

## LOOP 1: Wall of noise

## LOOP 2: What is Hearing?

C: Can you hear me?

E: Yeeahhh, I can hear you, but what does that mean?

C: Well you hear because sound is an auditory impression, and is composed of vibrations that travel through air. The vibrating molecules depend on the environment - sound continues for as long as there's generation and maintenance of energy. Sound doesn't exist in a vacuum (Eidsheim, 156).

E: So, sound waves are continuously moving in and around us. Would it be fair to say we *need* space in order to perceive sound?

C: The environment is comprised of *bodies*, every *body*, as in all physical structures of things and beings, and their interactions... These interactions are so intricate and yet so commonplace that we do not always perceive them with all of our senses. We can't see soundwaves, for example. But we're not separate from our environment, we *are* our environment... Because we are our environment, we have to develop the ability to recognize and attend to particular sounds.

E: The environment **is** sound, sound **is** the environment. And whether I'm conscious of it or not, vibrations interact with my whole body, but we navigate ourselves in accordance to sounds when they enter our ears. Are we limited in these frequencies?

C: Yeah, we are limited in this capacity. The average range of human hearing is 20Hz - 20,000 Hz, we are still affected by sound waves *outside* of that range. The range changes over time, though. As we get older, we lose our sensitivity to higher frequencies - a middle-aged person's upper-range is reduced down between 14,000 to 16,000Hz.

E: Huh? Whaaaaaaat? That's where I'm at. Are you calling me out, cause I can't hear you?

How about we use sound as an analogy to belief, like sound can be generated, moved, it can do work, it can dissipate over time, and it carries tremendous amounts of energy, belief can do that as well. Is there a name for this process, where energy is transformed from one state to another?

C: Yeah, it's called Transduction (Eidsheim, 170). It takes place during the process of **translation** between the ear drum's mechanical sound vibrations to an electromagnetic signal in the nervous system... Sound waves travel into the ear canal until they reach the eardrum. The inner ear is shaped like a snail and it's called the cochlea.... The brain tells you that you are

hearing a sound and what that sound is. Your brain can distinguish sounds that have value from sounds that do not, which is fundamentally the difference between hearing and listening. Can you believe that?

E: I hear you. I think?! There's something more than the physics of me hearing you right now. I believe you...

C: As we experience more things in life, our perceptions become more consistent with our environment, our senses adapt, which reinforces how we hear and how we understand the world...

*Play sound effect or audio clip, something to cue the transition to LOOP 3.*

### **Loop 3 - Listening**

*"The vibrations which sounds occur, signal the lively relational material dynamics of a given time and space; the listening ear, in turn, hears the sounds in light of inherited and experienced cues, patterns, and scripts. But, if we refuse to isolate 'sounds', as if they are discrete nouns, and instead recognize them as verbs, enacting, and relating, then we can be more adept in identifying and subverting acts and systems of violence." (Audio Essay Assignment Worksheet)*

S: In conversation, we have intuitions towards one another whether we are being heard or not. It becomes quite clear when the other is adrift in thought, their attention elsewhere. Body language provides enough of a signal to understand where one's attention may be, however posture does not determine listening. Conscious attention to another's speech involves acts of association. How we understand ourselves, the other, and our environment determines the manner in which we can listen to the space we exist in.

E: I can express to you memories, beliefs, and patterns of thought.... and if you understand these expressions as sounds, then the words I say and the way I express myself, create an air for listening...

S: Yeah, imagine active listening, as a responsibility. To concentrate, understand, respond, and remember what is being said. We know when we are engaged in a true conversation, our intuitions envelop one another. This envelopment becomes a shared space.

E: Now that we are in this shared space, a feedback loop, how can we extend our understanding? A feedback loop is bounded by a threshold we can maintain, maneuver, or manipulate. Actively listening is a part of interacting with the threshold. By using sounds, words, and attention to interact with the threshold of a feedback loop we have the capacity to influence patterns of thought, and maybe even one's beliefs. This is a place for critical hope.

C: *"Imagination as a critical resource. Every act of imagination has its limitations, but perhaps a way to expand those limits is to 'inhabit, as intensely as possible, the moment in which the*

*imagination's sympathy encounters its limit. To see what that shows you that you have not yet seen. Or: to realize one might also make strange what seems obvious, nearby, close."* (17, Introduction, *The Racial Imaginary*)

E: How do we know when someone is listening?

S: Well, by attending to the other, acknowledging their position, and responding in a way that provides the opportunity to rework the bounds of a feedback loop. In order to have an effective exchange, the communication is validating, and there is possibility for rebuttal. The listener must be honest with themselves in conveying what the other is meaning. At which point the rebuttal becomes an opportunity of transgression toward the threshold of a feedback loop. This offence is an opportunity of change, to change one's mind, to reconsider a thought or belief. By considering the rebuttal as a transgression within the act of listening is to allow the threshold to be reshaped. This is not an attack to an individual's personhood, ideas are not people. While many personally identify with their ideas they become accustomed to the act of listening as an attack on themselves. Our feedback loops encapsulate us, alone and together, however, they do not define who we are. Meaning is an activation, it is the act of listening and the act of speaking, it is "many natures" (2, *Perspectivism Handout*) in the culture of one environment that exists in vibrations.

Rebuttal within the individual, is rebuttal within the environment.

#### **LOOP 4: Philosophical Question**

*"The rebuttal assumes an original form. -Rankine (120)"*

Rebuttal has the capacity to transform the individual and the environment. By partaking in active listening, we are allowing for change. Listening can be learning from injury. By formulating rebuttals, the injury becomes real. This space is where injustices can be addressed. Rebuttals offer the opportunity for feedback loops to evolve. It's as though the rebuttal can be used as a key to enter feedback loop thresholds. This amends the individual's injury, the other, and the environment.

A rebuttal is listened to, becomes a responsibility to the listener, it is understood, responded to, and remembered. Then the injury expands awareness for the other, the rebuttal expands the boundaries of the threshold. Together, the rebuttal of the injured and the act of listening by the other transforms the environment.

#### **LOOP 5: Wall of Noise**