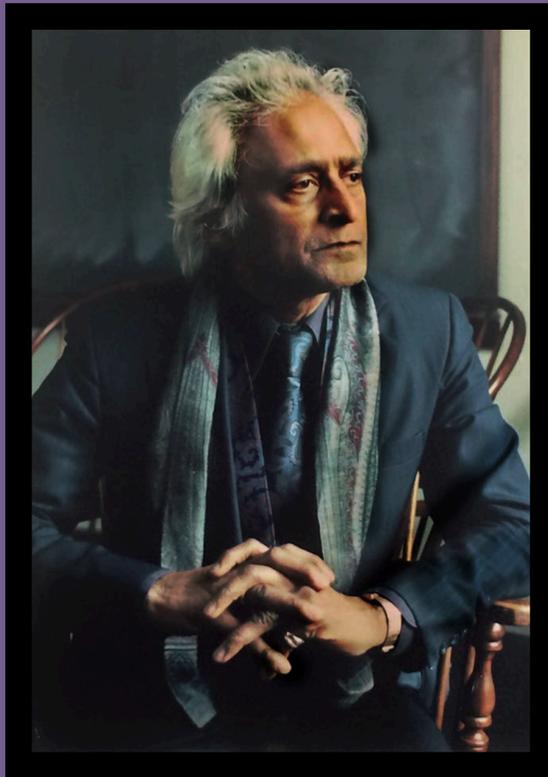


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SEVEN STAGES OF  
DEEP DIALOGUE



POST-CONVERSATION  
TRANSCRIPT

**COMMUNITY**  
**CONVERSATIONS**

AN OMA/CPGC COLLABORATION

# Seven Stages of Deep Dialogue

*[re]ACT: Community Conversation Series*

*Sponsored by the Office of Multicultural Affairs (OMA) and Center for Peace and Global Citizenship (CPGC)*

Friday, April 22, 2016

Multicultural Center, Stokes 106

## SESSION OVERVIEW

An experiential journey through the stages of deep dialogue. Whether it be conversations about diversity and inclusion, politics, climate change, or other contemporary issues, learn how to engage in conversations with individuals who have diverse worldviews.

## [re]CC COMMITTEE

- Stephanie Zukerman, *CPGC Program Coordinator*
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## COLLABORATIVE PARTNERS

- Ashok Gangadean, *Margaret Gest Professor of Global Philosophy*      FACILITATOR

## SESSION NOTES

### Background on the Structure

- Deep dialogue is about crossing worlds we did not know how to cross.
- We see everything through our own lens, we see the other through the lens we have.
- Monologue is unintentionally privileging our lens over others.
- First step towards deep dialogue is knowing we have a lens
- Haverford has changed, but have we learned the skills of “lensitivity” and deep diversity?
- The art of listening to the other is the art of being human
- This structure came out of looking at patterns that occur in moving from monologue to dialogue.
- The other is a sacred presence. In monologue, we objectify the other. In dialogue, we treat the other as sacred.

### The Seven Stages (see packet)

1. Seeing otherness
2. Crossing over- beginning to see, letting go of our own patterns, new perspectives, acknowledging the multiplicity of truths. Understanding that “facts” are a function of your own mental framework.
3. Being inside
4. Coming back to ourselves- know that there are other ways of understanding reality, encounter ourselves anew. Our sense of self is deepened, we have more grounding. We take these new ways of thinking to our own lives.
5. Radical mind shift
6. Understanding the relationship between the self, the other, and the world- we see ourselves as part of a network of collective humanity- self transformed. Understand that Diversity enriches our world, emerges in all conversations, all walks of life. Have a global consciousness.

7. Enlightened space-lives and acts in this new consciousness, living in this new self. Our behavior blossoms.

**Are there always negative moral reasons for drawing back?**

- There are deep consequences for not going into another mindspace.
- To not engage is to refuse an opportunity.
- Shared story about friend who spent time in the Lakota tribe, and his whole life was changed after only entering stage two.

**What is the difference between dialogue, discussion and debate?**

- Speaking their truth vs. opening up to the other and dancing across different lenses.

**How do we protect ourselves from being manipulated?**

- Be discerning and recognize when someone is condoning something violent or cultish, use our own intuition.

**When one comes to a conversation with an open heart, can it soften the other?**

- Not always...

**How can we apply this at Haverford?**

- Going deep into the heart of being human.
- Living within multiple worlds before we go out into the global society.

## DISCUSSION CONCLUSION(S)

1. Most people have trouble even getting to Stage 1, if they get there at all...
2. At Haverford, there is a doctrine for right and wrong, racist and not racist, knowing a certain narrative, but the classroom should be seen as a “lab.”
3. At Haverford, we are saying the same things we were saying years ago.
4. “Moving to pieces without falling apart”- we must learn to lose ourselves rather than fall apart. We must learn to let go of the old narrative- daring to open up.
5. Democracy is in trouble if we are not truly communicating with each other.





**(( GLOBAL DIALOGUE INSTITUTE ))**

awakening global consciousness

## ***SEVEN STAGES OF DEEP-DIALOGUE©/AWAKENING GLOBAL MIND***

***ASHOK GANGADEAN - FOUNDER-DIRECTOR, ((GLOBAL DIALOGUE INSTITUTE))***

### **STAGE ONE RADICAL ENCOUNTERING OF DIFFERENCE *SELF FACES THE OTHER***

This first encounter comes with a certain shock, with a realization of an Other, a different way of life, a different worldview, an alien Other that resists, interrupts, disrupts my settled patterns of interpretation. With this primal encounter there is a new realization that my habits of mind cannot make sense of this Other. This radical encounter with Difference, a different world, a different way of making sense of and experiencing the world is disconcerting, sometimes threatening, and evokes a vulnerability to this alien presence. I have a new sense of delimitation and I feel challenged to change, to revise my way of relating to this Other. I realize now that my habit of translating the Other into *my* pattern of "minding," of appropriating the Other to *my* worldview, is dysfunctional. I am forced toward a *self-critical-thinking*. So I face a sudden silence, pause, opening, an open horizon of uncertainty and risk. I must make a decision to move forward, or draw back.

### **STAGE TWO CROSSING OVER, LETTING GO AND ENTERING THE WORLD OF THE OTHER *SELF TRANSFORMED THROUGH EMPATHY***

After the initial shock and realization that I now face an alien world, a worldview very different from my own, I feel challenged to inquire, investigate, engage and enter this new world, to engage in *critical-thinking*. As I open my Self to this Other I realize that I need to stand back and distance myself from my former habits and patterns of minding the world. I begin to realize that this other world organizes and processes the world very differently from my way. I realize that I must learn new habits and ways of interpretation to make sense of this different world. I must learn a "new language." Indeed, I must translate myself into a different form of life that sees the world differently. This involves a bracketing, a setting aside of my prejudices. I feel a new horizon opening.

### **STAGE THREE INHABITING AND EXPERIENCING THE WORLD OF THE OTHER *SELF TRANSFORMED INTO THE OTHER***

I begin to feel a new and deep empathy for my new habitat; I want to let myself go, free myself to enter, experiment, learn and grow in this new way of being, to embrace *critical-thinking*. I hold on to my prior views as much as I can, but I do advance in a conservative fashion. Still, I experience an excitement in discovering, in inhabiting a new and different worldview. I have a new profound realization of an-Other, an alternative reality and form of life. But in the end I realize this is not my home. But what IS my home? I experience a deep shift in my lifeworld. Who am I? What is my true identity? Is this Other part of me? Is my world transforming now?

**STAGE FOUR**  
**CROSSING BACK WITH EXPANDED VISION**  
***SELF RETURNS HOME WITH NEW KNOWLEDGE***

I now cross back, return, to my own world, bringing back new knowledge of how to think and act (*critical-thinking*), and may even wish to adopt/adapt some of it for myself. As a result of this Primary Encounter with the world of the Other, I now realize that there are other ways of understanding reality. I am therefore open to rethinking how I see myself, others and the world. I encounter my Self and Culture anew, with a newly opened mind. My encounter with radical difference now challenges my former Identity, and everything begins to appear in a new light. There now begins a dramatic deepening of my sense of my Self, my Identity, my Ethnicity, my Life-world, my Religion, my Culture... There is no return to my former unilateral way of minding.

**STAGE FIVE**  
**THE DIALOGICAL/CRITICAL AWAKENING: A RADICAL MIND-SHIFT**  
***SELF INWARDLY TRANSFORMED***

As a result of this new encounter with Self, when I cross back from my deep encounter with an Other I begin to experience a profound shift in all aspects of my world, in my inner experience, in my encounter with others, in my relating to the world. I begin to realize that my encounter with the Other has shaken the foundation of my former worldview, my former identity. For now that I am mindful of the living reality of other worlds, other perspectives, I can no longer return to my former identity and forget this living presence of the Other. Indeed, I now begin to realize that there are many other worlds, other forms of life, other perspectives that surround me. I now open to a plurality of other worlds and perspectives and this irrevocably changes my sense of Self. I feel transformed to a deeper sense of relation and connection with my ecology. I feel more deeply rooted in this experience of connectivity and community. I now see that my true identity is essentially connected with this expansive network of relations with Others. This is the ignition of the Dialogical/Critical Awakening.

**STAGE SIX**  
**THE GLOBAL AWAKENING: THE PARADIGM-SHIFT MATURES**  
***SELF RELATED TO SELF, OTHERS, THE WORLD***

In my transformed Dialogical/Critical Awakening I discover a deeper common ground between the multiple worlds and perspectives that surround me. I have a new sense that Self and Others are inseparably bound together in a boundless inter-relational web. I realize that multiplicity and diversity enriches my Self and my World. I now see that all worlds are situated in a common ground of reality and that radical differences are nevertheless situated in a field of Unity. I experience three related dimensions of Global Dialogical/Critical Awakening:

- a) An ever deepening discovery of Self: I become aware of a deep inner dialogue within my Self. I discover a rich multiplicity and diversity of perspectives within my own inner world. In this inner dialogue I feel increasingly more deeply rooted and grounded in my world. My Identity is enriched with multiplicity and I experience a more potent sense of my uniqueness as I celebrate my expanded world of shared relation with Others and with the Ecology.
- b) A dynamic dialogue opens with Others in my Community: As my new inner dialogue and critical-thinking evolves I find myself in a new and transformed relation with others who share my world, my tradition, my religion, my culture. This new phase of relations with my peers can be disorienting and disconcerting, for as I now dramatically grow in my Identity I find myself in an estranged distance from many of my peers, even as I discover a deeper affinity and embrace of my community, my *polis*. I face a new turbulence, miscommunication and misunderstanding with my colleagues and a challenging and dramatic dialogue unfolds in my *polis*.

c) A Global Awakening emerges in all aspects of my life: As this inner and outer dialogue/critical-thinking matures I realize that my understanding of my world enters a new "global" light: I realize that I am surrounded with many worldviews. I enter a global horizon and a global consciousness in which inter-religious, inter-cultural, inter-ideological, inter-disciplinary, inter-personal dialogues abound in all directions. I now have a new globalized sense of reality, a dialogical domain in which multiple alternative worlds are situated in dynamic ever-deepening relations. With this understanding comes a new attitude to life and to ethics.

## STAGE SEVEN

### **PERSONAL AND GLOBAL TRANSFORMING OF LIFE AND BEHAVIOR *SELF LIVES AND ACTS IN A NEW GLOBAL DIALOGICAL CONSCIOUSNESS***

As this paradigm-shift in my life matures I realize that there is a deep change in all aspects of my life, a new moral consciousness and *a new practice*. As my new dialogical/critical consciousness becomes a *habit* of life I find that my behavior and my disposition to Self and Other has blossomed. I feel a new sense of communion with my Self, with Others and with the Ecology. I realize that the deepest care for my Self essentially involves my care for Others and for the environment. I have a deeper sense of belonging to my world, to my community, and with this a boundless sense of responsibility in all of my conduct. I now realize that I am transformed in the deepest habits of mind and behavior. I find a deeper sense of Self-realization and fulfillment and meaning in my life and my relations with others and the world around me.

\*This *Meditation* was authored by Ashok Gangadean in 1997 and introduced to the ((Global Dialogue Institute))

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