Session Title:

Finding and Being Ourselves Together in the 21ˢᵗ Century: A GPS for Human Beings
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Main Point or Key Content:

Multiculturation, both at the personal and at the societal levels, often involves harmonizing or reconciling highly contrastive features. With food and music we human beings seem to be able to take diverse elements from different cultural traditions and re-combine them bringing them into new relationships with each other in highly innovative ways that taste good or sound good. We are much less adept at doing this with other cultural content at other intrapsychic and interpersonal levels.

This session offers six basic options or "directions" for dealing with such contrastive features and discusses how to create both intrapersonal and interpersonal "dialogue spaces" where our various internal "selves" and where various actual diverse stakeholders can create multiperspectival learning spaces where we can continuously update our "truths," so that, personally and collectively, we can create "stories" that will sustain us all.

To quote Steve Bhaerman, the "Cosmic Comic," Swami Beyondananda,

> "Stick to your story, and you're stuck with it … Our collective story has delivered us to this dangerous precipice … Now our entire species faces the same choice: your story or your life? … Do we go down with our old story, or do we wise up and rise up with a new one?"

The Learning Goals for the Participants:

Identify all one's communities of belonging, by heritage and/or by experience, that is,
        one's multi-generational web of relationships
Think about one's personal narrative
Imagine a graphic representation of our self/selves
Learn about the six options or "directions" for managing cultural diversity at both intra-
        & inter-personal levels
Learn about the construction of inclusive psychological and social spaces that include all
        one's "selves" and all one's stories, as well as the multiple selves and stories of diverse
        others

Methods Used:

Lecture 60%; Exercise 10%; Discussion 30%

Why This Content Is Important:

One of the most important skills we can have in our very diverse, thoroughly inter-mixed, and globally interconnected 21ˢᵗ century society is the ability continuously to create psychological and social spaces where we can all be *all* of our "selves" together, spaces where we can productively be together even when we are disagreeing with one another, as we collectively author a more comprehensive and inclusive human story.

Exercise:

People Power – Your Web of Relationships *[Show Sphere & Image]*
        The Cast of Characters
                Family
                Adding Ancestors
                Friends & "Fiends"
                Models & Mentors
        Their Characteristics
                Demographic Diversity
                Geographical Diversity
                Cultural & Linguistic Diversity
                Patterns of Flexibility
                Constraint Patterns
                Relationship Patterns
                "Holey" Patterns
Story Power
        Telling Your Own Story
        Stories Told in Your Web
        And Those Untold … Secrets
        The Big Picture Story
        Hidden Histories
        Narrative Themes in Your Web
        Which Web Themes Reappear in Your Own Story?
        Paradoxical Patterns
        Bitter Memories
        Where Did You Get Your "Medicine"?
Graphic Representation of Self/Selves [Show Images]

The Multicultural GPS

In the globalized, networked world of the 21st century, even if we stay at home, we are faced with cultural choices. Sometimes these new choices come to us via TV, the Internet, or some other medium. Sometimes these new choices come to us via newcomers to our home environments. Sometimes we encounter them because we leave our homes and sojourn elsewhere in the world. And, sometimes, we are faced with cultural choices because we embody a multicultural heritage and have a diverse set of relatives, directing us to go in different directions … simultaneously!

When faced with these options, when do we keep on behaving the way we have always behaved or are presently behaving? When do we adapt to another way and adopt some new behavior? Are there other choices?

The Multicultural GPS is a conceptual "tool" for helping people to decide how to behave when they have to choose between "culturally marked behaviors." What is a "culturally marked behavior"? It is a behavior that makes a cultural difference. Do we eat our meals with our hands, with a *ohashi* (Japanese for chopsticks) or a fork? Which set of spiritual practices should we follow? Should we greet each other with a bow, by shaking hands, with a kiss on the cheek? In which language should we say, "Hello"? Is it okay for women and girls to go out by themselves? Is public bathing modest?

As we human beings move about the globe, we are constantly faced with these kinds of choices. The Multicultural GPS identifies six kinds of choices, six options, six "directions" in which we can move when we are faced with having to choose how to behave. These "directions" are based on an analysis of 192 life histories, autobiographies and autobiographical novels and the kinds of choices diverse urban dwellers, sojourners, migrants, immigrants, refugees, rural as well as urban, etc., and their descendants have actually made when faced with these kinds of decisions.
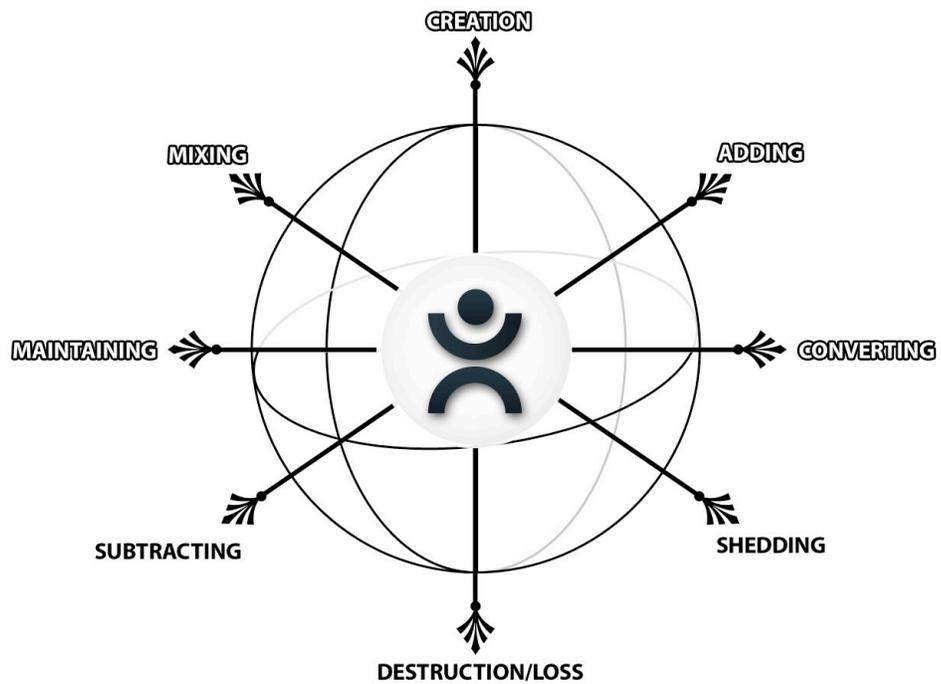
To use this "GPS" effectively, each of us has to examine our *goals* and the characteristics of the *context* in which we are making the choice. Where do we want to end up? What are the opportunities and constraints of the environment in which we find ourselves? Where are our "degrees of freedom"? What are the costs and benefits of taking each direction? Which "direction" will lead us nearer our goal? We have to imagine that we are like an *aikido* master standing in the center of a sphere consisting of the *six options or "directions."* At each choice point, we have to consider all our options, just as if we were considering them for the very first time. None of these directions is better or worse. None is of higher or lower rank. Some are more complex to enact in a given context or set of circumstances. But the best choice is the *appropriate* one for enabling us to continue towards our goal in that particular context.

To manage these options productively people need a support network; a supra-ordinate goal; the ability to acknowledge their own complexity; the ability to transform negative emotional energy into positive energy; the ability flexibly to use the six options stated above; and at certain key moments, the ability to publicly stand for their full complexity so that new social space can be created.

It is amazing that the choices we make among these six options create all the cultural complexity we see in the world. This is the way we human beings weave our cultural selves and the environments that surround us.

Locating and Being Ourselves Together in the 21st Century:
A G P S f o r H u m a n B e i n g s

CREATION

MIXING

ADDING

MAINTAINING

CONVERTING

SUBTRACTING

SHEDDING

DESTRUCTION/LOSS

F O U R R U L E S O F T H U M B :
G O A L S • C O N T E X T • C H O I C E • C O N T I N U A T I O N

Dialogue for Reconciliation and the Management of Complex Issues: The Co-Evolution of *MIID** Communities
(**Multicentered, Interlinked, Inclusive, Discursive Communities*)

OUTLINE

Introduction
  Image of moiré silk
  Continuously emergent circles of belonging
  Pre-historic and post-modern "roots"

Origins
  My own multiplicity

Development of the *MIID* Concept
  Initial Conceptual Framworks
    (E.T. Hall, Marshall Singer, Harold Isaacs, Yoneji Masuda, Jiro Kawakita, Tamito Yoshida, my doctoral work on multicultural coping and adaptation, the emerging importance of narrative in the creation of semiotic space)
    [See excerpts from Paula Gunn Allen, Maxine Hong Kingston & <u>Discover Magazine</u> in the Appendix]
  The Encounter Between Ancient and Contemporary Social "Technologies," 1985 to the Present
    (La Donna Harris & Alexander Christakis, the 4 *R*'s: Relationship, Responsibility, Reciprocity & Redistribution + Respect, 5 Deliberative Practices, diversity as a resource, the 360° view, contributing (not arguing), the exploration of other consensus-based processes (Japan, PNG, West Sumatra), AGI activities)
  The ICU-COE North East Asian Dialogue (NEAD) Project, 2004-2008
    (Lack of a permanent forum, Horvat/Krotz work on transnational non-state actors, parapublic processes and development of the EU, Kozoulina and Zheng's work, Dialogues 1-3 & follow-on activities)
  The Three Keys, Three C's: Curiosity, Courage, Commitment

The World of Dialogue
  2006 International Society for the Systems Sciences (ISSS): Complexity, Democracy and Sustainability
  2006 National Conference on Dialogue and Deliberation: 30 kinds of dialogue activity
  Two kinds of dialogue: open & structured
  Creating the "space" – the role of ceremony & the arts
  ILIS Core Meeting – 8 steps

The Co-Evolution of a Global Discursive Ethic of Practice and Process
  Kwame Anthony Appiah, Genevieve Souillac, David Korten, Richard

Heinberg, John Mohawk, etc.

Basic Principles for the Co-Evolution of *MIID* Communities, including, but not limited to, 4 & counting …
1. **Everyone affected included …**
2. **Atmosphere … "where the voices of hummingbirds are listened to with as much respect as the voices of eagles …**
3. **If we nurture our most vulnerable members, we will have succeeded in creating a system that nurtures us all …**
4. **The resulting arrangements should support maximum autonomy & maximum choice for the smallest units in society …**
5. **Etc. …**

Dialogic "vehicles" for the creation of *MIID* Communities
>   *M*ulticentered
>   *I*nterlinked
>   *I*nclusive
>   *D*iscursive

Brenda Davies
>   **Our integrity is a function of our truth as we know it.**
>   **Being willing to update our "truth" every second**
>   **Creating spaces where we can all update our truth together and enable our**
>   **mutual integrity to rise exponentially**

To quote Steve Bhaerman, the "Cosmic Comic," Swami Beyondananda, once again

> **"Stick to your story, and you're stuck with it … Our collective story has delivered us to this dangerous precipice … Now our entire species faces the same choice: your story or your life? … Do we go down with our old story, or do we wise up and rise up with a new one?"**

Dialogue for Reconciliation and the Management of Complex Issues: The Co-Evolution of *MIID** Communities
(**Multicentered, Interlinked, Inclusive, Discursive Communities*)
[First version published in 2007 ICU Peace Research Institute Newsletter, International Christian University (ICU), Tokyo, Japan, 3-4, 6.]

In the global society of the 21st century we are all affecting each other. Perhaps a useful image for conceptualizing our present socio-economic and political reality is that of moiré silk, of multiple radiating circles and of the "interference patterns" created as the radiating circles overlap. Each of these circles can be construed as a circle of belonging. In addition, just to add another level of complexity to the issue at hand, many (if not most) of us in the 21st century belong to more than one of these circles of belonging. My interest is in these areas of "interference" where we have to take into consideration other realities besides our own, no matter how "multiple" and "complete" our existing reality seems to be. When an issue arises that generates tension that may lead to violent conflict, how can we talk about it in a way that resolves the tension? When an issue has already generated violent conflict, after we are exhausted from killing each other, at the end of the day, we *still* have to sit down and talk. It is much easier to talk if we do not have blood on our hands. This part of the presentation shares the results of a series of research and practice projects that have given some basic clues about to how to create *MIID Communities*, that is *M*ulti-centered, *I*nterlinked, *I*nclusive, *D*iscursive *Communities*, for the management of complex issues and for reconciliation if previous attempts to avoid conflict have failed.

These Communities constructed around the management of a particular issue are based on an alternative paradigm for managing human affairs that is at once "pre-historic" and "post-modern." Twenty-two years ago a Comanche woman, La Donna Harris, and a Greek man, Alexander Christakis, the former the founder of a national Native American advocacy organization in the United States and the latter an imminent systems scientist, met at a World Affairs Conference in Colorado and discovered that indigenous people and 20th century knowledge management specialists had similar approaches to the management of complex problems. (Harris & Wasilewski, 2003; Christakis, 2003) The core of this approach, the starting point, is that diversity is a resource in managing complex issues. The more eyes we have looking at an issue, the richer the observations, the more complete and accurate the view of the issue is. That is, we need each other's observations to understand the complex world we live in. We cannot see things accurately by ourselves. There is no "truth" unless it is *our* truth, and we can only construct this mutual truth by working together.

However, the accuracy of this truth depends on the authenticity of the observations that we bring to our collective constructive work. That is, can we share with each other our authentic experience with the issue at hand without fear of ridicule? Can we really speak our truth? We have to be able to create a continuously emergent circle of belonging around the issue where each participant feels respected. Imagine being in a circle where you are honored, even loved, for who you are and what you bring to the circle! Imagine

being in a circle where you are able to honor and love everyone in the circle for who they are and what they bring! (Ingerman, 1997)

Origins
My interest in these complex arenas stem from my own multiplicity, a carrier of seven lines of conflictive history embodied in people whom I loved and who loved me. No one was dispensable. I often joke with my students and say that I have studied intercultural communication and relations because I have been searching for a dinner table around which all members of my family could feel comfortable.

What follows is a bare outline of the development of the *MIID* concept: initial conceptual frameworks; the encounter between ancient and contemporary social "technologies", 1985 to the present; the ICU-COE North East Asian Dialogue (NEAD) Project 2004-2008; the emerging world of dialogue around the globe; the co-evolution of a global discursive ethic of practice and process; and basic principles (so far) for the co-evolution of *MIID Communities*.

Initial Conceptual Frameworks
The initial conceptual frameworks came from eight sources: Edward T. Hall, Marshall Singer, Harold Isaacs, Yoneji Masuda, Jiro Kawakita and Tamito Yoshida, my own doctoral work on multicultural coping and adaptation, and the emerging importance of narrative in the creation of inclusive semiotic space.

This emerging appreciation of the role of "story," of narrative, in the management of human affairs is particularly apparent in the necessity of creating the "third story" in order to reconcile competing elements (King, 2007). It is as if the ancient figure of Spider Woman, the deity that spins/narrates the world into existence among the Navajo and Pueblo tribes of the Southwestern United States, has returned front and center to human consciousness in the 21st century. (Wasilewski, in press.) This power of story is seen, for instance, in the work of Maxine Hong Kingston with 500 veterans from all the U.S.'s wars since World War II in the book, Veterans of War; Veterans of Peace. "… [H]ealing happens when people are able to tell the truth. … when they are able to find words, human words for human experience." (Kingston, 2007)

[See excerpts from Paula Gunn Allen, Maxine Hong Kingston & Discover Magazine in the Appendix]

The Encounter Between Ancient and Contemporary Social "Technologies," 1985 to the Present

As mentioned above, La Donna Harris of Americans for Indian Opportunity (AIO) and Professor Alexander Christakis, then of George Mason University, met at the 1985 World Affairs Conference in Colorado. At that time Americans for Indian Opportunity was examining traditional Native American decision-making processes and their various methods of enabling every constituency in the community to participate in decision-making, of enabling every voice in the community to be heard. (Harris and Wasilewski, 1992) Simultaneously, systems scientists like Professor Christakis and his colleagues were developing a computer-assisted, consensus-based, group planning and complex

problem-solving processes for diverse stakeholders, called variously over time, Interactive Management, Issues Management, CogniScope, the Boundary-spanning Dialogue Process, Root Cause Mapping and the Structured Dialogue Design Process, etc. (Christakis and Bausch, 2006). Together AIO and Professor Christakis developed an Indigenous Leaders Interactive System (ILIS) that optimally combines both traditional and systems science understandings of collective problem-solving processes. This is a key component of AIO's leadership development work. Professor Christakis is now a member of AIO's Board of Directors, and so this work continues into the present.

One of the main products of this work has been the emergence of a concept of Indigeneity, a set of ideas that the indigenous people of the world have to offer as we try to create an adequate form of global governance. Four indigenous principles have been identified for organizing societies that are both inclusive and just. These four principles are known as the **Four R's: Relationship, Responsibility, Reciprocity and Redistribution.** (Harris and Wasilewski, 2004) That is, we are all related to each other and to everything. Out of our relationships come our responsibilities to each other, and these responsibilities are always reciprocal. And, if our relationships and responsibilities are in good order, then all "goods," material and immaterial, are relatively evenly distributed in society, and if they are not, then acts of generosity and of honoring redistribute all these "goods," so that everyone has "enough." It cannot be over-emphasized that the "goods" we are speaking of include everything … all physical, personal, economic, social, cultural, spiritual, etc., goods … *everything,* from food to respect. If inequalities/inequities exist, then we must Redistribute the goods, through *sharing* and *contributing* to one another's well being, based on an ethic of care and of honoring each entity's right to exist.

Taken together these **Four *R*'s** equal a **Fifth *R* = *R*espect.

These Four R's manifested themselves in pre-contact Indigenous decision-making in the following deliberative practices:

- Anyone concerned with or affected by an issue could participate in the discussion.
- There was an order of speaking.
- No one could say that anyone else's perspective on the issue was wrong. Each perspective was received respectfully.
- No one could interrupt anyone else when they were speaking.
- Discussion continued until no one had anything else to say.

These ancient deliberative practices were nearly identical to those identified by the contemporary systems scientists for their computer-assisted process.

As mentioned earlier, the idea of the systems scientists that the more eyes you have looking at something, the more you can see, paralleled the image of a problem-solving discussion amongst Indigenous peoples where the "it" that was being discussed occupied the center of a circle surrounded by a set of participants who were observers, each

viewing the "it" from their own perspective on the circle. The assumption was that the reason people had gathered to talk was because nobody knew what to do about the "it" under discussion. If someone actually did know what to do, they would already be doing it, and others would be copying their effective practice!

So, the purpose of the discussion was NOT to argue one's position and to convince others that only one's own point of view was right. The purpose was to share perspectives in as eloquent a way as possible and create a 360 degree view of the "it". It was assumed that each participant's observations were "colored" by his or her position and responsibilities in society. Therefore, it was *expected* that each observation would be *different*.   And each of these different perspectives was valuable in its own right, *because* it enabled you to see the "it" from a different angle and understand something you would not have understood otherwise.

The task of the meeting, therefore, was to learn from each other and to put all the observations together into a mutually understood, comprehensive "picture" of the "it" under consideration, and then, mutually, by consensus, to decide what to do about it. This was a profoundly dialogic process, not an argumentative one.

What is interesting here is that at the beginning of this 21st century we seem to have come full circle. It was Morgan's observations of New World societies that influenced Marx's construction of Communism at the turn of the 20th century. The Redistribution aspect seems to have been effectively communicated between the New World and the Old, but none of the social processes based on Indigenous ideas of what it is to be kin to each other and the ethic of care that this involves seem to have been transmitted at all.

In any case, the investigation of Native American governance processes led me to explore the construction of consensus in Japan and in other societies of the Pacific Basin, including Papua New Guinea and those in West Sumatran society in Indonesia, a matriarchy that has been Islamic for more than a thousand years. I also participated in an ongoing workshop on Mediating Cultural Differences organized by Morgan Briggs and Roland Bleiker at the University of Queensland in Australia which is cataloguing conflict resolution strategies throughout the Pacific Basin and Asia.

Meanwhile, on the Native American front, AIO has been partnering with a Maori organization in New Zealand, AMO (Aoteareans for Maori Opportunity), to create a global organization, AGI (Advancement of Global Indigeneity), to increase the participation of indigenous people in global affairs. One AGI project was to come to Japan to facilitate the first ICU-COE North East Asian Dialogue in 2005 (see below). Another project was to go to Bolivia to meet with President Evo Morales and various civil society organizations to begin planning for a project to increase cooperation between Andean and Amazonian indigenous groups in Bolivia.

The ICU-COE North East Asian Dialogue (NEAD) Project, 2004-2008
There are four roots of the ICU-COE North East Asian Dialogue (NEAD) Project. (Wasilewski, 2005) First, there is a lack of a permanent forum in which Japanese,

Chinese, Koreans and Russians, particularly civil society members, can regularly interact around *any* topic. Second, Andrew Horvat of the International Institute for Historical Reconciliation at Tokyo Keisai University and his colleagues (e.g., Horvat, 20006; Gardner-Feldman, 2006) have identified the key role that **transnational non-state actors** (artists, scientists, religious leaders, business leaders, sports figures, etc.) have played in processes of historical reconciliation in Europe since the very beginning of the nation-state system. In addition, Ulrich Krotz of the Minda de Gunzburg Center for European Studies at Harvard has identified a layer of European transborder activity called **parapublic processes** (like student exchanges) that are defined as trans-border contact that constructs value and meaning among Europeans of different national origins. These kinds of contact imply neither an amalgamation of collectivities nor the transformation of these collectivities themselves. Parapublic processes **connect different units without merging them**. They do make Europeans more "European," but without making them less national. Two generations of such interactions have resulted, however, in a transformation of consciousness. It now appears

> "preposterous and ludicrous to many young French and Germans participating in Franco-German parapublic activity that, little more than five decades ago, it was common in both countries to refer to the relations between France and Germany as 'hereditary enmity.'" With their participation in parapublic interaction, these people reproduce an institutional legacy from the past century's second half, established as a reaction to yet other layers of European history (19-20).

What is important to remember is that *this new state has been socially constructed and has had to be "remade in order to endure"* (20).

Third and fourth have been the work of two of my doctoral students, Elena Kozoulina from Siberia and Zheng Wei from Shanghai. Dr. Kozoulina (2005) traced identity continuity in Eastern Siberia in the modern era, and Mr. Zheng (2008) examined Japanese/Chinese interpersonal relationships from the late Qing to the 1930s. These two bodies of work have lent texture to my understanding of the complexity of relationships in East Asia, especially when *all* identity groups are taken into consideration.

In 2005 the first Dialogue, facilitated by Maori and Comanche facilitators from AGI using Christakis' Structured Dialogue Design Process (SDDP), identified 78 obstacles to intercultural communication in North East Asia, the root obstacle being the region's contested history. (Wasilewski, 2005; Hays and Wasilewski, 2005) In 2006 a second Dialogue, Sharing Narratives, Mapping History, using a Bohmian open-dialogue format (Bohm et al., 1991), enabled more than 30 Japanese, Chinese, Korean and Russian students and civil society members (including various minorities, e.g. Ainu, Okinawans, Evenki, Khanmigans and various kinds of Koreans, both Chinese and Japanese) to share and video-tape 20 minute historical narratives that are being archived on a website and translated into five languages to provide a basis for future dialogues on the interaction between national narratives, generational narratives, indigenous narratives, hidden histories, etc., as we go about the process of constructing an inclusive regional history. (Wasilewski, 2006 and Hays; Wasilewski, 2006) In 2007, International Christian

University (ICU) and Tokyo University of Foreign Studies (TUFS) graduate students from ten countries in East and Central Asia and the Pacific Basin participated in a web-based dialogue, called Webscope, based on the SDDP, to begin to design a global governance space, the 21st century version of the *Agora* of ancient Athens.

Out of these activities have come interlinked rings of emergent cooperation with student and civil society organizations in Japan like RING (Real Interaction with Neighbors around the Globe) and Peace Boat, with universities in Nanjing and Huangzhou and with various networks of transnational scholars studying reconciliation processes, such as Evelin Lindner's Humilitation Studies group in Columbia Unversity's Conflict Resolution Network. In addition, as we continue our exploration of boundaries, we are beginning to see boundaries as opportunities. Rather than being a line that divides, a boundary can be an interface that connects us in a possibility for mutual discovery and learning.

However, there are Three Keys to exploring boundaries, **Three C's: Curiosity, Courage and Commitment** (Tagawa, 2005; Nakagawa, 1992a, b) We need Curiosity to be interested in the fact that there is a different point of view. We need Courage because the other point of view may profoundly challenge our present reality. We need Commitment because thoroughly exploring the boundary *always* takes longer than we originally anticipate.

The World of Dialogue
In 2006 there were two conferences that enabled scholars and civil society members using dialogic processes to network with each other, the 2006 International Society for the Systems Sciences (ISSS) Conference in Sonoma, California, on *Complexity, Democracy and Sustainability* and the 2006 National Conference on Dialogue and Deliberation (www.thataway.com) in San Francisco, California.

The former conference brought together the Institute for Global *Agoras*, Lovers of Democracy/Webscope, Tomorrow Makers, World Café, etc. The latter conference listed more than 30 kinds of dialogic activity on their website, and the World Café website lists 26 individuals and organizations involved in supporting "conversations that matter." (http://www.theworldcafe.com/connections.htm)

This world of dialogue can roughly be divided into two kinds of dialogic activity, open dialogue processes for building relationships and structured dialogue for managing complex issues and for designing the future. However, there is a greatly under-studied and under-analyzed aspect of successful dialogue processes, whether open or structured, and that is the contributions to be made by ceremony and the graphic and performing arts to creating the atmosphere in which effective profound conversations can take place. Indigenous communities around the world have much to offer in understanding this aspect of effective practice.

An ILIS™ session begins and ends with some kind of ceremonial bonding that sets all the participants "in" with each other in a positive human way. This includes everything from

shared meals to various kinds of opening and closing rituals appropriate to the participants in question. Some of the participants may never have encountered each other before, and some may have long negative histories with each other. However, these opening activities help the participants, in a Habermasian way, to suspend the power hierarchies that exist outside the ILIS™ dialogue circle. The closing ceremonies reaffirm this new egalitarian space with the hope that it can begin to transform the power dynamics outside the ILIS™ dialogue space. These humane and sometimes spiritual openings and closings help "hold" the dialogue space as the collective cognitive exploration of *terra incognita* takes place.

The Core Meeting begins 1) with eliciting responses to a "triggering question," that is, a question that captures the essence of the issue being addressed. One particularly effective Triggering Question is, "What are the barriers that keep of from addressing this issue?" Then, 2) responses to this question are gathered from the participants, round robin; there is space for each person to speak, but there is no requirement to speak. Then 3) the responses are clarified by asking questions such as, "I'm sorry, but I don't quite understand what you meant when you said …" Next, the author of that response has an opportunity to make his or her meaning clearer. After all the responses needing clarification are clarified, then 4) each participant selects what he or she thinks are the five best ideas. Every idea receiving at least one vote of whatever rank moves into the next phase of the process.

This next phase requires computer assistance. 5) Each idea goes through a pair-wise comparison that tracks the influence of all the ideas on each other. 6) The result of this "influence tracking" is a Root Cause Map of the entire issue or problem. This "map" looks like a tree with the drivers of the problem, the roots of the problematic "tree", at the lowest level of the image. If resources are used to address these "roots" then all the other aspects of the problem will be positively affected. Thus, resources can be used where they will do the most good. The great value of this process, as alluded to above, is that it enables stakeholders to get beyond treating just the symptoms of a problem.

The next three phases of the process are 6) to generate action options for addressing these root causes, 7) to map the options onto the Root Cause map and 8) to create action scenarios or action plans for implementing the options chosen.

The final phase is a return to ceremonial bonding and commitment making at an interpersonal/human level.

Such an ILIS™ session takes from two to four and a half days.

The Co-Evolution of a Global Discursive Ethic of Practice and Process
With all this dialogic activity going on there has begun to emerge a very interesting group of scholars, practitioners and practitioner/scholars (or scholar/practitioners) from all different sorts of complex socio-cultural-historical backgrounds who are trying to articulate what might be called a global discursive ethic of practice and process. These include people like Kwame Anthony Appiah (2006) at Princeton, Genevieve Souillac

(2006) at ICU, David Korten, author of <u>The Great Turning</u> (2006), Richard Heinberg (2006), who works on the post-oil world and on cooperation, conservation/sustainability and sharing, and John Mohawk (2000), who critiques the effects of various Western utopias in his work.   Included in this group are an English/Ghanaian, an Australian/French and a scholar with roots in the Iroquois Confederacy.

Scholars carrying these socio-cultural-historical complexities are giving rise to some distinct ideas. For instance, from Appiah, in his book, <u>Cosmopolitanism: Ethics in a World of Strangers</u> (2006), we have the idea that we are responsible for everyone we affect and that in the contemporary world we are all affecting each other, even at great distances.   In addition, every person has a right to choose amongst alternatives, and any culture that has to coerce conformity to its values is dying. So, human life is about forging new and creative forms of moral relationship and practicing them daily. "Moral" = being reciprocally responsible for everyone we affect, and these "worlds of practice" must be acceptable to all. Souillac's (2006) work contrasts the central tendencies of Anglo-American and French political thought. Anglo-American thought focuses on individual rights and responsibilities while French thought focuses on the construction of civic space. Souillac is exploring the construction of public social morality in the contemporary world. She is influenced by such thinkers as Bauchet, Kreigel, Ferry and Balibar. Of particular interest are Balibar's ideas on dialoguing across "boundaries of suffering." Some of the organizations that address this issue, each of which has a website, are Compassionate Listening, Search for Common Ground, the Story Corps, etc. , as well as the Positive Futures Network and its magazine, <u>Yes! A Journal of Positive Futures</u>.

Basic Principles for the Co-Evolution of *MIID* Communities
So, out of all this activity, both conceptual and practical, some basic principles for the co-evolutionary construction of *M*ulticentered, *I*nterlinked, *I*nclusive, *D*iscursive *Communities* are beginning to emerge. These principles include, but are not limited to, the following.

1. Everyone who is affected by a decision should be included in the decision-making process.
2. The atmosphere in the decision-making circle should be one, as a Cook Island Maori woman speaking at an environmental conference in Vanuatu in 1991 said, "where the voice of a Hummingbird is listened to with as much respect as the voice of an Eagle."
3. If we have a goal of nurturing the most vulnerable members of our societies … children, women, the elderly, the small cultures of the world, any endangered entity (including the natural environment) …, we will have created a system that is fairly nurturing of us all.
4. The resulting arrangements should support maximum autonomy, maximum choice for the smallest units within the complex systems that surround us.
5. Etc. …

And so the work continues …

Each of the dialogic approaches to managing conversations among diverse human beings, seem to provide a range of "vehicles" to be used by *transnational non-state actors* in *forging worlds of practice acceptable to all* through various *parapublic activities.*

These dialogic "vehicles" can enable us reliably to reproduce these acceptable worlds of practice as we continuously create what I have come to call **MIID Communities**, *M*ulti-centered, *I*nterlinked, *I*nclusive, *D*ialogi*c (or D*iscursive*)* Communities. As we diverse human beings are collectively faced with issues that we have to manage together, the ability to construct such dialogic communities is ever more important, and these emergent communities, consisting of all the stakeholders, are by necessity

- *multicentered* because there are about 5000 extant cultures in the world today, plus countless other communities of belonging;
- *interlinked* because all these communities constantly affect each other in multiple ways, sometimes at great distances;
- *inclusive* because we constantly have to include others into our consideration because we are affecting them, and they are affecting us; and
- *discursive* because it is only through words, *dia logos*, through **dialogue**, through the sharing of narratives, through the creation of **mutually** intelligible universes of meaning, that we can manage our collective affairs without resorting to violence.

This emphasis on "mutuality" (Nishio, no date) and discursive, *takakuteki* (multilateral, multidimensional) politics (Katzenstein and Okawara, 2004, in Wasilewski and Namatame, in press) is common in Japan and throughout the Pacific Basin. It also coincides with Balibar's ideas about the nature of "moral conversations" that occur, through "intersubjectivity and reciprocity" across "value groups" and across "barriers of suffering." Physician, therapist and healer, Brenda Davies (2007) says there is "nothing but communication." **Our truth, as we know it, is always what we are communicating**. **However, we have to be willing "to update our truth" every second.** Our integrity is also a function of our truth as we know it. Each of us has a unique integrity based on our experiences. It constitutes our personal set of rules, but it too is always moving. Understanding another person's integrity is the best we can do, and it allows us to love them separately from their behavior. **The key would seem to be to create discursive spaces like the ones discussed above where we can all update our truth together and enable our mutual integrity to rise exponentially.**

To quote Steve Bhaerman, the "Cosmic Comic," Swami Beyondenanda, once again,

> "Stick to your story, and you're stuck with it … Our collective story has delivered us to this dangerous precipice … Now our entire species faces the same choice: your story or your life? … Do we go down with our old story, or do we wise up and rise up with a new one?"

Appendix

Paula Gunn Allen (1986)
<u>The Sacred Hoop: Recovering the Feminine in American Indian Traditions</u>

In the beginning was thought, and her name was Woman. The Mother, the Grandmother … to her we owe our lives, and from her comes our ability to endure, regardless of the concerted assaults on our, on Her, being for the past five hundred years of colonization. She is the Old Woman who tends the fires of life. She is the Old Woman Spider who weaves us together in a fabric of interconnection. She is the Eldest God, the one who Remembers and Re-members; and though the history of the past five hundred years has taught us bitterness and helpless rage, we endure into the present, alive, certain of our significance, certain of her centrality, her identity as the Sacred Hoop of Be-ing …..

… the tendency to equal distribution of value among all elements in a field, whether the field is social, spiritual, or aesthetic is an integral part of tribal consciousness and is reflected in tribal social and aesthetic systems all over the Americas. In this structural framework, no single element is foregrounded, leaving the others to supply "background." Thus, properly speaking, there are no heroes, no villains, no chorus, no setting (in the sense of inert ground against which dramas are played out). There are no minor characters, and foreground slips along from one focal point to another until all the pertinent elements in the ritual conversation have had their say.

In tribal literatures, the timing of the foregrounding of various elements is dependent on the purpose the narrative is intended to serve. Tribal art functions something like a forest in which all elements coexist, where each is integral to the being of the others. Depending on the season, the interplay of various life forms, the state of the overall biosphere and psychosphere, and the woman's reason for being there, certain plants will leap into focus on certain occasions. For example, when tribal women on the eastern seaboard went out to gather sassafras, what they noticed, what stood out sharply in their attention, were the sassafras plants… *But the foregrounding of sassafras … in no way lessened the value of the other plants or features of the forest …*

… the patchwork quilt is the best material example I can think of to describe the plot and process of a traditional tribal narrative, and quilting is a non-Indian woman's art, one that Indian women have taken to avidly …

… to create background … is the ultimate importance in tribal context … Certainly the contents of one's background will largely determine the direction and meaning of one's life and, therefore, the meaning and effect of one's performance in any given sphere of activity …..

[Tribal stories are] about how a people engage themselves as a people within the spiritual cosmos in an ordered and proper way that bestows the dignity of each upon all with careful respect, folkish humor, and ceremonial delight. They are about how everyone is a part of the background that shapes the meaning and value of each person's life. They are about propriety, mutuality, and the dynamics of socio-environmental change.

Context … is the source and generator of meaning. A vanished context is the same as a meaningless pile of data, and it is the same as a vanished source of meaning, a vanished God. Destroying the context parallels the destructiin of a race. It amounts to Deicide. (p. 11-268).

Leslie Marmon Silko (1977)
<u>Ceremony</u>

Epilogue

Soon after World War II a Navajo/Mexican medicine man explained to a young veteran from Laguna Pueblo that *the old things must change, because the world has changed, but in fact everything has always been changing right along, since the beginning:*

> "The people nowadays have an idea about ceremonies. They
> think the ceremonies must be performed exactly as they have
> always been done, because one slip-up or mistake and the whole
> ceremony must be stopped and the sand painting destroyed.
> That much is true. They think that if a singer tampers with any part of the ritual, great
> harm can be done, great power unleashed." He was quiet for a while, looking up at the
> sky through the smoke hole. *"That much can be true also. But long ago when the people
> were given these ceremonies, changing began, if only in the aging of the yellow gourd
> rattle or the shrinking of the skin around the eagle's claw, if only in the different voices
> from generations to generation, singing the chants. You see, in many ways, the
> ceremonies have always been changing."*

> Tayo nodded; he looked at the medicine pouches hanging from the ceiling and tried to
> imagine the objects they contained.

> "At one time, the ceremonies as they had been performed were enough for the
> way the world was then. But after the white people came, elements in this world began
> to shift, and it became necessary to create new ceremonies. I have made changes in the
> rituals. The people mistrust this greatly.

> *"[My mother] taught me this above all else: things which don't shift and grow are dead
> things. They are things the witchery people want. Witchery wants to scare people, to
> make them fear growth. But it has always been necessary, and more than ever now, it is.
> Otherwise we won't make it. We won't survive.*

> That is what witchery is counting on: that we will cling to the ceremonies the way they
> were, and then [the witchery's power] will triumph, and the people will be no more" (p.
> 126).

<u>Discover Magazine</u> (April 2010)
Beyond Einstein … "Who Wrote the Book of Physics?" – Adam Frank

The essence of time is change. What we call the laws of physics may also change with time.
[Stuart Kauffman, theoretical biologist–famous for complexity theory–states,] "Creativity is essentially Darwinian. Biological evolution offers a powerful model for how novelty, rather than timeless laws, could play an expanded role in cosmology and physics. If the laws of the biosphere have evolved over time, why can't the laws of the universe?" Rather than reasoning our way back to the beginning, we have to plumb the history of our universe to figure out how it evolved … into its present form … "The whole point is that there might not be eternal laws to reason backward to" (p. 36-37).

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