

'I and Thou' Relating

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Moving from the object to the subject

- Two modes of engaging in the world:
 - 'I-it' – experience
 - 'I-Thou/You' – encounter

The 'I – It' position

- In 'I – It' (experience), one collects data, analyses it, classifies it, and theorises about it. The object of experience (the It) is viewed as a thing to be utilised, a thing to be known or put to some purpose. In experience we see our object as a collection of qualities and quantities, as a particular point in space and time. There is a necessary distance between the experiencing I and the experienced It: the one is subject, and the other object. Also, the experiencing I is an objective observer rather than an active participant in this mode of engaging the world.

The 'I – Thou/You' position

- In this mode, we **encounter**. We enter into a relationship with the object encountered. We participate in something with that object – we humanise and subjectify the other. Both the I and the You are transformed by the relation between them.

Relating

- Take a moment and think about some of your relationships
- Reflect on how you relate:
 - with someone you've just met
 - with someone you know well
- What are the implications of objectification?
- What are the implications of subjectification?

Theory in Action

- The Global Oneness Project
- A restorative response to the Israeli/Palestinian situation
- Non-linear thinking
- Human thought characterized by expansion in multiple directions, rather than in one direction, and based on the concept that there are multiple starting points from which one can apply logic to a problem.

Non-linear training

- linear narratives follow a straight line — starting at the beginning, moving to the middle and proceeding to the end of the story. In contrast, a non-linear narrative often starts at the middle of a story or the height of a conflict and then double-backs to the beginning.
- Stories have power
- Our personal narratives – those we grow up with – influence our perceptions. They inform *my* interpretation of what is/has happened

Non-linear training contd.

- Our present is affected by our narrative
 - Putting the past in its place
 - Putting the present in its place
- For transition to occur, we need to engage with the other
- I need to share my story and I need to hear your story in an 'I-Thou/You' encounter
- Through this transformative encounter, we can create a *new* story (holocaust - oppression)

Empathic relating:
standing on the ground of the
other

- My enemy my brother

<http://www.globalonenessproject.org/library/films/my-enemy-my-brother>
