



PSYCHOPHONETICS INSTITUTE INTERNATIONAL
A Psychology of Freedom
PACE – Psychosophy Academy of Central Europe, School of Empathy
Psychophonetics Colleges UK, South Africa, Slovakia, Czech R., Hungary
'The Soul that can See Itself can See the World'

FOUNDATION FOR SUSTAINABLE PERSONAL DEVELOPMENT
and **'Humanizing the Workplace'**

Part III:

IDENTITY, AUTHENTICITY, DIVERSITY OF REALITIES, RESPECT AND TOLERANCE TO DIFFERENCES

Conditions 4 of the 7 Conditions for sustainable personal, organizational, professional and spiritual development
With Psychophonetics¹

By Yehuda K. Tagar ²

THIS IS THE 3RSD ARTICLE ABOUT the 7 conditions for sustainable human development in Vitalita. The focus in this part is on condition 4: respect for diverse identities, realities and truth; and, condition 5: conscious decision making, and the commitment to act on decision.

In the previous articles on the topic I described the 7 conditions for sustainable human development as the practical wisdom required for conscious evolution, for taking personal responsibility for one's own personal, professional, spiritual and social development.

Together the 7 conditions make one whole process of sustainable development. Yet each one of them is a personal developmental process on its own. The 7 conditions are:

- 1) Commitment to take personal responsibility for one's own Well Being on the basis of your own intuition.**
- 2) commitment to cultivate Empathy methodically.**
- 3) commitment to conscious Self-management – regarding one's inner life as if it is real.**
- 4) Commitment to cultivate tolerance and respect for differing realities.**
- 5) Commitment to making conscious decisions and to Act on these decisions.**
- 6) Commitment to the conscious cultivation of Gratitude.**
- 7) Commitment to Consistency.**

Condition 4: respect and tolerance to the diversity of personal realities. Respect for one's own truth as the basis for respecting other people's truth as equally valid.

This is a cutting edge of human evolution: attributing equal validity to diverse approaches to truth, reality and morality. This is the spiritual foundation of true democracy, of tolerance to a diversity of cultures in a local and international community, to harmonious co-existence of people with diverse opinions, of universal human civil rights for all. We all want to be individuals and in the community at the same time, but actually that has never happened before in human history. It is a new ideal, and while it is completely common to share these values theoretically, it is still rare to apply them practically to human relationships.

The 4th condition for sustainable human development could only be aspired for as a new universal norm since the middle of the 20th century, a point in human evolution at which it started to be normal for individuals to claim their own version of truth, reality, morality, individual direction, personal meaning. Until that point in time for the absolute majority of people world-wide – meaning, truth and reality was

¹ A modality of personal and professional development and therapy based on Rudolf Steiner's Psychosophy.

² Founder of Psychosophy, director of Psychophonetics Institute International, PACE – Psychosophy Academy of Central Europe, Psychophonetics College UK, Persephone College South Africa and Skola Empatije in Slovakia <https://linktr.ee/yehudatagar>

determined by and large by a group-consciousness to which people had affiliated: tribes, religious congregations, ideologies, nationalities, secret brotherhoods, political parties, belief systems, dominant figures, families, traditions. To determine one's own truth by oneself was an absolute rarity.

It is something most of us expect of ourselves today: to be the masters of our own reality, to determine our own meaning of life. By definition that means that our individual realities are bound to be different from one another. Can we still live together? Can free individuals create a functional community without losing their individuality? This is the threshold question of the 21st century. It was certainly left unresolved by conflicting chaos that is the legacy of the last century.

Maybe we can do it, but first we must acknowledge that we don't know how. It was not done before. We have to invent and cultivate this new capacity of co-existence by ourselves. All other alternatives are incomprehensible: we cannot stop being individuals; we cannot stop needing a community.

The new skills for the creation of a culture of individuals in community is Condition 4: respect for diverse realities. Now that you are aware of your own reality (condition 1 & 3) and aware of the reality of others (condition 2) – do regard them both as equally valid, real, with a right to be acknowledged and respected, just as your own. That standard is far from being normal for most people you or I know. This is hard to do. The 4th condition is the ability to say to oneself at any moment:

“I have my own reality. I know what it is. I trust and respect my own reality, truth, meaning, morality. It is not divinely given to me, it is not superior to anyone else's reality and it is not objective. I created it myself and I can change it if I choose to, yet for now this is real to me, and I claim the right for my reality to be taken seriously and to be respected by others.

But you also have your own reality. You also created it for yourself, you may choose to challenge it or not, to change it or not, and you also have the right for it to be taken seriously and to be respected.

My version of reality is not superior to yours; your version of reality is not superior to mine; in time we both might be confirmed or contradicted by encountering new experiences and new ideas. We may choose to change our individual realities - or not; we might be impressed, inspired, given another perspective and learn from each other's reality – or not. But we must not be forced to do so, and we must not seek to force others to change theirs.

We have to live together in a shared space, task, environment, community, humanity.

We have to learn to respect each other's reality and to build a community that incorporates both”.

And what is the alternative to the ideal of the 4th condition? The claim to the superiority of one version of reality over another came to a monstrous explosion in the 1940s of last century through the extreme expressions of Racism, Fascism, Nazism and Stalinism and their derivatives, culminating in the atrocities of WW2. Of course it did not stop there. Racism, political oppression, economic exploitation and Religious fanaticism keeps plaguing us today. Extremists all say the same: ***“there is one truth, it is my truth, everything else is false, and if you don't fit into my reality – you are the enemy and must be exterminated or at least be rejected and controlled”.*** That is the very antithesis of the 4th condition.

It might be normal, at least in modern democracies (and democracy has been expanding rapidly during the 20th century), to aspire to a society based on political tolerance to diversity of opinions: one person – one vote. What is not yet normal at all is the practical implementation of the 4th condition in daily life: the acknowledgment that whatever version of reality one upholds to be the truth – is only one possible option, for it is but a construction: you made it, you can potentially remake it, and everyone else does the same.

For reality itself is not as objectively and externally determined as the Fatalists, Empiricists, Positivists, Structuralists, Materialists, Dogmatists, Behaviorists, and other kinds of Traditional Determinists assumed for the past 300 years, and that many still believe: that reality is just there, objectively given, regardless of any subjective inner human activity, values and meaning, and that we only have to be clever enough or well advised enough in order to accept it. The Austrian philosopher Rudolf Steiner (1861-1925) - fore-runner of the idea of empathy and the one who articulated and published the 7 conditions (1904) – described this deterministic approach to reality ***‘Naïve Realism’*** in his *Philosophy of Freedom* (1894). Postmodernism, at last, became the international, vaguely defined term for the attempt to end of all these ‘naïve’ dogmatic

certainties, taking existential ethics a step further: reality and meaning are not predetermined; each individual determines one's own reality, truth, morality and meaning – consciously or not. Whether or not that individual reality has a foundation in something universal or not - is another debate, for another article.

The 4th condition is the striving for a standard of independent inner authority which respects the independent inner authority of others, at the same time. These two go together, maximizing each other. There are two ways to lose one's center of inner authority: one is by being pushed off-center by the pressure of the imposed reality of someone else; the other is by pushing one's own reality in compromise of the integrity of others' autonomous reality. Being pushed and pushing. In both cases – I am off center, and my inner integrity and uprightness are compromised.

In condition 2, Empathy, we strive for the understanding of another from their own point of view. In condition 4 we do more than that: on the basis of understanding the other from their own point of view – we try to represent their right to be their own authority as much as we naturally represent our own reality. It is as if we are striving for a greater common ground that potentially embraces both realities at the same time, without losing our own.

I find that in order to make a real step in this direction two activities are required: 1) self respect to my own reality and constant identification and correction of compromising my authentic, autonomous truth and from by allowing pressures from outside; 2) on the basis of empathy and respect for the other – to practically connect to a broader human common denominator that embraces both our realities in a bigger context. In order to be able to do that while being true to my own authentic reality – I must be able to a) have a reality that I form for myself, and b) be able to have perspective upon it, not to get lost in it, to stand in a core of identity that is independent on any aspect of my reflection and images, to be objective about my own subjective self.

That way I am able to remember that however much I know – there is more to know, and however strongly I feel about my present reality – there is always another point of view, another perspective, another reality, and a greater reality of which both me and the other are equally included.

Psychophonetics specializes in the creation of such self-perspective, as described in condition 3 (previous Vitalita issue) and in other articles. But beyond any specific methodology – the great ideal of tolerance and respect for other points of view and other realities – without losing one's own – is the striving for future civilization in which independent individuals and inclusive communities are one.