
UPGRADE TO GLOBAL INTELLIGENCE

new ways of conversation
and cooperation

*by Ladislaus Horatius
(musician, writer, philosopher)*

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**A method for creating insight, self-knowledge,
value and cooperation through conversation**

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INTRODUCTION

This entry focuses on the central question of global cooperation. What is it, really? Why is it so difficult? How can we get hopefully much better at it?

The entry is divided into four main parts. The first two are somewhat lengthy but set the stage for the method itself and explain the reason for the invention of it.

1) “Status quo” describes where we are currently and the state of the world. It specifically focuses on two attitudes or kinds of intelligence that can help or hinder global cooperation.

2) “Our difficulties” tries to understand and clarify the obstacles that stand in our way.

3) “Resolutions” describes the toolbox of this method, a method for actualizing real cooperation. The method can be used for young people as well as for adults.

THE STATUS QUO

It is difficult to really understand the zeitgeist. Here I try to get a birds eye's view of our times and the problems and possibilities of Homo sapiens.

A WORLD OF CHANGES. We live in a world of lightning fast changes. The global village is now a reality, not just a catching metaphor. Few people, however, are lightning fast, even though there is a constant and accelerating pressure to be up to date.

“Don't miss!” is the refrain of urban Western life. Usually it is only some new technological gadget, viral meme or news snippet we are not supposed to miss. Many of our deeper concerns never go "viral".

Our forefathers would not recognize the world we live in, especially the close-knit global network, the fast communications and the instantaneous news reports. They lived in small, rural (not global) villages and were not disturbed by not knowing what happened on the other side of the planet, or even in the next village.

Today, neither continents, countries or cities, can live solitary, independent lives. We are fragments of a mosaic that is more and more asked to cohere. But we

forget that to be coherent it is not enough to be *connected*. Even more important is to be *collected*.

LIFE—IT’S COOMPLICATED. Life has turned complicated. Only 200 years ago it was so simple. Our perspective was limited, and convenient. People in a neighboring country, or next village, had maybe strange habits - and probably would have thought US strange - but since nobody had Facebook or Instagram we were unaware of differences and potential conflicts. Instead of regarding each other as strange and barbaric, life was blissfully ignorant.

Ignorance is no longer an option. News is fired at us every minute of the day (or every second on Twitter). Now we know almost too much about each other, and a new problem has fallen into our lap; the planet encompassing problems that influence everybody.

This means great pressures and puts great demands on cooperation. We must be able to get along on a whole different scale than our forefathers. We can't afford to regard each other as idiots: that's too risky and too explosive. We must outgrow our idyllic, provincial worldview.

But how?

OLD AND NEW. The fast changes around us often make us lose our orientation. Which road should we take? Should we maybe get ourselves a new compass?

Just as the compass needle we oscillate – between now and then. Much of the world is new, but other parts are still old, even ancient.

In some ways, we are well adapted to the times. We have embraced (or been embraced by) new ways to telecommunicate. There is much novelty and innovation in technology, less progress in the ethical sphere.

There are also many valuable impulses at the local and grassroots level. Small groups (the Slow Movement for example) dare to renew themselves radically (at root), not just technologically. Then again, this is not something new; people always could make radical local changes. The microcosm is fluid.

The picture gets more somber and depressing when we look higher up in the hierarchies. Politics, business and giants like Big Data, Big Pharma and the Big Five (Google, Facebook, Microsoft, Apple, Amazon) are heavy footed.

Big Business is still often prepared to do almost anything for profit. And we don't see that the cardinal domain of *politics* is imitating modernism and enters a

post-political phase. No, business and politics as usual. Same procedure as last year (only with faster computers and more advanced robots). Being stuck in old habits that only thinks in terms of quantity (faster, higher, stronger) is what makes global cooperation, which must deal with quality, so difficult.

So, while individuals renew themselves and innovate their microcosm, truly original and innovative thinking gets rarer as we approach the corridors of power. Catchwords are updated but actions stay more or less the same.

The man in the street knows this instinctively when he distrusts the predictable, repetitive ways of bureaucrats and politicians. Repetition is a form of insanity if we are to believe the saying *Insanity is doing the same thing over and over again, but expecting different results.*

PROVINCIAL CITIZENS OF THE WORLD.

The combination of old and new qualities typifies our times. We are techno savvy but still retain a provincial outlook. Of course, people, especially the younger generation, will disagree with this – but having Facebook friends on every continent does not make one cosmopolitan. That requires deeper changes.

The friction between global versus provincial is our cardinal question. Let me clarify what I mean by provincial.

Humans are paradoxical creatures. We call ourselves *Homo sapiens* (wise man), but hardly ever talk about wisdom and have very vague ideas about it. But we DO measure IQ.

We like to say "I think, therefore I am" but active thinking is not one of our very dominant features. Wisdom (a quality) is marginalized while IQ (much easier to quantify) is essential.

Most people respect intelligence. Standard issue intelligence was okay before the advent of our modern world, when one village knew little about the next. We could afford to call others barbarians and ourselves evolved, cultured beings. The damage was merely local, not global.

We need to think clearly about intelligence. It can be benign (curing disease, creating meaning), neutral (fixing the washing machine) or malignant (inventing "smart weapons" and "intelligent bombs").

There were a dozen Nobel Prize winners involved in creating the atomic bomb, thus unleashing the danger of total war. How benign or malignant was that intelligence? How many Nobel Prize winners are

working on peace? How much money is there in peace?

A basic and sad truth about Homo sapiens is that he doesn't much mind attacking and killing his own kind. The fight or flight impulse seems almost hardwired in us. Competitions, contests, conflicts, antagonism leading to agony – none of it is foreign to Homo sapiens.

This “ethical imperfection” did relatively little harm when the reach of communications and weapons were slight. Since the invention of the atomic bomb however the reach and power of weapons has grown manifold. Meanwhile our Neanderthal impulses have not correspondingly diminished. Imagine a small boy playing with toy guns who suddenly gets a real live AK-47.

We are that boy.

We still retain a fair amount of aggressiveness in our heart, still have difficulties in handling differences – of opinion, political views, religion, skin color, sexuality, etc. A high IQ does not make us good, only smart. And sometimes dangerous; a number of serial killers had IQ-s over 145, which should clear away any associations between intelligence and benevolence.

So intelligence can be good or bad. If we could remove the malignant part and defang intelligence, so to

speaking, we might better handle our global problems. We would be a boy, not with a gun, but with a piano. (One should note that music making is one of the most constructive activities on the planet.)



Can intelligence be defanged?

ONLY THE GOOD PARTS. I postulate a benign intelligence, without malignant parts. It is not unknown to us (we find it in nature, music making, even in our bodies) but we have unclear ideas about it. Besides, we are used to compromise, to take the good with the bad.

In this mentally misty terrain we have gotten used to praise something that often should be condemned, like new “smart” ways to torture people.

What to call this benign intelligence, constructive and freed of its malignant parts? I suggest “interligence”. Interestingly, etymologically speaking “interligence” seems to be the original word.

**Intelligere “to understand, comprehend, come to know,” from assimilated form of inter “between” + legere “choose, pick out, read”*

Different jobs need different tools. Intelligence is good for mathematics and constructing machines. With intelligence, we write novels and philosophical tomes, build factories, raise cathedrals and skyscrapers, build drones and robots, start, continue and even win wars.

But there the power of intelligence ends, for it cannot stop wars. To stop war we need interligence.

INTERLIGENCE DEFINED. Interligence is what happens when you and I are thinking together, letting our conversation bring us to places we wouldn't have come to alone, or only with difficulty. The saying “two heads are better than one” illustrates interligence.

A synonym for classical intelligence is *discernment*. To progress we need to discern malignant,

neutral and benign manifestations. Intelligence can be all three. Interligence is by definition benign.

- Intelligence is contest, often battle (at least of wits) – Interligence is chamber music.
- Intelligence is oppositional – interligence is, voluntarily, cooperating
- Intelligence wants to win over others – interligence win *with* others
- Intelligence is solitary (nobody measures the IQ of a family) – interligence is always concerted and concordant
- Intelligence arm (brain) wrestles – interligence plays four-handed piano music
- Intelligence says "me, or you" – interligence says "we"

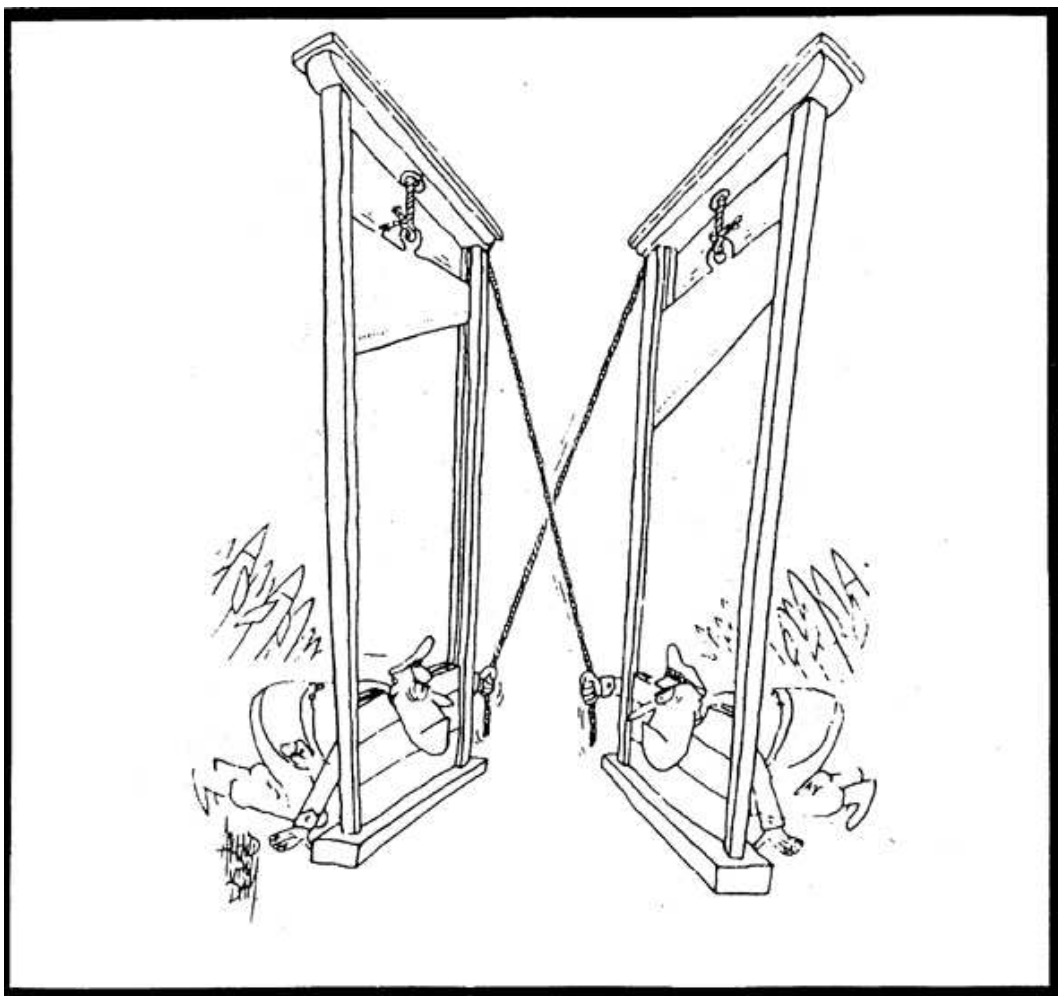
Sadly enough, intelligence often lends its services to the highest bidder (usually the military). Thus it moves in shady, grey and black areas where the goal is, as one politician put it, “to kill people and break things”. To do that one needs intelligence and "intel". One can accuse the military of many things, but not of lacking intelligence. It takes brains to tactically outwit others, to spy, set up traps, create missiles and guided bombs.

Interligence is very different, since it has a secret ingredient. While intelligent people still can be

each other's mortal enemies, looking for the smartest way to terminate each other, interligence contains the decisive factor of benevolence.

However naive it might sound, kindness is necessary and makes a hell (or heaven) of a difference. The recipe – add kindness – is simple. However, viewed from the often egoistical perspective of amoral intelligence it is not simple; it is *revolutionary*.

Our old paradigm said: "We must protect ourselves from each other." Just think of that truly mad idea of Mutually Assured Destruction (MAD).



The new paradigm says: "We are not enemies. We are in this together."

Modern worldly wisdom (backed by Big Security) says: "Be very afraid! Security first. Protect yourself!"

The wisdom of the future, I hope, will say. "Be open and look around. We are sitting in the same boat, the same orchestra. Let's jam."



OUR DIFFICULTIES

Now that I have presented my picture of the status quo, not least benign versus malignant intelligence, let's see what difficulties lie before us.

I am of the conviction that before we can really cooperate, we need to be able to converse, interligently. First ABC, then DEF. Cooperation, especially global cooperation, demands that we consider far-reaching, sustainable perspectives, that we not only think big but *feel* big – I mean in a magnanimous way.

This we often cannot do. So our first obstacle is

☛ Being stuck in *partisan thinking*, with special interests (usually economic) being given priority over the greater good. Seeing each other as competitors, not fellow musicians.

Further difficulties concern communication and conversation. In that way they are relevant for many situations, private and public. The difficulties, just like the toy gun, don't create much harm in the private sphere. But when it comes to the public sphere, to politicians in high positions add officials who make decisions that influence the whole of humanity, the situation is much aggravated.

☞ Difficulty number two is *rashness*. We know the dangers of driving a car too fast, but not of thinking in a hurried and sloppy way. Speed kills – thinking as well. Our awareness of speed and haste can help us avoid mental collisions and hasty conclusions unworthy of *Homo sapiens*.

☞ Difficulty number three is *heat*. An overheated car means trouble, as does an overheated mind, passionate, vehemently defending a cemented opinion in a "heated" discussion. Interligence requires cooling.

☞ The fourth difficulty is the ready-made, recycled *cliché*. We like to talk about originality and often ask for innovative solutions. These exist, here and there. We also like to say "think outside the box". But what we do most of the time is bringing out old, dusty thoughts from our mental storage space, our Inbox.

Parroting dusty phrases and viral memes can be dull and boring. But it gets worse when we move up in the hierarchies. When politicians and decision makers also use a repertoire of banal, second-hand, perhaps not even understood phrases - about democracy, equality, peace and progress – then that is much more precarious. It's like the boy with the AK-47.

So basically there are four main difficulties standing in the way of interligent dialog and cooperation.

1) Letting partisan interest overshadow general interest, seeing each others as enemies, not as fellow humans.

2) Thinking too fast, which results in meaningless collisions and conflicts.

3) Being overheated, which makes dialog too hot to handle. Instead of conversing we start mental forest fires.



Politicians in heat.

4) Thinking too much in ready-made patterns, relying on buzz words and recycled phrases. This is the foundation of our new parlor game: Buzzword Bingo.

RESOLUTIONS: THE METHOD

Hopefully we have clarified the background against which our method is presented. Our viewpoint is obviously colored by what we do and who we are (musician, writer, philosopher). A businessman would have a different analysis, also obviously.

How then do we deal with these obstacles to conversation and real cooperation? Can we build a space for benevolent communication, a peace room where we turn our backs to our Stone Age habits of fight or flight?

That is what this method tries to do. Again I want to stress that it is naive to think that we can just decide to cooperate while retaining our old ways. Practicing scales before playing the piano concerto; taking driving lessons before entering Formula One; conversation before cooperation.

Orientation is vitally important. Since the risk of falling back on rash, partisan thinking is great, we need to tread carefully. In a way this is a mental mine field. We need to know where to step and not, where we are and what we are doing.

The toolbox of this method contains the following elements: We train three Skills, use three polar Tools and apply three positive Attitudes. We also use three Meta-rules without which conversation is reduced to a number of monologues. Or just argument, which turns conversation into a verbal fight or competition about who is right. Or everything will be about special interests pretending to be general interest.

THREE SKILLS

We train three skills. Many of us are proficient in one, some in two, very few in all three. The skills are Thinking, Expressing and Listening.

☞ **Thinking** includes formulating, because everybody can “walk and think”, however, unformulated thinking is often just woolly neural vibrations.

☞ **Expressing** means talking, clarifying, explaining.

☞ **Listening** is for many people a most difficult skill; it demands that we leave a mental glade open for new thoughts.

Some people are great thinkers, they write books,

create tales and theories, have a razor sharp intellect. But they can be weak in communication, can't explain what they mean and often are totally uninterested in other's thoughts.

Some people are great “expressors”. They are fascinating speakers and everybody enjoys listening to them. However, they need not be sharp thinkers and they can be lousy listeners. But if they have a thought or idea, they are sure to get it across. (At least it will *sound* good.)

Some people are great listeners. They don't just leave an empty glade open for your thoughts; they leave the whole house, garage and park open for you. They are a bit of a mystery since we only know that they listen well. Because they hardly ever speak, we don't know what's on their minds.

My experience is that good listeners are often very good thinkers, they just don't know it – and neither does anybody else. If you never open your mouth, how can anyone appreciate your insights?

Combine all three skills and we get the interligent person who listens well, thinks acutely and can express himself lucidly. This method aims to foster such rare creatures.

THREE TOOLS

The central elements of this method are three polar tools, dealing with tempo, temperature, and terrain. Each of them has a positive and negative side (DO-DON'T).

Merely by using these three tools, we can get closer to the *peace room* and turn our backs to the *contest room*, *conflict room* and *war room*.

The situation can be compared to a car ride. We want to reach the same level of awareness that a driver of a car has; we want to know our speed, the temperature of our engine, and have a good map to read. It's all about orientation.

TOOL 1: The speedometer

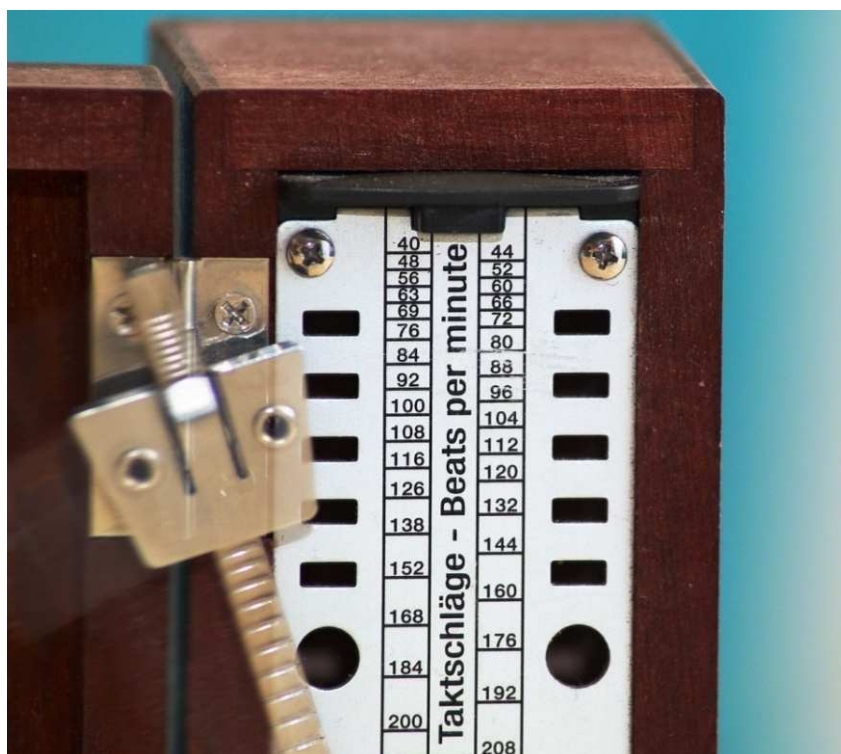
The first tool says: “If you drive too fast you will miss your destination and tunnel-vision will set in.”

Our destination is benevolent, interligent conversation. That is quite a rarity; we can compare it to a tiny village that has small, almost unnoticeable road signs pointing to it. To locate it we need to drive carefully, slowly, otherwise we will miss it.

The speedometer of a car goes from about 20 to 220 km/h.



A traditional metronome goes from around 40 to 200 BPM (beats per minute).



Our conversational speedometer has only three speeds: Very fast, Moderate, and Slow. These speeds refer to different “answers” that we give thoughts, people and situations in life.

SPEED 1: Very fast (reflex)

The fastest tempo (=answer) is the *reflex*.

The classical reflex situation is the medical checkup where a doctor hits our knee with a small hammer. If our leg kicks, our reflexes are okay. This is good for knees but bad for intellect and emotions.

“Kicking” is a fitting word for the fastest tempo. Let’s say that in a discussion a certain subject comes up about which I have very set and often-repeated opinions. You start talking... but even before you finish your sentence I have my “answer” ready: *I agree 100 %!* or *What nonsense!* That’s the thoughtless reflex.

An automatic reflex-answer has nothing to do with thinking; it is more like a jerk. Interestingly there is a slang-word for people who react with fast, predictable answers: *kneejerk*.

Kneejerk-reflexes abound in political, religious or just dinner arguments. In reflex-mode, real conversation stops and we regress into *debate* (original meaning "to

beat down") or *discussion* (= shaking apart). Real listening - an important part of conversation - shuts down and communication worthy of the name ends.

SPEED 2: Moderate (reaction)

The next tempo – the next answer to thoughts, people and situations – is moderato. We call it *reaction*. This tempo is probably the most common one. It is better than the very fast reflex, but not good enough.

When we react we are not devoid of thinking. Actually, there can be very much thought behind it: we can have pondered the subject long and hard, maybe even written books about it.

So what is wrong with it? We are not like a kicking knee; we have studied the subject and are presenting well-thought-out ideas.

Still not progressive enough, because reactions [=repeated actions] refer to *the past*. We are stating yesterday's viewpoints and are being too materialistic since we deal with thoughts (noun), not thinking (verb).

The thoughts can be several years, maybe decades old, which means that we just bring out stuff from our memory storage. A phrase that typically exemplifies

this: “As I usually say...”

Yes, we usually say that, and we have said it hundreds of times before - and might say it many times more. Same procedure as last year.

Living in the past (our past) in this way is an important – but not enough acknowledged – obstacle to authentic conversation. When we recognize that what we are saying is a trusted but slightly dusty *repetition*, we know that this is the reaction-answer.

A fresh insight, a window to something truly novel, comes with the *third* tempo.

SPEED 3: Slow (response)

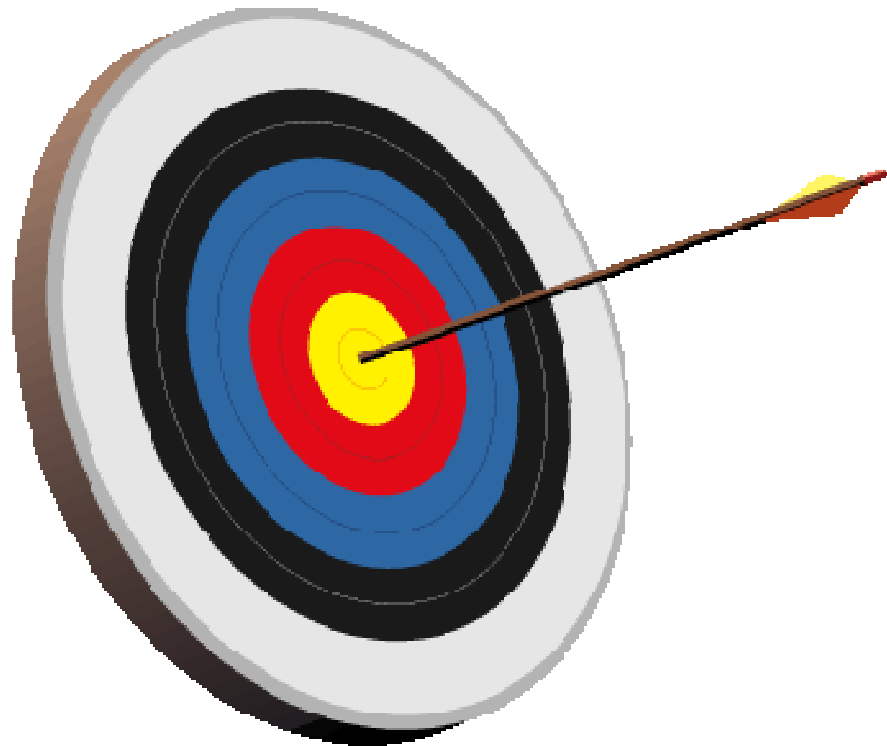
Here we are not answering life as a kicking knee, nor are we evoking an old echo from our memory, however intelligent it may be. We are actually thinking in the present, which is a rarity. As is real conversation. As is real co-operation.

Somebody might protest: “True, I usually say this ... but if I put aside my “reactions”, how can I think at all? You are asking me to discount and throw away what I have formerly thought. That’s a lot to ask!”

But nobody asks you to throw away anything. Just put it aside for an hour or two. What we HAVE we don't lose by not bringing it up and putting it on the table as a proud exhibition of our mental belongings.

The choice is between protecting old reactions and the temporary vertigo of putting them aside for the chance of gaining new insights. *More* is the keyword and interlignce training can almost be captured in a single injunction: *Weiter!* Keep moving, go to the next step.

The response comes close to mindfulness, a rare state that seldom lasts more than minutes. If it can be prolonged to hours, much is thereby won. We are getting close to the target, the present.



Interligent conversation is clearly something we do *with*, not *to* each other. If talks have been going on for a long time without results (think Middle East conflict) it usually indicates that we have been dealing in reflexes and reactions (dusty answers to rusty questions).

A response always gives fresh views, almost by definition. Whether we *welcome* this view is another matter. But if it doesn't even exist, how can we choose between old and new? It's all old.

SUMMARY: The second tool can be expressed thus: Know thyself, know thy tempo. Think, don't kick, but also don't fall back on the past. Choose the slow, respons-able tempo.

☞ TOOL 2: The Thermometer

The second tool is the Thermometer. It says: Stay cool, maybe even cold. Don't overheat.

Eastern philosophy talks about the water and fire mind, wisdom versus passion mind. The water mind stands for calmly taking in the scene, without hurry and without predetermined motives.

It is the opposite of tunnel vision: with its panorama vision one can truly look in every direction.

Only water mind manages to see *what is* and discover new avenues of insight.

As to passion, the word has a positive ring to it, and in a way nothing is possible without it. (Passion is fashion; nowadays even the most calmly bovine among us is supposed to declare (in a CV) how passionate he or she is about this or that.)

Passion has its gradations. It can be enjoyable irrespective of how we use it, constructively or destructively. For many people it is its own reward. No motivation is needed; it feels good and that's that.

But passion can also destroy conversation – thus cooperation – and start veritable forest fires (think of “crimes of passion”). Watch this film clip showing a political exchange where the fire mind gets the upper hand (literally).

<https://youtu.be/-3B7nApQ-II>

This is slightly extreme, but fire mind is more or less always present in debates, be they academic or political. I don't recall ever having seen a political debate conducted through the meditative water mind.

Note also in the video what happens when fire (the fight) breaks out. Photographers flock, excitedly,

demonstrating that *fire* (drama and polarized conflict), not water, is the important element (“good news”) in news.

The danger to cooperation should be obvious; when excitement and fire mind sits in the driver's seat we become one-track thinkers and worse: pyromaniacs, human guided missiles. Very importantly, we become deaf to others. By definition deafness stops conversation, which must be a two-way street.

Fire mind means monolog-mode. As one writer expressed it: 'If other people are going to talk, conversation becomes impossible!' That's humorous. But the reality - people shouting about their private agendas and turning a deaf ear to others - is not comic but tragic, a sad sign of how far from wisdom we can stray. Therefore, we need to set an alarm. Emotional overheating all too easily leads to bombings and shootings.

In short: be cool, not hot. Turn down your thermostat, leave Passion Land behind and find your way to the cool waterfall of interlagent conversation.

If we go against our fiery impulses we also swim against the tide of an ancient tradition: solving problems with violence.

☞ TOOL 3: A map of the terrain

The third tool has to do with orientation in the mental terrain, collective and personal. It concerns map making and map reading.

Orientation in the thought terrain is as important, if not more so, as being connected to GPS coordinates via satellite. Let's call it MPS (Mental Positioning System).

But what does the mental terrain contain? It has stationary and fixed versus flexible and mobile elements. Mobility helps conversation. Therefore, we try to stay away from cemented thoughts, catchwords, popular phrases and viral memes.

That people are somewhat aware of the worthlessness of shabby, worn-out phrases is exemplified by the irreverent game of Buzzword Bingo.

Digital Marketing

B	I	N	G	O
Game Changer	4G	Privacy	Cloud	Influencer
Frictionless	iPad	Pinning	Brand Jacking	Show-Rooming
Social Graph	Betty White	FREE Wi-Fi	Big Data	Unicorn
Awesome Sauce	"Pete Cashmore is dreamy"	Ice Cream Sandwich	Killing it	Crowd Sourcing
Starbucks	Email is Dead	cats	SoLoMo	2 nd Screen

The internet is full of buzzwords and buzz phrases. Many articles are not really written but rather assembled (as Frankenstein's monster).

If we really want to converse and cooperate we should avoid the cliché and make it difficult for others to construct a buzzword-bingo board from our ideas. Clichés - be they about religion, politics or gender - are circular and don't lead forward. They just keep us stuck in a mental roundabout.

If interligent cooperation is our goal we need to

avoid clichés, however beautiful and idealistic they may sound. Especially if they sound beautiful and idealistic (euphonious). We need verbs, not nouns; thinking, not thoughts; substance, not shiny surfaces.

Science indicates that real thinking is an activity that burns calories: it cannot be just a moving around of mental furniture, juggling thought surrogates (buzzwords).

There is hope however. Most of us have an inner “security control officer” with an efficient scanner and radar. He knows what’s what and who’s who. However, we often ignore his warning “Don't let that thought through the gate”.

So we need to turn up our sensitivity volume and ask: What is actually being said? Do we hear signs of substantial thinking? If we ignore our *security control officer* all kinds of clichés will move in with us and our mental living room will turn into a parking-lot.

The more difficult and hard-core part of this tool is mapping, cataloging and turning a cold shoulder to our own personal clichés. Apart from collective clichés we also have a private collection of often secret (even to ourselves) buzzwords and buzz-phrases. Our friends easily recognize this repertoire (“It's so like you to say that!”) but for us personally they often fall on our blind mental spot.

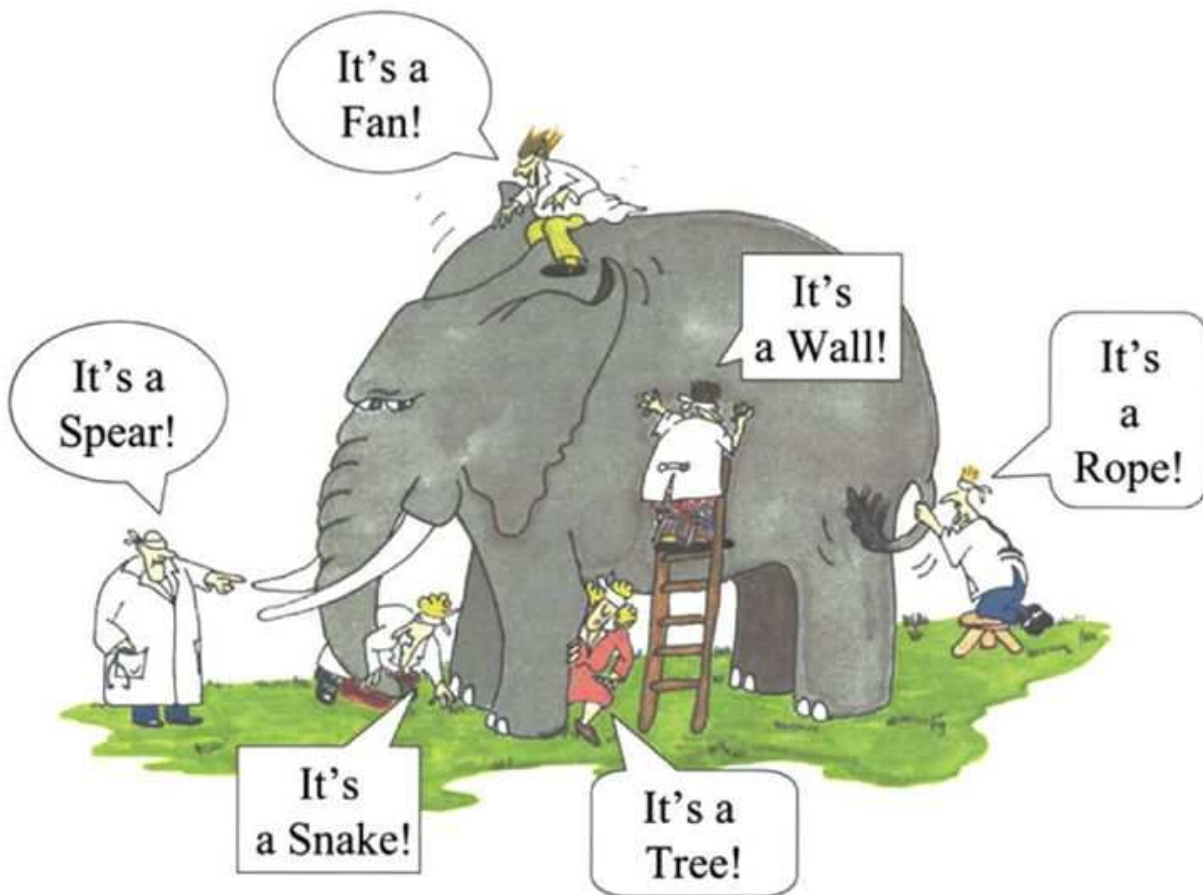
If this sounds interesting but non-essential, consider that going cliché free is an important decontamination process and very good environmental work. Now that environmental awareness about the importance of pure water, air and food is so high, we should add **THOUGHTS** to that list.

THREE ATTITUDES

☞ 1) THE ELEPHANT WALK

Once again, this is about orientation. One can view the search for insight in different ways. A common but narrow way is to think in terms of Right and Wrong. We are mountaineers who want to climb the summit of Rightness. (In practice our aim is often less grandiose: *being* right is not as important as *seeming* to be right, creating the right impressions.)

The other way, the Elephant Walk, is a *broad way*, tolerant and in one sense relativist. Its name comes from the tale about the elephant and the three blind men. The blind men all stand on different sides of the animal (representing our question) but they confuse their side, a part, with the whole.



If they were not blind, or just moved around the elephant a bit (baby elephant walk), they would see that there's more to the elephant than one can observe from one side - or ever.

Truth is a many-faceted thing – a pathless land J. Krishnamurti called it - and it is usually arrogance that makes us think we have seen it all. What hinders and sabotages cooperation is exactly the Seen it all, Know it all-attitude. "I KNOW that the elephant is a rope!" No point in listening to those that see other sides of the question then. Thus we close the door of our minds.

☞ 2) WE ARE NOT ENEMIES

This pacifist attitude follows from the first. If we know that we are blind or at least biased due to our specific position, then clearly it is pointless to fight each other. My left hand is opposite my right but never had the foolish idea of attacking it. It knows that cooperation is the way to go. It wants to play the piano, not arm wrestle.

"We are not enemies" means that when somebody sees a question very differently from us, our response isn't "Absolutely not! You are so wrong!" but rather "How fascinating that we see things so differently. Tell me more about your view!"

Obviously, this cannot happen if we see ourselves as enemies fighting a Holy (or just silly and private) War. In practice, there are of course limits to how much difference we can tolerate and embrace, but generally we give up far too easily. Taking a "firm" stand (I KNOW that the elephant is a rope!) makes conversation and cooperation nigh impossible.

This tool includes the awareness that we should take care of our own garden before criticizing that of our neighbor. It is easy to point finger and lecture others. But while the index finger is pointing at you, three fingers are pointing at me. How progressive and wise am I *myself* ?

This is a radical change of view through a simple re-formulation. FIND: You REPLACE: Me.

We also need to outgrow and upgrade our question "What's in it for me?". A rich man is in a deep sense defined not so much by what he *has* as by what he *gives*. If we are only intent on getting, there are important things we don't get and don't understand. If we can move beyond our atavistic egotism and start giving (in interlignce training we give our listening and our honest thoughts) we are also being generous towards ourselves by allowing the definition of "me" to expand.

This attitude invites us to deepen our understanding of the saying "it is greater to give than to receive".

3) STANDING ON OUR OWN TWO FEET

We often oscillate between two unbalanced modes of communication: A) bonding/conforming and B) arguing/challenging.

We suggest the third mode C.

A) Bonding

Bonding gives us a warm and cozy sensation. When we hear others say *How true, you are absolutely right. I am totally with you!* or get many likes on Facebook, we feel affirmed.

But when seeking affirmation and agreement we often sacrifice at least *part of our honesty. Frankly, I am not THAT much in agreement with you... but let's not be picky. The feeling *We are in this together* is warmer and more desirable than being clear about the fine nuances of our differences. That conformist impulse is understandable, but limiting.

B) Arguing

Arguing is also very common. Here we stress not similarities but *differences*. Instead of looking for that warm feeling of commonality we want to stand apart and *win the argument*. We want to be right and the other party to be wrong. This is the position of poker (The winner takes all) and The highlander (There can be only one).

Even if we are in agreement on some points and do hear valuable thoughts from the other party, we stick with our contrary position. We don't want to be soft and mushy; we want to arm-wrestle and be King of the Hill!

C) Our own two feet

Both attitude A and B are understandable but limiting.

Standing on our own two feet means that we value genuine and thoughtful honesty above both conformist bonding and brain wrestling. We understand that agreement does not make something truer (a million flies CAN be wrong), and disagreement does not make something incorrect.

Attitudes A and B are both irrelevant; what matters is seeking a personal, interlignant response.

So look out for the warning signs, phrases like “Just as X correctly pointed out...” (leaning on others) or “I strongly protest against your erroneous viewpoints! (cockfighting). There is entertainment value in both agreement and disagreement (mass media well understands – and badly exploits – this), but they are at root unbalanced and unimportant.

Between A and B we find the golden mean, the balanced standing on terra firma.

THREE META-RULES

The last elements in our conversational toolbox are three meta-rules. The tools (tempo, temperature, terrain) by themselves can be used for destructive purposes, just as amoral intelligence often leads away from conversation and cooperation. The Rules are meant to hinder such misuse.

☞ **Meta-rule 1: STICK TO IT**

This self-explanatory rule simply means that we really stick to the subject. Views on what the subject IS often diverge. Let's admit that at times we have no idea what we are talking about, and sometimes we juggle ten different subjects, which is a bit messy.

Therefore we try to coordinate and synchronize our talk. Aimless conversation can be fun but will not accomplish much, if anything, in the way of results. If we want to find clarity on pressing questions (personal, collective, even global), we must formulate and clarify the subject, and then talk about THAT – resisting the temptation to follow associations and hobbyhorses that lure us away from the subject.

Three hours or even three days is a short time for attacking serious questions. Let's not waste time by jumping hither and dither.

☞ **Meta-rule 2: MEAN IT**

Sometimes we enter talks, symposia and negotiations but our heart is not in it. We have duties to fulfill and accept the assignment halfheartedly.

Half-hearted is not good enough for interelligence. Lukewarm is a waste of time. Neither you, others or the question will benefit.

If you take part in a conference with the subject "How can we reach world peace?" (world peace clearly indicates something supra-national) and you actually want to discuss "How can I get money and status from this group of people?" or "How can my country gain advantages from this conference?" then you don't mean it. You have a private agenda and only pretend to want to discuss the real question.

This can be normal in *negotiations* but *cooperation* should be something else, something more. Dishonest and hidden agendas degrade communication.

Each participant in a session should keep guard. Inwardly ("Do I mean it?") and outwardly (if you notice

that somebody in the group has another agenda, raise your voice). We try to steer back to the subject if the vehicle starts to wobble and drives into the ditch, all the while remembering that ditches can be great fun (!).

Interlignence training aims to be an oasis in the desert of divisive talks with ulterior motives.

☞ **Meta-rule 3: TRY TO WINWIN**

The full sentence is “Try to winwin, not win”. This touches on the very nerve of our method, and I believe that we badly need a term like winwin (the verb of the noun win-win).

Acting interlignently means to move away from competitions, battles, eliminations, trying to prove how intelligent we are. Been there, done that too much. Interlignence is far from the motto of the Highlander movies: "There can be only one!"



There can, and should be, many!

Once again, we balance between two limited modes: egoistic OR altruistic, doing things for ourselves OR for others. Both win-lose and lose-win are variations of a rather impotent model. In the first instance (win-lose) we try to win, while others get to lose. In the second we gain nothing but give everything away to others.

Question is, must there be losers? And what about win-win? In interintelligence training it is not only important but essential that we both give and receive, express ourselves and listen to other's expression. We often think that listening is a lose-win affair. "While you have the pleasure of talking, I have the displeasure of shutting up.... "

That is a limited view with a pessimistic premise: *others do not really have anything to say.*

The reason our fellow man (and we are that "fellow man" to others) seldom says something much worth hearing is that he is not invited to a situation where his thoughts are earnestly welcomed. The same goes for us. We are also not brilliant when we feel that nobody is actually listening.

CLICHÉ-FREE LIVING AND HARDCORE LISTENING

Another missing element is the invitation to be cliché free, move beyond memories and self-quotations. How seldom do we actually cry BINGO! when somebody sounds like a cliché-catalog, or stop ourselves when WE do the same thing.

As to hardcore listening, I - who term myself philosopher and should have at least *something* interesting on my mind – seldom meet people who want to hear what I think. I am sure that goes for most of us.

Lectures are an exception where we actually listen to others – but only for an hour or two, and not after Mr or M(r)s Speaker has left the podium.

Being listened to (the reverse side of our own listening) is an important part of this training. Usually in everyday life we neither listen well or are listened to.

That's really tragic because both activities energize us and make us more interlignant. If interlignence training is done correctly everybody in the group will want to hear your considered thoughts, and you will want to hear everybody else's thoughts.

As you understand, this third rule challenges our habitual ways radically. We are used to winning or losing or just resigning ourselves to the quiet desperation that according to Thoreau the mass of men live in.

In view of that dark thought, we come with glad tidings: Gain can be mutual. That is perhaps the most valuable insight here. It opens doors to a kinder, warmer world.

THE PRACTICALITIES

How does all this work in practice? One question or subject is "conversed" (not "discussed") at each session (and of course the question can be given several sessions).

The question should be *important* for at least one participant. "Interesting" and "fun" is not enough, not even "obligatory". We often give time to questions that are supposed to be important which, actually, no one cares much about. So let's skip lip service.

Sessions last around three hours with a break in the middle for refreshments (and airing of brains).

The number of participants is limited, between four and seven is a good number. This limitation partly has to do with time; if there are twice as many participants the session takes twice as long, which is tiring for the brain.

There can be no "passive participants". Journalists cannot visit and just observe things to write an article. To really understand this unusual kind of conversation you must actually try it. The proof of the pudding, etc. Besides, it only blooms in a reciprocal, intimate, trusting atmospheres.

The locale should be private and quiet. We don't meet in public places like libraries and cafés where noise

and other activities can interfere. A private home is a good place and it is not impossible to do sessions through Skype.

THE GUIDE

Sessions are lead by a guide, the hub in this wheel. He should have internalized the Tools, Attitudes and Rules in a high degree. He also needs to be a student at heart, humble enough to want to learn something new.

He must have no favorites but should give all participants a fair share of the “pie”. He is the pilot who maintains balance; overactive participants (possibly in Fire mind) need to be cooled down, and very shy people helped out of their shells.

He should never push a private agenda or theory, or assume the role of Teacher, only wanting to talk and leaving listening and learning to others. There are no teachers in interlignce training! If one is careless, the method devolves into one more example of a slightly disguised win-lose game, or a number of mini-lectures.

Since I have high hopes and ambitions for creating better conversation, “peace rooms” and global cooperation in the world, I see the spreading of winwin

mentality as very desirable. This method depends on the existence of interlignence guides; therefore the education of guides is of paramount importance. Interlignence is a small, frail flower. It needs to be planted in good soil and carefully watered.

THE ROUND

An interlignence session moves like a spiral and consists technically of a number of “rounds”. The activities are thinking, writing, speaking, and listening.

Note the role of writing. We often *think and speak*; however, what we then express usually is a memory, reaction or reflex. The fire mind is often active when we think and speak.

If we on the other hand *think and write* we anchor the exploration of the subject and contact deeper layers of our understanding. Water mind is closer at hand, and we notice and avoid clichés more easily.

Each round has three phases, which correspond to the three Skills.

☞ 1) **THINKING-FORMULATING**: A solitary activity, done through writing.

☞ 2) **EXPRESSING / SPEAKING**: The presentation of our thinking where we convey our findings to the others.

☞ 3) **LISTENING**: Whenever we don't think-formulate or express (phases 1 and 2) we train our listening, the muscles of which are often neglected and weak.

In another sense we also listen (inwardly) in phase 1, to locate and unearth our deeper-lying thoughts. And in phase 2 (expressing) we listen to our own voice. Do our words rhyme with our thought? Do we say what we mean? Do we make sense (even to ourselves)?

SUMMARY:

RESULTS, GAINS, TESTIMONIALS

What can be achieved through interligence training?

If you ask me, something quite fantastic.

There are both collective and personal gains, which is a good combination since individual motivation with only collective gain is low, while private insights do not necessarily give anything of value to society.

One way of bridging the private and collective spheres is to publish summaries from the sessions. This can be a win-win move.

Collective gains

- The possibility of exploring, thereby understanding in depth a subject from many non-prejudiced angles ("the elephant walk"). A collection of fresh and original viewpoints can lead to novel solutions, while old, recycled viewpoints usually lead nowhere, or back to where we started.
- Via the pacific non-opposition of viewpoints ("we are not enemies"), we can gain perspectives which are otherwise hidden from view – due to partisan attitudes,

strong ideological bias, and generally narrow-mindedness. The attitude of *we are friends* can help us gain a birds eye's view, not just the rooftop perspective of experts or specialists.

- Practically speaking, if parties seeking new solutions are too polarized, too set in ideological positions, they can send more tolerant and philosophically minded representatives to a session, who after that can convey their findings to their superiors. But one must not let down the guard; it would be naive to underestimate the resistance, opposition and strength of partisan, special interest thinking. That is why *Mean it* and *We are not enemies* are so crucial.

Personal gains

- The rare pleasure and luxury of being listened to. It can be both comforting and empowering.
- A respite from the constant and abrasive Right-Wrong paradigm. There is no Right and Wrong in interlignce training, just a leaning to the right (water mind, response, deeper reflection, listening) or left (reflex/reaction, fire mind, shallow thinking, Buzzword bingo).

- Increased self-knowledge, insight into the mechanisms of our mental process and better familiarity with our repertoire.
- Experiencing total acceptance of individuals standing on their own mental feet. This is a rare balance. Moving beyond the agree-disagree dichotomy is an important step towards achieving the Peace Room. Building and stabilizing that room or space is our desideratum.

TESTIMONIALS

Interlignce training grew out of my experience with non-academic philosophical cafés. It was launched in 2011 in Vadstena, Sweden, with a small group of people. Then came a long break and since two years now I am doing it through Skype. (There are of course pros and cons with online sessions. Sitting in the same physical space is preferable but not totally necessary.)

Participant's usual feedback is that this slow and mindful form of exchange is very rare. Most people have not experienced talks this slow, a result of avoiding both reflexes and reactions (the main part of our everyday exchanges).

There really are no winners or losers here. At the same time quite a lot is demanded, just as at a work-out: Presence, patience, real explorations of ourselves, honest interest in others.

Here are some voices from participants.

“The sessions made everybody “mindful”. What seemed self-evident earlier turned out to be not evident at all, while what appeared problematic could turn out to be quite obvious.”

“I've had the great pleasure to participate in group meetings led by Horatius. Seldom have I experienced such a clarity of discussion and goal oriented striving towards understanding as during these focused conversations. It's demanding but highly recommended!”

“It is with true joy and wistfulness I think back on my time as participant in our sessions. I always came to the session directly from a long working day with a demanding job, so around seven o' clock I was tired and worn out. It surprised me that only after a short while I felt energized and stimulated and felt as I could continue the night through.”

“Interlignce training is an unusual work-out. We train inner qualities and the strength of one is not pitched against the strength of another. The focus is not on me or you but on what takes place BETWEEN us. That can be the area where peace is found...”

In a practical sense it is very enjoyable that somebody is really listening to me, but at the same time also a bit nervous since each one of us must do substantial

thinking. Most people are probably not used to either the former or latter.”

“Ladislaus was an unparalleled guide and a very inspired pedagogue. Thank you for all our meetings.”

“To provide a space for fellow human beings to speak and listen to each other is a gift that can improve social behavior. The application in my everyday life of the ideas were constant and I cannot remind myself of a single session that didn't bring new “truths” and applications into my life.”

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FINE