

# **Diving into the Deep 2002**

*International conference on dialogue between worldviews*

**Encounter of Worldviews Foundation** towards a global ethos, March 03.  
Conference Report.



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'I don't know the key to success, but the key to failure is trying to please everybody'

(Bill Cosby)

## **Pre-face**

This document is the report of a unique event that technically took place between the 27<sup>th</sup> and 29<sup>th</sup> of November 2002, on the beautiful estate *Vanenburg Castle* on the Dutch countryside, just outside of Putten. During what might have been 'yet another international conference', a great and colourful variety of influential individuals met one another in existential dialogue, transforming all those who engaged in a real encounter of worldviews.

*Diving into the deep*, as the conference was named, has a defined place in the unwinding history of the *Encounter of Worldviews Foundation towards a global ethos*. As it was the first milestone on its path, the Board will have need for this report in setting out its future course. To this purpose, this report will:

- Evaluate the management of the dialogue process, i.e. the methods that were used during the event,
- Offer insights in the practical implications of existential dialogue, and
- Look ahead.

The *Encounter of Worldviews Foundation* sincerely thanks all its sponsors. In particular the people at *Vanenburg Group* for generously setting the necessary stage that helped make the encounter a success. Of special importance has even been the professional guidance of those at *De Boer & Croon*, who have really gone out of their way to make dialogue happen. The following sponsors have graciously contributed to the "**International**

**Conference on Dialogue Between Worldviews: Diving into the Deep, Towards a Mutual Understanding".** Thanks to all of you, and a prolonged applause for all participants, for all of you who 'were *there* in 2002' and actually created a collective experience of a lifetime.

(Bart C. Gijsbertsen, end-rapporteur)

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## **Introduction**

*'Philosophy begins with wonder'  
(Plato)*

Philosophy, the love for knowledge, begins with wonder. Those who stood at the cradle of the Encounter of Worldviews Foundation quoted the Jewish philosopher A.J.Heschel (1956), who's opening words were these:

*'Modern man fell into the trap of believing that everything can be explained, that reality is a simple affair which has only to be organized in order to be mastered (...) As civilization advances, the sense of wonder declines. Such decline is an alarming symptom of our state of mind. Mankind will not perish for want of information; but only for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder is not worth living.'*

In more recent times noted philosophers, amongst others, have expanded upon and added to such notions, and the problems that mankind faces today have become patently obvious. But despite this augmentation, the practical implications remained virtually unchanged. The fact then, that this report contains conclusions that *do* constitute actual change, is one of the main reasons why *Diving into the Deep* was a singular event.

The report is divided into three segments, describing what took place 'off-stage', 'on-stage', and 'back-stage'. The off-stage part offers insight in the methods that were used during the conference. The on-stage segment aims to convey the human experience of *Diving into the Deep*, and presents its conclusions, although reality can never be captured in words. In the back-stage segment the focus lies on the continuation of the process, e.g. on the future.

## **Off- stage**

### Introduction

*Diving into the Deep* was a conference with a double purpose. For the *Encounter* is was sort of a test case, designed to find out the power/reach of existential dialogue as a tool for crossing cultural barriers, in its broadest meaning. Of course, the conference also had its own purpose, namely doing just that. It was, in other words, considered essential that influential people with differing philosophies of life, that came from different religions and cultural backgrounds would learn to speak *with*, rather than *about*, or *to* each other.

### Can I have the key to successful dialogue?

Unfortunately, there are no ABC's of existential dialogue. The role of the *Encounter* was - and remains - a facilitating one. Prior to the start of the conference, no key themes were predefined. With regard to content, the conference program<sup>1</sup> merely stated four dialogue sessions around the following topics:

- What inspires your encounters?
- Discovering your dream about applying dialogue.
- Defining dialogue initiatives.
- Translating into actions.

The participants were given five guiding principles for dialogue and insights into some possible internal barriers to dialogue, to assist them during the sessions. A summary<sup>2</sup> of those principles is presented below.

All these pointers might however not have helped, if the *Encounter* had ignored an important pre-condition for this type of conference. The utterly personal nature of an existential dialogue demands a 'comfortable' environment that is all about secureness. This conference was held at the beautiful and restful Vanenburg Castle, and no media were present. *Diving into the Deep* grew to its successful ending, mainly from a sense of secureness and secludedness that was created during its course. Already on the first day of the conference this became apparent.

### Principles for encounter & dialogue

1. Be here and in the NOW
2. First LISTEN, then be silent
3. Speak your deepest knowing from your HEART
4. RELEASE your personal agenda
5. TRUST the result will come

### Internal Barriers to Encounter and Dialogue

Which inner attributes can block a deepening of dialogues?

1. Competitive Attitude
2. Striving for Personal Gain
3. Lack of Inner Freedom

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<sup>1</sup> Refer to appendix i: conference program.

<sup>2</sup> Refer to appendix ii: Principles & Barriers, for the full text.

### Methodology

The first day revolved around the concept of existential dialogue. The participants were given the opportunity to get acquainted with each other and with the process. One of the first things that the participants were asked to do, was to interview each other and to interpret the other's dream about dialogue. This resulted in a 'wall of inspiration' at the site of the conference, which everybody could visit when they wanted to<sup>3</sup>.

At Diving into the Deep, homely decorated 'break-out' rooms were available for every dialogue group. During the first session the groups were pre-assembled. One rapporteur and one facilitator accompanied every group of participants, and then worked together throughout the rest of the conference. Rapporteurs were initially not meant to take part in the dialogues, but sometimes participated on the group's request. Although not everyone did, participants were offered to use a 'talking stick' during their dialogue. The use of the 'talking stick' was that it helped to structurize the dialogue. It is a pretty well known concept, and an important piece of Native Wisdom, that helps its holder to connect mind and heart. The 'talking stick' would lie in the centre of the room, and would be picked up by whomever wanted to contribute. Only the holder of the 'talking stick' was then allowed to speak, stimulating an attitude of active listening in the group. The facilitator's role was to guard the dialogue. She/he was allowed to interrupt at any given moment, provided there was a need for it.

After the first session the participants formed their own groups around common themes that they themselves had formulated in the 'open space', a plenary setting in which the main part of the conference took place. As the conference proceeded the participants grew accustomed to each other and the environment. Initial nervousness disappeared and the dialogues came into a natural flow, making the methodology partially obsolete, and according to some participants, even disturbing, when handled too strictly.

## ***On- stage***

### Introduction

The conference program and its methodology were handled rather loosely. The participants clearly carried the process. In any case, the reality and seriousness of what was going on could not have been forced into any strict time-schedule. Some participants were more or less 'supercharged' at their arrival and experienced the conference program as an impeding factor:

'Initially there was a high tension in the group. There was a lot of disagreement with the structure of the conference. The group decided one way or the other to design their own process.'

(Rapporteur)

During the first day the program was followed pretty much as planned, but thereafter some improvisations needed to be made, as the centre of the conference had shifted from the following of the program to the actual dialogues. As a result of this shift, the third and fourth session were joined,

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<sup>3</sup> Refer to appendix iii: Impression of the 'Wall of Inspiration'.

to create more time and continuity. All together the approach that was used worked wonderfully, although it has been suggested that more 'free-time' be scheduled during the next conference, to enable participants to reflect on the events of the day in their own manner.

#### What happened on an individual level?

As the centre of the conference shifted during the second half of the first day, the human experience of being present at the dialogue sessions became overwhelming. Many participants came straight from the 'battlefields'. Pens were laid aside not only from a viewpoint of confidentiality, but also out of respect for the experiences that were shared in the flow of the dialogue. Out of respect and gratitude for the openness and authenticity displayed by those present.

#### What happened on a collective level?

At some point the distinction between participants and organizing staff seemed to vanish as everybody got caught up in the process. The powerful sense of interconnectedness made the conference an unparalleled highlight in the lives of many participants, including the staff. During the second day everybody danced together during a musical interlude where *African Drums* gave a wonderful performance. Considering the composition of the crowd, it is lucky that someone taped it. Otherwise no one might have believed it. The whole conference was a wondrous event, and many people that met as total strangers, left as close friends. Which, perhaps needless to say, is highly remarkable. Such moments, at which people spontaneously engage in a collective activity that under *normal* circumstances would be unthinkable, also clearly underline the incredible significance of physical language in existential dialogue.

#### Consolidated Findings

Throughout the conference, the rapporteurs have been trying to find answers to the following four questions:

1. WHAT INSPIRES OUR ENCOUNTERS?
2. WHAT IMPEDES OUR DIALOGUE?
3. HOW DO WE ENCOURAGE EFFECTIVE DIALOGUE?
4. HOW DO WE SUSTAIN ENCOUNTERS?

Although the dialogues often dealt with totally different themes, statements were consequently filtered through the questions mentioned above. This has led to a vast amount of useful information<sup>4</sup>.

#### Dreams and actions

During the conference's second half, participants had formed their own dialogue groups around those common issues that they had marked as most pressing. The following gives an impression of the sort of conclusions that were drawn by the various dialogue groups:

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<sup>4</sup> Refer to appendix iv: Consolidated Findings.

'You can make more friends in two months by becoming interested in other people than you can in two years by trying to get other people interested in you' (*Dale Carnegie*)

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## **Education of children to be leaders of the future**

*Using existing tribal legacy and religion to promote tolerance of others*

### ● **The curriculum should be about**

- Teaching children basic humanistic values to promote understanding
- Teaching children on UN human rights charter
- Teaching children ethics and tolerance for other religions, ethnic groups etc.
- Not only intellect should be thought, also social skills (coping with stress, negative energy)

### ● **Possibilities**

- Sponsor conference for teachers about: new methodology, discuss experiences
- Bring together teachers, politicians, religious leaders and business looking for support for actions
- Start an institute that deals with integrity and ethics
- Help young couples before they get married to raise their children

### ● **Action**

The UN NGO "Committee on Spirituality, Values and Global Concerns" in Geneva and Vienna will work out a curriculum for spiritual education and education on human values. And get this recognized by UNESCO.

*Werner Leudemann*

Association of Human Values, Germany

## **Trustbuilding and Reconciliation**

- The dream, clearly, is peace
- The process of continuous dialogue and encounter is an important action in itself
- We must teach the children compassion and own responsibility, not revenge
- Realize that true dialogue involves a deep sharing of fate, and creates a mutual responsibility
- Realize that mutual trust can be built, in a dialogue about even the smallest part of a shared experience
- Understanding that going on with one's life after sorrow or loss, does not constitute betrayal towards those who suffered

## **Servant Leadership and Coaching**

- Develop a Network for True Dialogue between leaders of all kind
- Change reward/punishment systems
- Support the Right (Positive) Values in Media & Advertisement
- Continue Encounter of Worldviews as spiritual alternative to Davos World Economic Forum

## **Unifying streams**

- Openness about inner beliefs

'This is the essence of appreciation. To appreciate is not to value the objects one enjoys; it is to enjoy the objects one values'

(Mark Sagoff)

- Connect to the divine and pass it on to reconnect other people
- Create inspirational spaces
- Facilitate multisectoral collaboration hosted by a neutral convener
- Peace in oneself and radiate
- What is natural is not difficult
- Inner change implemented in practical life
- Do what you can do
- Community forming with like-minded leaders
- Start action, others will take over
- Inspire the change by your presence

### **Bridge building between Muslims and non-Muslims**

'More attention for the fixed focus of the media and lack of communication from the Muslim perspective.'

'More insight on the different forms and identities of Islam.'

- On the one hand modernize Islam and on the other develop a deeper spirituality in Europe to reach a deeper understanding in different religions and cultures
- Creation of a global platform/ forum/ network for liberal and moderate people, to start with moderate Muslims (solutions from within)
- Empowerment of Muslim experts
- The action plan to realize a Platform The Middle Way or Wasatia in Europe has to focus on:
  - The agenda of the pilot group of this initiative
  - The targets
  - The target groups
  - The tools and technology
  - The money

### **Back- stage**

#### The return of man from Cartesian thinking

The Encounter of Worldviews Foundation sort of grew from the book 'The return of man from Cartesian thinking' (Gijsbertsen & Kirpestein ed. 1999), the adjective referring to the name 'Cartesius', the Latin form for (René) Descartes. It contains a collection of essays describing how a metaphysical vacuum is noticeable in various parts of western society. At the end of it, the authors plead for an encounter of worldviews to bring resolve.

Now the Encounter of Worldviews Foundation has become a relevant fact, and the process of existential dialogue has had a promising start. For who work at the foundations website, at [www.encounterofworldviews.org](http://www.encounterofworldviews.org), it has become a challenge to keep up with the news, and the Encounter's next conference is already coming into focus!

### About the answers

What was found during Diving into the Deep 2002 resulted in a listing of repeated reportings. Obviously, many other interesting statements were made, that were not printed in this report. That does not mean that they are of lesser value. It merely underlines that the success of Diving into the Deep lies in its continuation. As this report is being written, it is already outdated, because of this process. Consistently, the result of the conference has a rather static property in the form of its consolidated findings. But more importantly, it has a dynamic quality in the form of its continuation. The use of the consolidated findings will be the ability to further facilitate the process of global dialogue. *Towards a global ethos!*

One of the main results of the Conference 2002 then, is the establishment of a "Framework for Action", the pragmatic means by which Global Dialogue and Mutual Trustbuilding can be put into practice; this includes the creation of active Communities of Practice (CoPs).

### Communities of Practice

CoPs are groups of people who share a concern, a set of problems, or a passion about a topic that has a relation to human encounters, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis. A website is currently being prepared, that will help facilitate their initiatives.

At this stage, seven Communities of Practice are already counted!

- **Understanding Islam and Bridge building between Islam/Non-Islam**  
Coordinator: Mr. Jan de Vuijst, The Netherlands
- **Nature as portal to Societal Transformation and Healing**  
Coordinator: Mr. Robert Jan van Ogtrop, The Netherlands
- **Servant Leadership and Coaching**  
Coordinators: Mr. Mohan Swami, Malaysia and Ms. Patricia van Nispen, The Netherlands
- **Trustbuilding and Reconciliation**  
Coordinator: Ms. Mariam Ta`i, India
- **Development early childhood ethical education to ethical adult leadership**  
Coordinator: Mr. Tzvi Marx, The Netherlands
- **Healing/Compassion**  
Coordinator: Ms. Annelous de Vin, The Netherlands
- **Unifying Streams**  
Coordinator: Mr. Kees den Blanken, The Netherlands

## Appendix i

### Program Encounter conference 28 and 29 November

15:30	Reception on Wednesday November 27
16:00	Start facilitators meeting, welcome by Johan. Rapporteurs are welcome!
	<ul style="list-style-type: none"> <li>• Round: how do I feel</li> <li>• Brief discussion of the program</li> </ul>
16:30	Exercise 1
	<ul style="list-style-type: none"> <li>• Practice with the first exercise (highlights: Johan)</li> </ul>
17:00	Exercise 2
	<ul style="list-style-type: none"> <li>• Practice with the second exercise (highlights: Jelle)</li> </ul>
17:30	Question and answers
18:00	Meeting with rapporteurs and Baan staff
19:00	Drinks
19:30	Dinner
21:00	END

#### Thursday November 28

08:00	Facilitators and rapporteurs tune in for the day in the plenary room (until 08:45 hrs)
08:00	Registration of participants
09:00	Opening by chairperson (Jaap Ramaker), participants are seated in a circle
09:05	Introduction exercise by plenary facilitator (Johan Bontje)
	<ul style="list-style-type: none"> <li>• Participants share expectations and dreams in duo's</li> <li>• Post outcomes on the 'wall of inspiration'</li> </ul>
09:45	Unifying streams required for dialogue and silence
	<ul style="list-style-type: none"> <li>• Guided by Swami Veda Bharati, spiritual director of the Himalayan Yoga Meditation Society</li> </ul>
10:00	Welcome address: diving into the deep
	<ul style="list-style-type: none"> <li>• Jan Willem Kirpestein, chairman of the Foundation Encounter of Worldviews</li> <li>• Write one liners for the wall of inspiration</li> </ul>
10:20	Personal experience with dialogue
	<ul style="list-style-type: none"> <li>• Herman Wijffels, president of the Dutch Social Economic Counsel</li> <li>• Write one liners for the wall of inspiration</li> </ul>
10:40	Coffee/tea break
11:00	Organizational set up and process of the conference
	<ul style="list-style-type: none"> <li>• Atem Ramsundersingh, secretary of the Foundation, Conference program</li> </ul>
11:20	Principles and tools for Encounter and Dialogue
	<ul style="list-style-type: none"> <li>• Johan Bontje, about Principles, Talking Stick and Dialogue Diary</li> <li>• Exercise in trio's: each person selects which Principle is the most difficult for him or her and shares this with the other</li> </ul>
11:45	Musical interlude: Purusha

12:00	Lunch + opportunity to visit the 'wall of inspiration
13:15	After lunch participants go to their designated break out room
13:30	SUB GROUPS: What inspires your encounters?
	<ul style="list-style-type: none"> <li>• Opening by facilitator</li> <li>• Round of introductions (maximum 1 minute per person)</li> <li>• Exchange successful experience with dialogue</li> <li>• <b>What are your internal barriers that impede dialogue?</b> After reflection on the question using the dialogue diary (5 minutes), participants make a round sharing their stories</li> <li>• Dialogue about internal barriers using the talking stick</li> <li>• Personal reflection on 'the essence of this meeting' using the dialogue diary</li> <li>• How did we experience this session?</li> </ul>
15:30	Break and moving to plenary room
16:00	Plenary sharing and reflection
	<ul style="list-style-type: none"> <li>• Plenary facilitator asks participants what inspired them most in the group sessions. Participants spontaneously build on each other's contributions</li> </ul>
16:45	Musical interlude: African drums
17:00	Break
17:15	Open space: forming of groups around themes of common interest (plenary)
	<ul style="list-style-type: none"> <li>• Plenary facilitator explains objective of this session and open space principles</li> <li>• Participants announce themes</li> <li>• Themes are clustered and posted on the market space</li> <li>• Participants add their name to their preferred theme</li> </ul>
18:00	Dinner
19:30	Moving to designated rooms (rooms allocated per open space theme)
19:45	SUB GROUPS: Past experiences with dialogue (in relation to a theme)
	<ul style="list-style-type: none"> <li>• Opening by facilitator</li> <li>• Round of introductions (maximum 1 minute per person)</li> <li>• <b>Why did you choose this theme? What is an inspiring and a frustrating experience with dialogue that you have personally experienced in the past in the context of the theme?</b> After reflection on the question using the dialogue diary (5 minutes), participants make a round sharing their stories</li> <li>• Dialogue about experiences using the talking stick</li> <li>• Personal reflection on 'the essence of this meeting' using the dialogue diary</li> <li>• How did we experience this session?</li> </ul>
21:45	Moving to plenary room
22:00	Plenary sharing of the outcomes
22:30	END
22:30	Tuning out with facilitators

Friday November 29

07:45	Facilitators and rapporteurs tune in for the day (until 08:15)
08:30	Opening by the chairperson, brief reflection on yesterday
08:35	Plenary silence session guided by Swami Veda Bharati
08:50	Plenary: focus on the future: some participants share their dreams
09:15	Move to subgroups (same groups as last night, unless a participant likes to change)
09:30	SUB GROUPS: Your dream about dialogue
	<ul style="list-style-type: none"> <li>• Opening by facilitator</li> <li>• Round of introductions (maximum 1 minute per person)</li> <li>• <b>What is your personal dream for the future with regards to the application of dialogue in the context of the chosen subject?</b></li> </ul> <p>After reflection on the question using the dialogue diary (5 minutes), participants make a round sharing their dreams</p> <ul style="list-style-type: none"> <li>• Dialogue about 'common ground': can we identify a group aspiration?</li> <li>• Personal reflection on 'the essence of this meeting' using the dialogue diary</li> <li>• How did we experience this session?</li> <li>• One person prepares a 2 minute feedback to plenary</li> </ul>
11:00	Participants move to the plenary room
11:30	Presentation of 'dreams' developed in the groups
	<p>Representatives present the 'common ground' of the group's aspiration</p> <p>Plenary facilitator invites possible additional 'dreams' that participants may have</p>
12:15	Musical / cultural interlude: Schönbrunn Ensemble, Brandenburg V, JS Bach
12:45	Lunch
13:45	Move to subgroups (same groups, unless a participant likes to change)
14:00	SUB GROUPS: How do we sustain Encounters: Translating the dreams into actions
	<ul style="list-style-type: none"> <li>• Opening by facilitator</li> <li>• Round of introductions (maximum 1 minute per person)</li> <li>• One of the participants presents the 'group aspiration'</li> <li>• <b>Which concrete actions with regard to this dream would you like to take?</b></li> </ul> <p>After reflection on the question using the dialogue diary (5 minutes), participants make a round sharing their ideas</p> <ul style="list-style-type: none"> <li>• Dialogue on common ground for action, what participants can contribute and possible support required from the foundation</li> <li>• Personal reflection on 'the essence of this meeting' using the dialogue diary</li> <li>• How did we experience this session?</li> <li>• One person prepares a brief feedback to plenary</li> </ul>
16:00	Break

16:30	Plenary feedback
	Groups feed back the common elements from their intentions to plenary
17:30	Closing ceremony and final words <ul style="list-style-type: none"><li>• Jan Willem Kirpestein and Atem Ramsundersingh: follow up on inspiration and continuation</li><li>• Chairperson: final closing</li></ul>
19:00	Dinner
21:00	END

## Appendix ii

### Principles for encounter and dialogue

- 1 Be here and in the NOW
  - Be happy with what you are today. Not what you did yesterday or where you want to be tomorrow
- 2 First LISTEN, and then be silent
  - Respect everyone who speaks authentically, respect does not mean accept
  - Endeavour to sense the deepest meaning, the essence of what someone is trying to say. Do not speak until you have succeeded in this
  - Listen as a human being to another human being, not as members of different groups or organizations
- 3 Speak your deepest knowing from your HEART
  - Always allow a brief silence before a reaction
  - Feel in yourself what it is that you want to say. Speak only your deepest knowing, the essence, not your first thought
  - Share *why* you say what you say, share your underlying motivation
  - Be succinct and focused, speak softly and slowly
  - Do not repeat yourself, trust that people will have listened
- 4 RELEASE your personal agenda
  - Examine your motives for wanting to say something
  - Do not speak to impress others or to achieve personal gain. In case you have any personal interests, make them known to the group
  - Examine your own opinions, don't hang on to them, look for reasons to give them up
- 5 TRUST the result will come
  - Enjoy the sharing and the encounters
  - Focus on understanding and learning not on results

CONTINUE APP. II

## **Internal Barriers to Encounter and Dialogue**

*Which inner attributes can block a deepening of dialogues?*

### **Competitive Attitude**

- Wish to show off or attract the attention
- Over-estimation due to feelings of guilt or of limited self-esteem
- Making interventions to compensate impatience, show knowledge or impress others

### **Striving for Personal Gain**

- What is the profit for me instead of for us
- Alertness on personal hidden agendas
- Fixation on outcomes can block better outcomes

### **Lack of Inner Freedom**

- Staying faithful towards your authentic self
- Denying your own or each others pain or frustration, but
- Not focussing on understanding your own and others inner motivation

## Appendix iii Impression 'Wall of Inspiration'.

SAFETY! Give me safety! A first step- more than enough  
Diving into the deep needs trust and harmony – if it gets hard, this is  
something to work on!

In order to make friends, be a friend

Relational responsible leadership

**Hope that this dialogue will cause a snowball effect**

**Dialogue brings grace**

Let active listening promote understanding

**When everyone is listening, who is speaking?**

Social dialogue in Europe is a valuable experience that deserves to  
be more widely known and shared

To share equally, the opportunities to learn and grow on a global scale

## Appendix iv

### Consolidated Findings

#### What inspires our encounters?

- Being personal leads to the identification of common ground
- Sympathy
- Emphasizing on thinking in terms of sameness
- The power of the natural world
- Active listening
- Awareness of spirituality
- A contemplative state of mind, wonder
- Desire to help
- Sharing
- Conflicts

#### What impedes our dialogue?

- Internal barriers:
  - Lack of trust, distrust
  - Vanity (ego)
  - Preset personal goals
  - Personal gain
  - Lack of patience, lack of knowledge
  - Non-negotiable positions
  - Structure of dialogue
  - Not trying to understand each other
  - Fear-based orientation
  - Unresolved issues
  - Prefixed behavior, fixed ecology of thought
  - Loneliness
  - We prefer action to dialogue, we rationalize
  - Not listening
- External barriers:
  - Power differences
  - (Gender) inequality, class separation
  - Pre-conceptions
  - No recognition
  - Lack of, or selective morality
  - Barriers based on traditions
  - Linguistic barriers
  - Sensitivity of timing
  - Time-constraints
  - Trying to come up with all-fitting solutions
  - Miscommunication
- Talking about dialogue rather than engaging in dialogue
- In-authenticity
- Lack of total human connectivity between people
- Impatience (time, maturity of spirit)
- Too difficult to relate, gap is too wide

#### How do we encourage effective dialogue?

- Every dialogue starts from within
- Silence to bridge the gap
- Being aware of internal/external barriers creates the necessary openness to dialogue
- Cultivation of an attitude of 'letting go'/'surrendering to the others'
- Go beyond the 'physical dimension of time' and start a 'journey'
- Trust is a major driver of effective dialogue

#### **How do we sustain encounters?**

- Integrate dialogue into education
- Willingness of understanding
- Balancing spiritual and business life
- Trust yourself, each other and the process
- Keep learning and be optimistic (What is *right* with the world?)
- Stay close to yourself
- Avoid discussion