

Finding the path means going own steps

Or:

“How to get out of the box”

So how could we get rid of this, how could we get “out of the box“, not even knowing – better noticing – that it is a “box“ we, our patterns of awareness and thinking, our consciousness, is in?

Or , maybe, that the idea our problem might be that we are in a box is just another box we are in...?

This is not a question of morality. It is not a question of right or wrong. It is not a question of “being realistic”, whatever that means, or to be a “simplifying romantic”, whatever this attitude might be an important hint for; and it is not a question of “either-or”: thinking in that way, what we are deeply used to do, seems to be an essential part of our problem to come out of the box. More: it reproduces the problem and, therefore, stabilizes the box system. On and on. A vicious circle.

So how could we find a path to this unknown and strange attitude of “ both ...and “ – without getting the feeling things are not structured or out of order. To look for the attitude of “both...and“ means to bring oneself sometimes at the edge of chaos.

And this is necessary whenever we have to meet an adaptive challenge, where even the essential questions are unknown, not to talk about solutions, plans, concepts, instruments.

To face an adaptive challenge challenges “the fighters” of the changing process to leave most of the attitudes and well known habits of thinking and acting behind: those are good for “moving the furniture“ not for finding a new place of living.

So dialogue could be the fitting platform to meet, to look and to find what is unknown.

Someone called the dialogue to be a “safe place for dangerous truth”.

What could that mean?

Not only thoughts and feelings of the individuals, which they knew before entering the dialogue circle, can be shared. The more the container of trust and confidence between the participants is getting more and more reliable, the more an astonishing phenomenon comes into being: ideas are emerging, which were never thought before, feelings could be brought into mind and speech, which the participants were not able to reach inside themselves without staying inside the dialogue circle joining the others.

And it also means: depending on the progress of speaking by heart inside the circle a huge space for different aspects is appearing, an opportunity for sharing completely opposite meanings. Dialogue is not a place of making a consensus of opinions and meanings. It is a fruitful place for dealing with differences. These are needed. It is not a place for superficial harmony. On the contrary, sharing our differences let a dialogue circle become a place of growth. Finally, we can meet each other in a true way, we can meet ourselves without the habits of disguise and denial: It is a safe place for a dangerous truth.

So staying in a real dialogue means to be in a real and true relationship with oneself.

It is a condition of real communication between people who want begin to learn to speak to each other instead of talking about something.

With regard to the issue of sustainability, environment protection and development a thought of Mahatma Ghandi leads to an essential key position:

“ All pollution of the outside world is caused by pollution of the inside world. “

So, how could we change the outside world without changing the inside world?
And how could we change our inside world without changing ourselves?
And how could we change ourselves without encountering the others: frank, unreserved,
listening and speaking by heart?

“What we call “I” becomes real only in what we call “You””, said the philosopher Martin Buber, one of the most important re-discoverers of the dialogue.

But this will come into being only when You are searching for an attitude of radical respect for all others, no matter what they say. By the way, in the eyes of the others – I’m the other one....

And this forces me always “to be there” in a conversation. And it encourages me, because I am now so important for the others to be their necessarily needed other one.

In that way the others become my learning mirror and so I have carefully to listen, because, being still in my box of presumptions and unconscious attitudes, I can’t hear myself saying what I really say.

And the enormous meaning of listen shows a thought of Paul Watzlawick, “What I have said – I’ll just know, when I will have heard Your answer.”

So it is simply my duty – and my honour! – to be there and now. At least to try again and again.

Whenever people encounter, this attitude makes a real dialogue.

And this dialogue is then reality.

Means:

We have a chance and a choice to get out of the box – sustainable.

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