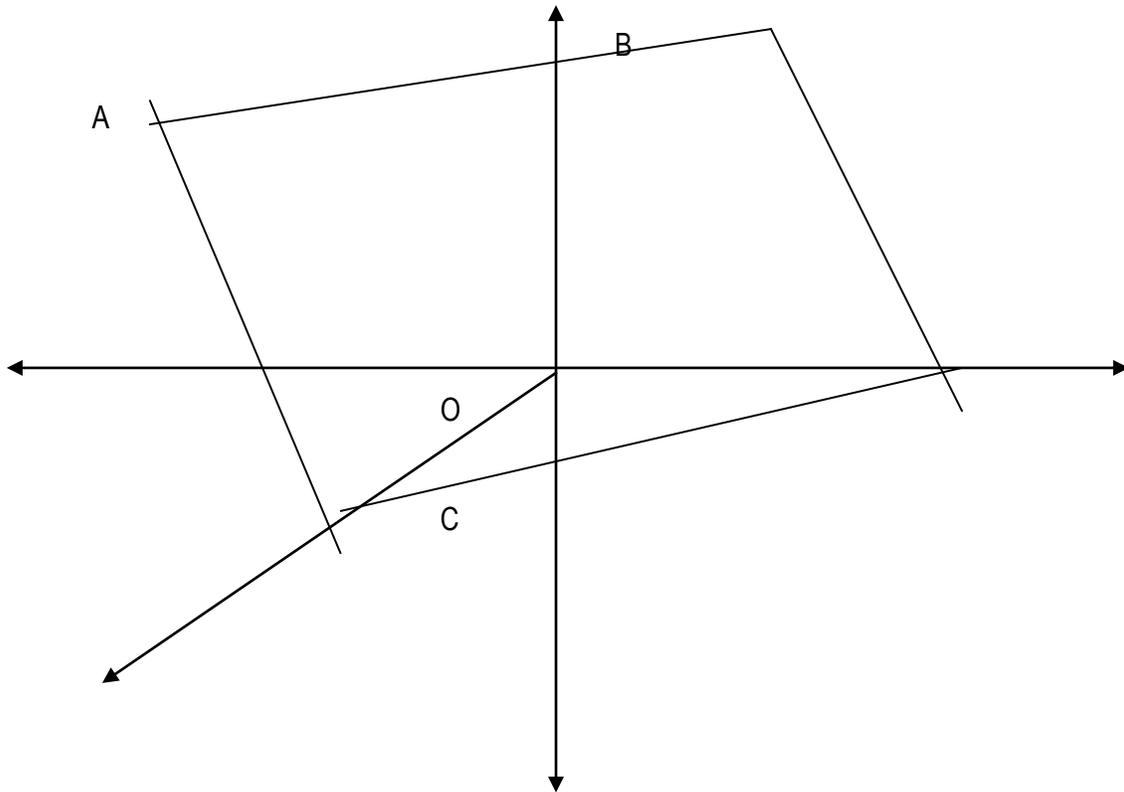


Fig (iii) A, B&C do not share any commonality in terms of X&Y axis, but are on the same plan.

The addition of the fourth (time) dimension makes simultaneity of different planes in the same space apparent. This process can go on and on and is only limited by the finiteness of the human mind. As the new level of consciousness awakens, the seeming contradictions of and between earlier level(s) start becoming visible and can be held in simultaneity. However if we are entrenched in the earlier level (in which the contradiction arises) simultaneity seems impossible and even absurd. For instance, most of us would find it difficult to digest that there can be a level of consciousness in which something may be held as real and unreal or true and false or dead and alive at the same time. However given the self reflexive nature of human consciousness, this is patently possible and in fact is perhaps also experienced by mystics.

In order to explore this further it would be helpful to make a detour in to the nature of paradox; and its understanding in the formal systems of logic and mathematics. A paradox in logical/mathematical sense is a logical conclusion which contradicts the premise itself; and it arises on account of 'self reference'.

In the famous Russel's paradox (i.e. a set of sets which are not members of themselves), the moment you ask whether this set belongs to itself or not; the paradox becomes obvious. For, if it is a member of itself then by its own stipulation it cannot be a member of itself. On the other hand, if it is not a member of itself then by definition it has to be member of itself. Clearly the paradox has arisen on account of self reference i.e. the definition of the set being applied to itself. This led Russel to postulate the theory of logical types and to show how mixing up of different hierarchical levels of categories can create this confusion. A set of sets is a metaset and cannot be regarded in the same class as say a set of objects.

Let us explore this, in the context of human processes. When someone says to us 'I always lie'; logically it is paradox. If the person always lies, then this statement must be a lie also and hence untrue; which in turn would mean that the person does not always lie. Hence in order to be true, the statement has to be false; and in order to be false it has to be true. However in practice, when such a statement is made to us, we may not feel any such confusion, for we may easily receive the statement at two levels i.e. as an honest confession of a compulsive liar. In other words, we effectively distinguish between two levels of consciousness; one, the level of a compulsive liar and the other the level of an honest confessor. Loss of distinctness between the two levels would make it meaningless, leaving us confused.

The parallel with Russel's categories of logical types is quite evident with two exceptions:

- In the case of logical categories, paradoxical self-reference is a meaningless statement, whereas in the case of human processes, it can potentially provide insights at different level of consciousness; and
- While logical categories are only abstractions, the different levels of consciousness have to be experienced.

As a result the cross-reference between levels of consciousness becomes extremely complex. Thus when the person confesses to his compulsive lying, it is quite likely that we would begin to doubt the honesty of his confession itself (is it an attempt to manipulate etc.). Similarly the opposite



of the statement (i.e. I always tell the truth), which in a logical sense is not a paradox will paradoxically be received as a lie. (No one can tell the truth always and hence the statement must be a lie).

These complexities of cross-reference, on the one hand, blur the distinctiveness of the different levels of consciousness and, on the other, obscure their connectivity. Let us take another example. Most of us at sometime or the other experience a state where we are dreaming and simultaneously conscious of the fact that we are dreaming. Logically, again it is a paradox because if I am conscious (of dreaming) then I cannot be dreaming. However once again if we differentiate between two levels of consciousness i.e. one which is asleep and dreaming and the other which is awake and conscious and is a spectator on to the other level which is dreaming; the seemingly paradoxical phenomenon make clear sense. However the two levels may get blurred and we may experience it as a state of half dreaming or semi-consciousness etc.; and remain in doubt whether the content of the dream is true or false. For the level which is dreaming, the content is totally true and for the level which is conscious of dreaming, it is totally false. On waking up, the connectivity between the two levels ceases to exist and we can easily see that it was only a dream. However so long as the connectivity remains and the distinctiveness of the two levels are not blurred, the content (of the dream) will be experienced as simultaneously true and false.

It is important to point out that up to this point, each level of consciousness is consistent within itself and operating within the law of contradiction. The simultaneity of opposites is only across the two levels. To that extent, it is even possible to interpret this phenomenon in terms of the limitations of language i.e. the multiple ways in which words like reality, consciousness etc. are being defined. However, the real fun begins when we take another step i.e. in a state where we are conscious of 'being conscious that we are dreaming'. Admittedly this is not as commonplace an experience and generally we, at best, have only glimpses of it. But even if we don't directly experience it, its existence can be easily inferred from the fact that even at the earlier level (i.e. of being conscious of dreaming), on waking up we can recall as to what had happened. Which in turn implies that within us there must have been a spectator who was a witness to this phenomenon, though in the experience itself its connectivity with the other levels of consciousness had become obscure. The important point is that now the contradiction is no longer between the different levels of consciousness, it has come into the level itself. Hence we can longer treat it as an issue of language categories, because no matter what position we take regarding the issue of meaning; at this level of consciousness the exact opposite of that meaning must simultaneously exist i.e. this level of consciousness necessarily has to transcend the law of contradiction.

Thus we may conclude that human consciousness has many layers. Their connectivity and distinctness are equally important. While at the surface level of consciousness, 'the law of contradiction' has virtually a complete hold, at deeper level its grip begins to loosen and at certain levels it is even transcended. The pragmatic implications of this for day to day living are significant. Thus when we call some one an honest crook or a villainous hero, it is neither a meaningless description, nor an ambiguity arising out of the limitation of language (i.e. the different ways in which terms like heroism, honesty etc. are defined). Also we are not saying that person is half honest/heroic and half villainous/dishonest. Effectively what we are saying is that we experience the other person as honest/heroic at one level and dishonest/villainous at another; irrespective of the way in which the terms are defined.

Admittedly, this is not easy to comprehend at the surface which can only work within the confines of the 'law of contradiction' and hence must necessarily create distributive dualities (i.e. zero sum) between heroism and villainy or honesty and dishonesty etc. However at deeper levels the grip of the law of contradiction tends to loosen and in fact at certain levels it is also transcended. Thus the extent of contrariness that we can hold without converting into a distributive duality is linked to the depth of consciousness in which we receive them. At the surface level, phenomenon with the slightest contrary pull may bring in distributive dualities e.g. if you love me then everything about me must be desirable to you and hence any criticism would be seen as evidence of lack of love in other words, a distributive duality gets forged between 'love' and 'criticism'. While most of us may be able to transcend this duality (at least in abstraction, if not in experience) and even appreciate that the other's criticism could well be because of the love (and not inspire of) but as the extent of contrariness increases, so does the difficulty in holding it in simultaneity.

For instance, a state of excitement and a state of tranquility are not contradictory in themselves but are sufficiently contrary to be held by most of us as dualities (i.e. an increase of one necessarily means a decrease of the other). If we were to go deeper, it would be apparent that most of us perform at our best when we are extremely excited and extremely tranquil at the same time. Excitement without tranquility leads to wasteful expending of energy and anxiety; whereas tranquility without excitement leads to immobility and unresponsiveness. Thus it is necessary to hold both in simultaneity and yet they have a contrary pull. If we assume them to be at the cost of each other then in a state of excitement we are likely to contain or reduce our excitement, but if we hold them in simultaneity rather than reducing our excitement, we can try and enhance our tranquility. Undoubtedly the two need to be in harmonious balance but the point is that this balance can be achieved anywhere from extremely low levels of excitement and tranquility to extremely high levels of the two. One of the significant factors in performance enhancement is to progressively take this balance to a higher plane. However for this to happen, it is necessary to understand that the existing balance is not finality and they seem contradictory because one is not looking beyond the present plane. The moment you see the possibility of their co-existence at a different plane you start looking at them as twins which are linked to each other.

Much the same applies to the seeming contradiction between 'reason' and 'emotion'. At a given level emotion clouds reasoning and the reason dampens emotions. However we also experience states when one can be extremely emotional and rational at the same time or unemotional and irrational. When we look at them in simultaneity, 'emotion' and 'reason' become extremely supportive of each other- the more we are in touch with our feelings, the more clearly we are likely to think. In fact, it is when we are not in touch with our feelings that we start distorting and start using reason as a shield with which to defend ourselves. Similarly in order to be in touch with our feelings, we need to be simultaneously in touch with our rationality. Thus our most intense experiences occur when there is a simultaneously awaking of emotion and reason: for example, in the creative expression of a poet.

Needless to say, a mere rational understanding of the process of simultaneity does not generate the experience of simultaneity. The rational mind with its ability to abstract can very easily move from one level to another, but the expansion of consciousness must necessarily take its own course. Thus the gap between layers of consciousness must run its sequential course through different levels. Reflectivity can accelerate this process, but no steps or levels can be skipped. As mentioned earlier in the child's experience of rain and sunshine, unless the child has gone through

the steps of categorizing 'rain' and 'sunshine' as mutually exclusive, experiencing them together is not likely to be any big deal and the experience will perhaps just bounce off from the surface of consciousness. A more telling example of this is of course the dilemma of Arjuna in Mahabharatha. Unless he had been torn by the contradiction confronting him, the Gita would only have been a set of words.

It is for this reason that at the content level, there is no difference between profundities and cliches. When a simple truth is recognized at the surface level of consciousness; it seems like a cliché but when the same truth is experienced at deeper levels of consciousness, it becomes extremely profound. "Think globally but act locally" an often-repeated expression these days can be an extremely profound statement for someone who has explored what it means to 'Think Globally' and 'Act Locally'. The same statement can also be understood and mouthed in a very superficial manner. 'The essence of all religions is the same' may be a very profound and simple truth, but to superficially agree with it and to experience that common essence are not the same thing. The truth in itself may be very simple but the path to it is far from so and there are no short cuts to it. Ironically it is its simplicity which can very easily delude us into believing that we have arrived at it at all. Contradiction is that friend who can jolt us out of his delusion provided we pay heed to it and befriend it, rather than ignoring it or fighting it.

To sum up: human consciousness has many layers; their distinctiveness and connectivity with each other are equally important. While at the surface level of consciousness, the law of contradiction has virtually a complete hold, at a deeper level its grip begins to loosen. Thus if contrary pulls are experienced at the surface level of consciousness, they will be held as distributive dualities which will be dealt with 'either – or' choices and / or compromise. This will make everything grey and it will become extremely difficult to act with any conviction. Simultaneity entails holding opposites together without mixing them up. The simultaneity of black and white is not necessarily grey. There is a lot of difference in the state of being conscious of being unconscious and the state of semi consciousness.

The contrary pulls which were mentioned in the earlier parts of this paper are here to stay. If anything, their contrariness is likely to increase even more. In trying to deal with them at the surface level we will keep going round and round in circles. Engaging with them at a deeper level can potentially enable us to hold them in simultaneity and hence open many new vistas. However there are no quick fix solutions for doing this. It will necessarily entail reconfiguring the constructs that we hold about the nature of organization and management. A large part of our understanding of management rests on principle of consistency and predictability. While increasingly organizations are recognizing the need to go beyond these, they rarely explore the implications in terms of human processes. Consistency and predictability also play a crucial role in our constructs of security and trust. Most of us would find it very difficult to trust someone if we experience him as inconsistent. Hence unless individually /collectively we can foster a kind of trust which can transcend inconsistency or a feeling of security which can transcend unpredictability, any attempts at reconfiguring these constructs (of management and organization) will only be in abstraction and not in experience (e.g. many organization today talk of values, mission, vision, etc.; but whether the living experience of people in the organization indicates a greater value/vision orientation is highly doubtful).

This is one of the reasons why complex system designs create a human back lash. Often these system designs place seemingly contrary expectations on the individual e.g. you need to focus on your individual performance and simultaneously be a team player or that you need to be demanding and supportive at the same time etc. etc. When these messages are given/received in a content of superficial human encounter, they create confusion and cynicism. Interestingly in order to counter these, organizations look for more solutions at the surface level of consciousness which only add to the confusion / cynicism and hence wasteful expending of energy. A very simple example of this experienced in the appraisal process in many organizations. The efficacy of the appraisal process depends upon the willingness and ability of the concerned individuals to confront each of at one level and be supportive of each other at another level i.e. they need to simultaneously communicate at two levels. Often, instead of recognizing this, organizations treat it in an issue of skills and techniques which keeps the encounter only at the surface level and in fact adds to the problem by making both parties wary of the others' manipulation. If the organizations were to invest in enabling people to recognize the distinctness and connectivity between different level of consciousness within themselves and others, they would perhaps have greater chance of meaningful communication.

A significant factor which keeps the human encounter at a superficial level is the instrumental view of organizations viz., organizations are entitles created to achieve predetermined results. In this perspective the individual will inevitably be seen as a bundle of competencies and needs; and his relatedness with the organization as essentially contractual in nature (i.e. deployment of competencies in exchange of fulfillment of needs). At best, it can take into account different levels of needs (viz., material, affiliative, recognition, esteem etc.) and different kinds of competencies (i.e. technical, interpersonal, conceptual etc.) It can not transcend the basic nature of relatedness. Thus from the organization's point of view 'performance' will take precedence over 'person'; and from the individual's point of view 'consequence' will take precedence over 'conviction'. Such a scenario will inevitably create forces which compel individuals / collectives to engage with human phenomenon at a superficial level.

A more devastating implication of the instrumental perspective is that it unwillingly creates a very 'narrow' and 'soft' view of 'humanization.' Thus often the distinction between being 'human' and being 'humane' gets lost. Let us take an example. A leading multinational is currently going through a process of restructuring which involves potential lay offs / demotions. Traditionally, this organization has had a soft culture with high tolerance for low performance. The need for reorganization has arisen from performance imperatives and understandably the top management is concerned about the havoc which it is likely to crate on the human side. But since many members of the top management team view their earlier 'softness' and 'tolerance' as evidence of their 'humanness,' they carry considerable guilt about the new structure. Chances are that in trying to compensate for their guilt they will not merely sabotage the new structure but also destroy the human fabric. What they find difficult to see is that in the name of 'humanization' what the organization has perpetuated is extremely dehumanizing and the performance problems are very strongly linked to this dehumanization. Thus, though there is considerable potential synergy between the 'human side' and the 'performance imperative', they have got embedded in their minds as distributive dualities. The real issue is that to them organization is not a human collectivity engaged in a task but an instrumentality which happens to have human beings. The human issues are thus not seen in simultaneity with task imperatives but as an adjunct which triggers off guilt and hence compensation through a restricted and soft view of humanization.

This is not an isolated example. The amount of human waste which is created by holding potential synergies as distributive dualities, is enormous. Exploring the world of simultaneity provides an opening to halt this waste. However there are not short cuts to simultaneity. Its pathway is not through structures, systems, skills and techniques but through individual / collective consciousness which thrives on playing with contradictions rather than eliminating them.