



Intergenerative Narrative - Concept, Results and Examples



UNIVERSITÄT
HEIDELBERG
ZUKUNFT
SEIT 1386

Dr. phil. Sonja Ehret

Intergenerative Narratives

Overarching and subjective concepts of knowledge, experience, of reason and mind, serving for explanation of the world and endowing sense. They arise within intergenerative reading of the world with the aim to interpret contexts out of several perspectives.

Because of special affinity and symmetry between young and old the intergenerative narrative is more pure and often universal. Some of his components are values, whose utterances are often imperatives.

Logic in dialogue

Montessori, probably she is right. Neglected children lack values. Values are conveyed in families. (Mrs. Böhme, student)

If there are no families, then there is a lack of values. (Jutta Hesselbach, age 91)



Examples

The human narrative

The wonder narrativ

The hope narrative

The human narrative

Room 1:

Student A.: Could you image the transmission of human consciousness on a computer? Which consequences could have the existence of a bodiless consciousness on a computer? One could save endless knowledge.

Mrs. B. (82): One could interconnect all of us and make something bigger out of it. [very assertive] No.No. This we don't make.

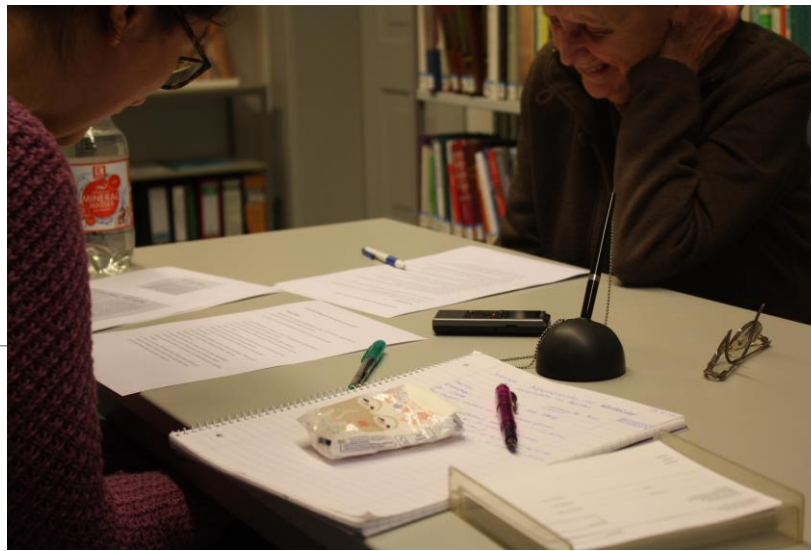
Student A.: No. Leave it as it is.

Room 2:

Mr. C. (94): Do you think, that it is possible to transmit human consciousness?

Student D.: It is technical possible, but it has no additional value.

Mr. C.: Then it is not desirable.



Room 3:

Student E.: I don't think, that one can transmit consciousness. The man is simply too perfect. One cannot design a machine so perfectly.

Mrs. F. (90): The roboter are quite far, already. But they don't approach human. The human is a wonder of nature, really. So far ahead, I don't believe.

Student E.: I don't believe, also.

Mrs. F.: It had been often tried. Already Goethe has concerned himself to create the artificial man in Hoffmanns Narrations, an opera from Offenbach, where a doll, a dancer, dances – and then it is over again. The roboter are far ahead, but they are no human.

Student E.: The roboter is no human.

The wonder narrativ

Room 1:

Mr. Hofmann, student: For me is life a wonder, when I see such a little baby. I have a godchild, which is one month old. But also, when man suffers from disease and when one can live nevertheless much long.

Mrs. Boehme, student: New life is always a wonder.

Mrs. Dallwitz (95 years old): One has to feel it as a wonder.



Room 2:

Student: For me it is a wonder already, that we get up every morning and that I can breathe, because we treat our planet earth in such a bad way.

Both together synchron: [Wonder are also] *so as new life evolves*

Mrs. Schnepf (90 years old): Generally involving and differentiating out of so little seed.



Room 3:

Mrs. Michligk (90 years old): Yes, and I'm impressed, in autumn I've put bulbs in the ground and then there appears such a little leaf and the there is a wonderful flower suddenly.

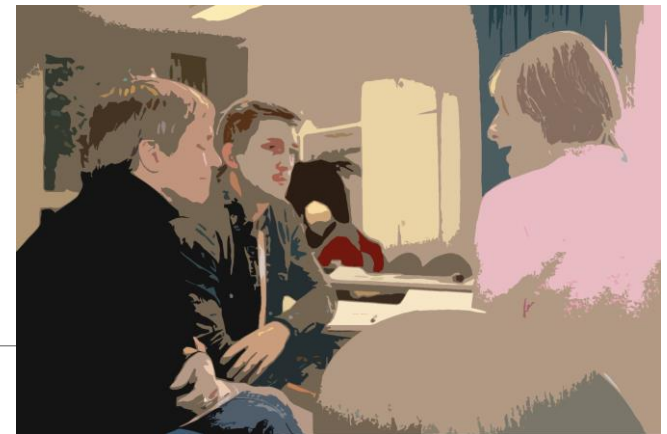
Student: Yes, we see how out of it creature grows.

Room 4:

Student: But god as advocate? How would you describe this?

Mr. Wolff (82): Thus, anywhere, where I recognize life forces, I see the the work of god. [Long break] There is a pantheistic understanding of god, approaching me, because a god who is responsible for all I am in conflict with theodizee. Because I recognize the life energies as the crucial divine.

The hope narrativ



Dialogue between student and two women in third age (62 and 76). First they try to collect knowledge to be able for utterances. They collect more particulars. Then emerges a hint of dialogue:

Mrs. von Schlotheim (76): *Disarmament conferences there were any. In Helsinki there was one before.*

Student: I imagine this as very difficult.

Mrs. Ebeling (62): *Gandhi is coming on my mind, a position as gandhi has teached.*

Schlotheim (76): There is still much happen. Perhaps there is a new movement soon.

When people in different places are arranged in dialogical intergenerativity and use same or similar metaphors while answering to same questions, they communicate in the modus of synchronicity or in other words in a strong narrative in the spirit of time.

Necessary condition for
intergenerative narratives:
The dialogue

„But the primary purpose of dialogue is not to communicate. It is much deeper. It addresses the blocks in communication, not merely to understand them, but to meet them directly. In dialogue we are ready to raise topics serious enough to cause trouble. But while we are talking we are interested in being aware of whats going on inside us and between us“ (Bohm 1990).

Martin Buber: The Between is a special dimension of being, therein is the talk as an ontological sphere. The word emerges substantially out of the depth and unlocks the undeveloped.

Hans Georg Gadamer: To understand what some one says means, to agree in the speech. Being, which could be understood, is speech. Speaking is essentially absent-mindedness.

Understanding is universality of speech. (Gadamer)

David Bohm: In fact, dialogue is something new to our culture. We believe that it is an activity that might well prove vital to the future health of our civilization.

Martin Heidegger: Existentials of being: speech – understanding – sensitivity - decay



The morphology of dialogue

- ❖ Infinite richness of forms, generating continuously universal elements
- ❖ begin and end spontaneous
- ❖ basic order existing, „but nothing could be arranged, the motion is of mind, and someone discovers what he has to say not before he hears the call of the mind“ (Buber 1994)

Examples for beginning

Mutual respect, pure cordiality and the affinity of themes of being are strong indicators, that a speech could transform into a dialogue. Also coherent, conjunctive or synchron speaking carries the partners of conversation in the dialogical modus.

Examples for ending

Imperatives as demands, warnings, orders as often proverbs and sayings, saws or poems or universal truths.

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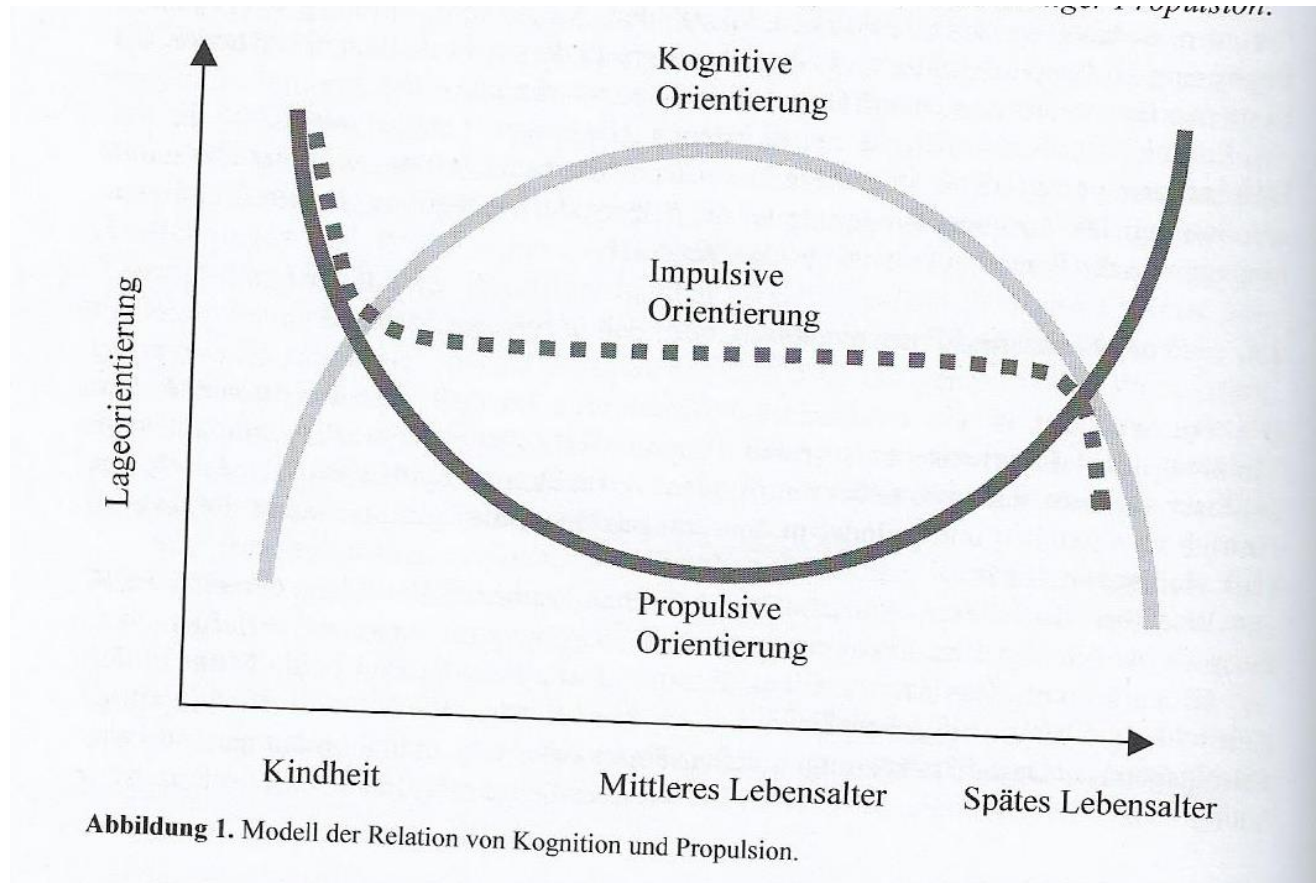
Universal linguistic entities, whose contents are categorizable. Spheres of arts and aesthetics, of logic and maths, of symbolic and religion, of nature and fate emerge. They are often, but not always brought out of the individual themes of being.

When reflecting after dialogue understanding of the leading of thoughts will be easier.

During dialogue is a reflexion about own leading of thought scarcely possible (perhaps sometimes). The emerging of thoughts ist mostly propulsive.

Definiton of pure propulsivity: Alongstriving orientation regarding the own central idea (task of life) in creative quality. In childhood and age strongest (Ehret 2010)

The special quality of interactions between young and old



Ursula von Dallwitz with student from Columbia in dialogue format: eristic speech



Von Dallwitz, 94: Protection of life, prohibition of killing. How do you see this?

Student: (...) But I consider, if men have done such evil things, then I ask me.....

v. Dallwitz: ... *it would`nt be aproprate? Thus I must say, after I had experienced dying (of others) life is for me such a incredible value, somewhat irretrievable, that no man has the right, to remove life from someone other. [Student: Yes. That is right] Life will be exhaled and it is not more here, it is nothing here anymore. Now I have troubles to kill a midge, because it is somewhat final, it isn't to repair anymore.*

Student: But sometimes there are such cases.....

v. Dallwitz: I think, as long as a man lives, he has always the possibility to shape his life. The resocialisation or the betterment is it. If he has killed someone, he can do a development process, so that he reach a change of heart and mind. There isn't the chance, if he is dead.

Student: *If men get the death penalty, because they did so evil things, then they do not pay, because they are dead.*

v. Dallwitz: One decide always in shades of grey, that is the problem.

The importance of themes of being in old age and for dialogue

Central concerns, which keep human busy beyond a daily dimension

Basis for bonding to life

Expressed about techniques of being (f.e. effort, humor, positive thinking...)

Converge in the central idea of life (task of life)

Are connected with value attitudes

Are existential embedded

Do you identify one central theme of being of Mrs. V. Dallwitz?

From a transdisciplinary point of view is the dialogical potenciality a task for social politics and education politics of future. With skill and conscience we could transform this potenciality in an ethical perfectibility.

Otherwise there could be a communicative depletion in human situations the consequence and impede a fulfilled life.

Ehret 2018

