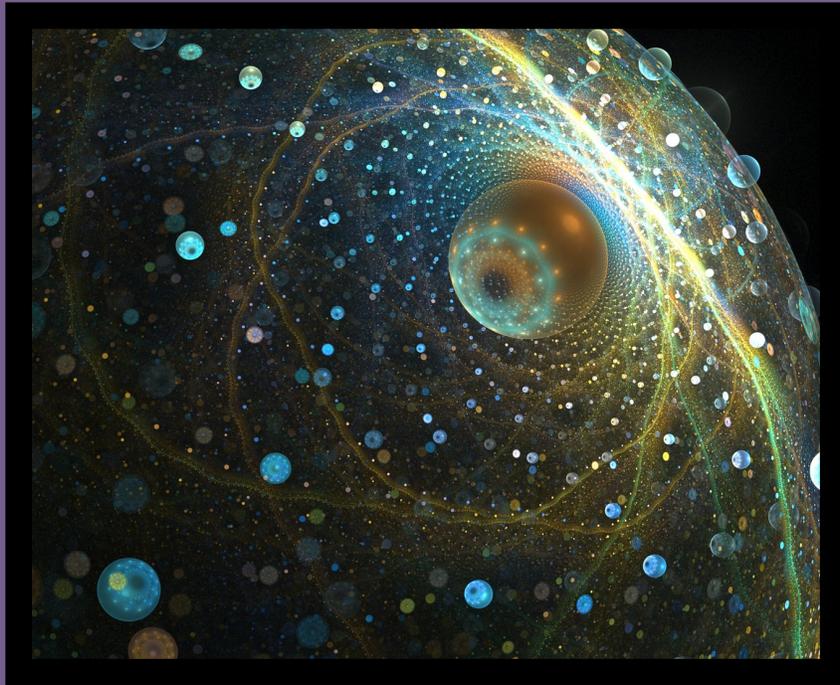


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A FRACTAL INTELLIGENCE:
MOVING FROM MONOLOGUE TO DIALOGUE



POST-CONVERSATION
TRANSCRIPT

COMMUNITY
CONVERSATIONS

AN OMA/CPGC COLLABORATION

[re]CC #10: A Fractal Intelligence Moving from Monologue to Dialogue

re.act: Community Conversation Series

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

Friday, Sept. 9, 2016 CPGC Cafe, Stokes 104

SESSION OVERVIEW

Professor Gangadean guides us through a seven-stage process we might use to investigate our identities and do the introspective work necessary to change fragmented monologues into global dialogue.

[re]CC COMMITTEE

- Stephanie Zukerman, *CPGC Program Coordinator*
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COLLABORATIVE PARTNERS

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

GUIDING QUESTION(S)

- How do we begin to have conversations about difference from a place of acknowledgement instead of a place of judgement?
- How much am I willing to examine my own lense for seeing the world, when doing so will impact the relationships I hold dear?

SESSION NOTES

Introduction

- Can we communicate across cultures and worlds...
 - Listening in earnest, but understanding from your own point of view...
 - We all have a lens through which we experience the world. Before I can begin to have deep dialogue, I must honor that I have a lens.
 - To operate from my unexamined lens is to live in *Monologue*- a solo voice guiding my understanding, instead of an ensemble.
 - I must develop *lensitivity*-- an ability to perceive other ways of understanding and being in the world, and comprehension of how these other perspectives are in concert with my own-- in order to live in *Dialogue*.
 - Deep-dialogue is a process of awakening global rationality, global ethics and enlightenment, and you can't just walk into enlightenment, it will burn you. You've got to prepare.

Stage One--Radical Encountering of Difference: *Self Faces the Other*

- *My habits of mind cannot make sense of this Other...*
 - What happens when my habits of mind cannot make sense of an *Other* when I encounter them?
 - I must make a decision to move forward or draw back: do you stay in your lens (identity, world) or do you try to venture into the unknown? Do you want to learn the deeper understandings of other worldviews? Is it physically safe to do so?
 - This involves risk and vulnerability. It's a natural instinct to not yield to the other, but try to think about how your worlds intersect.
 - Entering stage one is the most difficult, as it is not just a shift in behavior, but in the conduct of your mind.
 - Most people don't even make it to stage one...
 - Are there moral implications for choosing not to engage?
 - There are deep consequences for not going into another mindspace. We perpetuate a fractured understanding of how our experiences intersect and contribute to each other. Without that understanding, how are we to end the violence around us?

Stage Two--Crossing Over Letting Go and Entering the World of the Other: *Self Transformed Through Empathy*

- *I feel challenged to inquire, investigate, engage and enter this new world, to engage in critical-thinking...*
 - Challenging yourself to enter the world of the other, embracing it, and becoming a part of it, while letting go of former habits and patterns of navigating your way throughout the world.
 - A practice of *just* observing the Other's world without making statements or judgements about it-simply existing with it.
 - What are the dangers of losing the self and becoming the other?

Stage Three--Inhabiting and Experiencing the World of the Other: *Self Transformed Into the Other*

- *I hold on to my prior views as much as I can, but I do advance in a conservative fashion*
 - Advancing into the nuances of the Other's world with caution, and gaining empathy for the other. This new world/perspective is not your home, but what IS your home.
 - This is an opportunity to become more interculturally competent, and look into where your original shock to otherness is rooted.
 - If this proves too daunting, can I stay in my comfortable boundaries and agree to disagree?
 - The idea is not to agree with the Other's way of thinking and being, but to acknowledge that it IS another way of thinking and being.
 - The Other exists whether or not you agree with it, just as you exist regardless of if others agree with you. This mutual *seeing* of each other is the process of from *I, It* (Other as object) to *I, Thou* (Other as person).

Stage Four--Crossing Back with Expanded Vision: *Self Returns Home with New Knowledge*

- *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...*
 - Coming back with new knowledge of Self and Other, but how do I bring this back to people who have not experienced the awakening you have?
 - As we embark on our individual journeys of awakening, all of our relationships are subject to change.
 1. Some may deepen as we gain deeper clarity, and others may dissipate as we discover that those with whom we were previously like-minded are at a different location on their path.
 2. This is the immensely personal part of all this, as it impacts those we care for deeply.
 3. It is part of what why our decision to embark on this path a *decision*-- we must decide at each stage whether we are in a place to handle the revelations and consequences that come with new understandings of beloved people and things.

Stage Five-The Dialogical/Critical Awakening, A Radical Mind-Shift: *Self Inwardly Transformed*

- *I now begin to realize that there are many other worlds, other forms of life, other perspectives that surround me*
 - When you return to your worldview, you realize that you can't be the person you use to be, you must craft a new sense of self.
 - The lense through which you saw the world is no longer sufficient because your vision of the world has dilated (expanded).
 - This is the hard work of seeing familiar things with new understanding of their deeper meaning and impact on others that you had not previously considered.

Stage Six--The Global Awakening, The Paradigm-Shift Matures: *Self Related to Self, Others, the World*

- *I now realize that multiplicity and diversity enriches my Self and my World*
 - Sometimes, the end of one dialogue opens up the opportunity for new dialogue(s).
 - Considering Christ as an example, if we move from a conversation of *Christ or No Christ* (believers vs. non-believers) to one of *Which Christ?* (critical-thinkers examining the content of Jesus' way of minding) we are able to robustly consider the nuances and implications of his thought a community of genius- Krishna, Buddha, Muhammad, etc.
 - This does not prevent believers of these traditions from believing and practicing their faith(s), rather it may deepen their understanding of why they believe as they do.

Stage Seven--Personal and Global Transforming of Life and Behavior: *Self Lives and Acts in a New Global Dialogical Consciousness*

- *I realize that the deepest care for my Self essentially involves my care for Others and for the environment.*
 - Once seeing the world as infinitely multiplicitous and intersectional moves from an occasional practice to an entrenched habit, all corners of your life have now shifted and you find a new peace within yourself.



((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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