

# 2-16-23 becoming through dialogue

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Hello, hello, welcome back. Thank you so much for joining us. As always, we appreciate your time. I am back week number three, this is becoming a pattern I love it, I get to hang out with my brother, Jason, he has joined and joined us again today. And we're going to we're going to get into some hard stuff a little bit harder. And my hope is that at the end of this, you walk away going here, I've never thought of it that way. Or maybe I've thought about it a lot that way, but now I have the words for it. But we're gonna, we're gonna dive right in, we have for those of you joining on rumble or YouTube, we have a little video clip that we're going to use, that's going to be our spark for the conversation that we were hoping to have. So with that, I'm gonna hand it over to my brother, and he's gonna get you rolling on the video.

All right, let's do this. All right, is it up?

Absolutely. I can see it.

And then the environment shifts around you and you're not prepared, and then everyone's done. So the reason that free speech is so important, as far as I'm concerned, because why don't you really think about it as free speech, I think about it as what respect for the manifestation of the logos, it's something like that, that's the proper way of, of conceptualizing it is that it keeps the balance between those two tendencies, right? Because you need the questioning, and you need the order. And so you think, Well, how much of each? And the answer is, the recipe changes day to day. And so you think, well, if it changes day to day, how are we going to keep up? And the answer is, by keeping up, right, here we are, we're alive, right? We, we can keep up. But we do that by thinking. And we think by talking, and we think and talk by disagreeing, and we better disagree, conceptually, because then we don't have to act out stupid ideas that will kill us. Right? Because so So really, the abstract. The abstract territory, of conceptual dispute, is the substitute for war and death. And it can be a

brutal substitute, because conceptual disagreement can be very intense. But compared to war and death, it's hardly intense at all. And so you keep the you keep the landscape open for serious dispute, including dispute that's so offensive, obviously, because if you're ever going to talk about anything that's difficult, and why talk otherwise, then you're going to talk about things that are offensive to people and you're going to do it badly. You're going to stumble around when you're formulating your thoughts. And that's horrible. It makes people anxious. it alienates them, but it's better than pain and death. And that's the alternative. So

that was a lot of content. Yeah. Okay, so one, I appreciate it. So for those you who are, who are out there listening or participating in this video, I was, like Furbish Lee over here trying to write down notes because I have only seen that clip one time, and it was in passing last week. And honestly, I did not go back and watch it in between. So the there's there's a freshness, fresh newness to it for me still. And I'm trying to formulate where I'm gonna go. Let's let's start with something simple. Like, why why was that such an important thing for for you to bring up Jason?

Well, first, let me start off to for those of you that can't see it, it's it's Jordan Pearson, and it's from four years ago, in a speech from Oxford Union. And it was like a question and answer portion of that. So just to give credit to to who that was. So that was important to me, because, well, for a lot of reasons. So I'll start off with the part where we mess up When we're talking, and we mess up when we're thinking, and in the world today, what it seems like is that you're not allowed to mess up. Because you once you mess up, you get held, held to account for what you just said, right? And, and then I got to thinking about it. And I was like, it doesn't make any sense. And we have to mess up. That's how we learn. That's how we grow. That's how we develop. And then when I was listening to this, from Jordan Peterson at Oxford Union, I was like, That's exactly right. That's exactly what I was thinking it's, you have to have this place to, to think and talk out loud. And I like, I just liked how he put it, this abstract plane, or what he called, he called it the abstract territory, for serious dispute. Like that makes so much sense. And, and then I also realized that I, I know what I think. But when I say it out loud, it sounds different. And then I start questioning my own thinking, but I have to say it, in order to realize what that is. That's why I like talking about difficult things and challenging things. Because then not only am I saying something that someone else can hear, but I'm also hearing myself. And then I can question myself, which, if I'm on this podcast long enough, you'll see I'll be I'll think, and I'll say, wait, that was stupid. Nananana. That's not what I meant, is what I was thinking I meant, but that's not really what I meant. Let's let's reformulate this. So anyway, that's that, and I just liked it.

Yeah, I find it super interesting. First of all, Jordan Peterson is, you know, when it comes to the psychological understanding of human beings, he gets it. You know, there's, you know, whether people believe with, you know, what his political leanings are, or his religious leanings, which my understanding is, he's not actually. But all of that stuff, in terms of the way he understands the psychology of people. He's, he's on it. He's got a lot of good wisdom in there. You know, and this one, you know, if my mind goes to what I know, of psychology, I'm not Jordan Peterson. Nor do I, you know, I desire to be in the sense that, like, it's good that we have him and one is enough, one is enough of me two, people don't need multiple means. But he's talking about dialogue, essentially, he's saying, you know, when we create dialogue, dialogue by nature, is messy. It's like what you were saying, and we mess up because we say something, and only in the reflection of it back within the dialog, or the path in which it opens certain doors and goes to places we don't expect, oftentimes, do we learn the

potential risks of our thinking and speaking. And so the idea of creating a safe space, as a therapist, one of the things that I do is create safe space in my office, so that people can have dialogue and make messes. And it's like, when we think about it with kids, it's like giving them a sandbox and saying, Okay, do whatever you want. Like, that's really, if I'm doing therapy, that's kind of an ideal imagery for it. It's like, this is your sandbox, you know, be messy in here. So when you leave, you have a better idea of what you think. So what? Do you have any questions for me before we go on Jason?

Yes, actually. So let's go with that sandbox thing. For a second. You said be messy in here. Those are your exact words. But when a kid sees a sandbox, that's just where the stuff is. That's not necessarily where it all goes or stays. So what about the kids that have the sandbox where they get the sand out of the box? And that's, that's a that's applicable, right?

Yeah, no, that makes sense. Okay, so using that analogy, I would say is, you know, so as a therapist, I set I try not to set too many boundaries, but I have to have enough boundaries in order to create actual safety. Right? Not just perceived safety. So if I'm okay, as a therapist having sand outside of the sandbox, that doesn't bother me, then I might say, hey, look within the walls of this room, let's say you can do most things that you would want to do. Right now, that's going back to my play therapy days. But what that means is if there's a sandbox in my room, and you start throwing it out of the sandbox, if I have a problem with that I may set a boundary. But chances are if I put the sandbox in here, I don't actually have a problem with that. Right? Like, if you start breaking things, I have a problem with that. But if you're just moving things from one place to another, but it does beg the question of like, at what point does the sandbox translate to the real world, because just because we experiment with it in therapy, let's say, doesn't mean that we can apply that in school, or in our house, or, but the things that we practice ought to be applied there. So we have to find ways to help them transition, the lessons learned. So the whatever it is, they're experimenting with, outside into a much more risky environment. And hopefully build confidence in doing that. Well, when you don't create safe spaces for dialogue, then people, a couple of things happen. In my opinion, you got people this this spectrum from people go crazy. And they force their ideas and opinions on other people, because they think that's the only way they can be heard. And then on the other end, is they they become super passive, and they ignore everything, to the detriment of like an ostrich sticking their head in the sand. You know, it's just like, it's, that's not a good idea. And so you get that whole spectrum from one end to the other. And that's either of those options, and it's those aren't healthy options.

Okay, so then let's say, okay, so I didn't intend to do this, but let me try this. So you know, me, I'm not a huge fan of social media, I had it for a little bit, didn't really know what to do with it most of the time. And, and then one day, I was just like, I'm done. And I don't like it. So for me, I guess it was more of a personal decision to kind of just get rid of it. But I also understand the benefits of it. You know, it was neat for for our mom to keep up with us with the kids and all that stuff, right? And so I get that, but the internet is forever, you make a mistake, and eight years down the line that comes up again, right? That's like you playing in the sandbox, you're playing with social media, blah, blah, blah. And then in eight years, something comes up, the world changes, something shifts, and all of a sudden, something you said eight years ago, is now a problem. You were just experiencing things and talking about them. Does is social media, then not considered a safe space? By my logic, I would say it is not. It's a public forum. But I don't know, what do you say? What is it?

So I've actually addressed this before on other podcasts right now? No. So social media in general is not considered a safe space. The way it what here's what makes people some people feel safe on social media, though. They're creating allies. They're creating this, oh, if I say it, and 50 people agree with me, or 5000 people agree with me, or 100,000 people agree with me? Well, then I've got my posse behind me, and it strengthens my argument, and safety. Why? Because I got all these people behind me, what we sometimes fail to realize is that they're not actually behind you. Right? It's, they're, they're, they're pushing a button. And if you were actually in trouble in your neighborhood, for whatever reason, are those 100,000 people going to show up and be there for you? No, I mean, the reality is, you know, at best, maybe five of them 10 of them. Matter of fact, the research I did, it's a couple of years back, but there was some research done on how many true friends people had on social media, meaning they actually hung out with them, they actually exchanged phone numbers or gifts or whatever, and versus what they have. And it really boiled down to most people keep weekly contact with less than three people that they interact with on social media. That that and that was a few years ago. Like that means that means it's not really that's a false safety, even for those that do feel safe. It's not it's not real. And it's not anything to be feared. Until like it comes into your Our world either, right? Like if 500,000 People say, Jeremiah, you're an idiot. I mean, okay? Like, I mean, I get it. I said something stupid, I did something stupid, I get it. But like you unless they're showing up in my neighborhood. I mean, am I really an idiot? No, they just, they're just picking at me. You know, they're bunch of your neighborhood bullies that won't actually show up to the door. Now, there are people who threaten and do show up and that that's a diff. That's a totally different realm. But, you know, the idea of projecting it out 10 years, I'm gonna be real. I say this on this podcast all the time. My hope is that 10 years from now, I am not as dumb as I am now. Because I look back 10 years, and I go, Holy Smokes if I stayed there, and I said smart things back then at times. Right? And I said dumb things at times. But the growth between then and now. I don't want to go back, man. No way. No, thank you. And so 10 years from now, I should be saying that same thing about now. And when I'm 60, I should be saying the same thing, like and 70 and 80. Like, there should be a constant growth pattern to it. And so the fact that I am naive to things right now, I've accepted that, which is why I do a podcast. But it is hard. Because it requires me to trust other people to understand empathize with the fact that I have limits. And so do you. And so does everybody listening. And that's okay. That's what we're talking about. When we talk about dialogue, it's creating that safe space for that to be okay. Like, let me screw it up here. So that I can learn. Now, there are some areas where you don't want to screw it up, you know, if you're loading a, you know, an atomic bomb onto an aircraft, and you don't want to screw that up.

Right, right. Yeah, certain stakes are bad. Okay, so All right, let me flip this, then. What about? So there's the the idea of being offensive, while stumbling through the thought process? Which I don't find that big of a deal. I know, some people do. And in some topics, I get it. It can be. It can feel like it's over the top, but it's still you're formulating your thoughts on the on the receiving end? The the person that's being offended? What's their responsibility within this? Dialogue?

Yeah, so from a therapeutic lens, it's loving, gentle correction. Right? Yeah. It's it's giving them the insight of like, hey, wait a minute. Are you aware of how this impacts me? And, you know, if the response is no, then are you open to hear it, like, you hear the words that I'm saying? Because I'm walking through a process I use therapeutically? I don't always detail it out. But then I would say something like, Are you open to hearing that? And, you know, if they say, yes, it's fair game, I say something like, what, when you said that this was my experience? Did you mean to hurt me like that

to offend me like that? To? You know, maybe even, you know, depending on the scenario, you know, like, what that does, is that takes into account their, their, their blind spots, the areas they can't see. I mean, I'm being considerate of that in my approach. And not everybody can do that, right? If I triggered something in somebody's eye, this comes out a lot in groups. If I, let's say, I say something offensive, and somebody else is sitting there going, like, Oh, good. You're just in a hole, aren't you? You know, and, but if we've created an environment that makes them feel safe enough to confront it, then that's a good thing. Like the fact that that confrontation is available to us that I think that's what Jordan Peterson was saying in there. It's like, do you want to do that Rob oak as a as Brene Brown would say, Do you want to do that rumble? Or do you want to hold that in? Wait for it to get worse, and do some other kind of rumble? That's gonna leave people in war and death, right. That's

exactly what he was saying. So, okay, so let me and I understand the clinical responses and that's all that's fantastic. But what about the part where sometimes you can be if ended. And you can just suck it up. Like, for example, when I was a cop, not a lot of positive things said, at times, and you just have to kind of let it roll. You don't have time to be like, do you have time to address the effects of me being offended in that moment? Right? I don't have no, I don't have time for that. So it is there a time to just thicken your skin. Let it let it roll and just realize that that was just a stupid statement. Maybe they meant it, maybe they didn't. It has no impact on my life moving forward, I may never see this person again or hear them again. Doesn't matter. Move on? The you don't have to address it every single time, right?

Correct. Obviously, there's scenarios in what you're talking about, there's probably somebody who's either incredibly naive. And there's grace for people with naivete like when people are not, they just don't know what they don't know. Like the first person that I encountered in residential programming when I was a therapist, that was like full on racist. He truly didn't even realize it. Like he didn't know, he was just like, he was raised that way. It was a problem, of course, but you, and he wondered why people were so confrontational about it, but that didn't help him see another option. And so the acceptance of people's limitations? Yeah, that's, that's my responsibility, I can accept our our mom is actually a really great example. She had limitations. And in those limitations, so like, for instance, for those who I mean, obviously, there's a lot of you who don't know, when we I, when I say our mom, and my brother understands that, but the rest of you are like, what does that even mean? Our mom was was not always super, like, healthy. Well, you know, in terms of her mental state. And as a result of that, there were certain capacity challenges, like she loved us to the ends of the earth, as best she could. But her ability to love was limited, because she had these limitations that were built in. And people have that they have limitations that are built in, it's like, I can only love this much, because I have a bunch of unresolved stuff or blind spots, right. And so in a situation like that, accepting their limitations, is absolutely critical to the potential for them to ever see other possibilities. Like, if we wanted our mom to have the ability to love us more, then we had to accept that limitation at the time, and just say, Look, I'm gonna set up some boundaries, so that I'm, I'm able to give you my best, and it's gonna be limited at times because you drain a lot out of me. But I understand you're doing it the best, you know how. And if I do my part, right? Yours will get your ability to love will get easier, not harder. And so that's the role of the recipient of that, that that kind of a situation. However, let me throw this at you. Sometimes. Oftentimes, when we're the recipient, we we feel the need to make them understand. What role do you think, like that's going to play in in a dialogue situation?

Oh, okay. So my gut reaction on that is you can't make anyone understand anything until they're ready to understand it. And as a teacher. I definitely know that full well I can teach calculus. I can't

make I can't force depth of understanding. I can teach them the process. I can teach them the algorithms, I can teach them, what it what one thing does to something else and how they interact. But when it comes to understanding in general, it's that depth comes with or I'm sorry, the understanding comes with depth of knowledge. And that depth of knowledge comes from understanding how everything interacts. Within that whole process. I might have just repeated myself but it's you and that's not something that I can and inject into anyone. You can only say what? How it is and then they have to work on the understanding on their own.

Yeah, that's the difference between a monologue and dialogue. You just described it perfectly using math. Like that is the difference between monologue, which is me stating something. And dialogue, which is us growing an understanding of something.

Which is what Jordan Peterson was talking about, which is that would he call it the not template? What did he call it?

I don't remember. I just forget. You did say it a minute ago, though. So perfectly. Yeah. But anyway, no. And it ultimately, that's the importance of when it he started with free speech. And then he reframed it saying the respect for the manifestation of the logos. Yeah, that's,

so that's like, beautiful,

I love. That's the idea that we, we have to be able to become that becoming is absolutely important, like, super important. That's why we have Man's Search for Meaning. We have these are books, we have books like, oh, my gosh, what is it, it's called on becoming a person, we have a whole strand of therapy, talking about the development of the human being, like the developing mind by the seagull like these, it people underestimate the importance of growth sometimes in the process, we have to be able to manifest something new to transform into something new. And that hits. Yeah, a ton of stuff. But that's not what we're gonna go into now. Let's go ahead, and let's leave it right here. Look, we, we've said some really interesting things that I think will help people think better, and maybe become a little bit more. And then of course, I always encourage encourage listeners, that if you want to participate in this, send us a note, I'm happy. I'm happy to address them as quickly as I can, which is not always same day. But like, send us a note, let us know what you're thinking. If there's something that stuck out that was particularly useful or that you you need some clarification on or you want to hear us talk about, please let us know. I'll save it for my brother if you want to hear the both of us otherwise, I'll address them myself. That's fine too. And we always appreciate it when you join us. Thank you so much, and have a great day.

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