

Diunital Living
Self-Knowledge
Divine Infinite Mind

**An Afrocentric Path to
"Everlasting Peace and Happiness"**

Jerry Katz

Diunital Living, Self-Knowledge, Divine Infinite Mind: An Afrocentric Path to "Everlasting Peace and Happiness"

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INTRODUCTION

I first heard about diunital logic in an article on Hiphop sent to me in 2005 by Justin Forrest Miles, a psychotherapist and Hiphop artist living in Baltimore. Justin's article appears here: <http://hiphopaliveandwell.blogspot.com/>

For the last 17 years, I've been going down the diunital rabbit hole and taking a journey into African and African American culture.

Vernon J. Dixon coined the word "diunital" in the late 1960s when he was a professor at Princeton University. He and Linda James Myers, currently Professor Emeritus in the Department of African American and African Studies at the Ohio State University, are the two main voices heard throughout this book. The two have worked independently of each other.

The primary themes in this book are diunitality, the Afrocentric paradigm, self-knowledge, and divine infinite mind.

Chapter 1 introduces the word *diunital*, also known as the *both/and* worldview. It is contrasted with the dichotomous or *either/or* worldview. The reader is given the opportunity to notice their own diunital and dichotomous tendencies.

Chapter 2 explores the coining of the word "diunital." Dr. Dixon claimed the experience of American Blacks is naturally inclined toward diunital living, for which he gave two reasons.

One, he said, is that Black lives are unavoidably dualistic: “This experience of living two lives in one results from the inability of American Whites to accept Blacks as Blacks.” Diunital living is a reaction to exclusion, Dixon claimed.

Secondly, while the diunital mindset may be a reaction, it is also a resonance with the diunital consciousness native to African identity.

Dixon's purpose was transformation, or “liberating human beings so that they may accept their cultural similarities and differences, therefore giving full expression to their cultural diversity in an atmosphere free of repressive cultural assimilation.”

Dixon’s hope was for an alternate America “in which people mutually acknowledge the authenticity, validity, and value of Black and White cultures.”

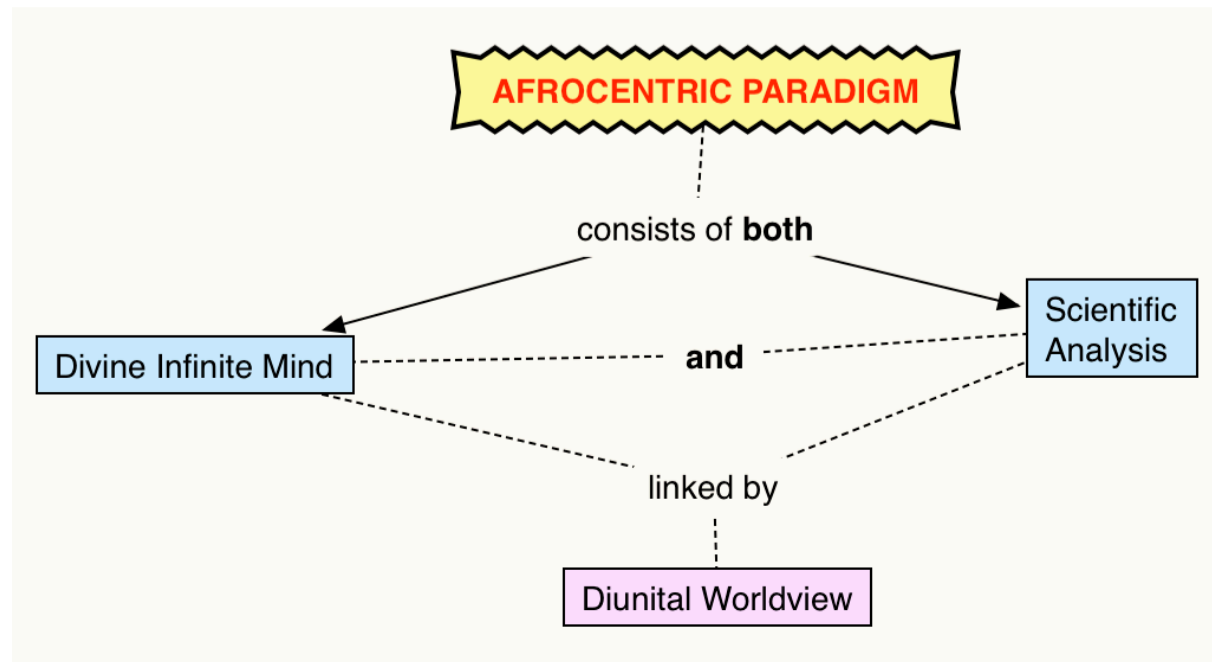
Chapter 3 considers the main themes in the work of Dr. Linda James Myers. Dr. Myers teaches the Afrocentric paradigm, which says African culture makes up the missing link between the material world of scientific analysis and the divine infinite mind.

That link is the diunital perspective: holding the truth and reality of *both* divine infinite mind *and* the material world *at the same time*.

Diunital thought doesn't say I have to go beyond materialism *and* divine infinite mind. It says I can go beyond materialism *or* divine infinite mind by including both perspectives.

I used Scapple, a mind-mapping program, to summarize and visualize Dr. Myers' themes.

Here's a mind-map appearing in Chapter 3:



This book represents my understanding and interpretation of the diunital worldview and the Afrocentric paradigm. Your comments and thoughts are welcome. My email address is halifaxjerrykatz@gmail.com

You are also welcome to join the Diunital Living group on Facebook:
<https://www.facebook.com/groups/diunital>

CHAPTER 1

DIUNITAL LIVING

WHAT DOES "DIUNITAL" MEAN?

I can be *both* the voodoo queen *and* a devout Catholic

In his blog, Julian Agabond gave an example of diunital living, sometimes known as the *both/and* frame of mind. It is the life of Marie Laveau, who lived in the 1800s. Laveau was *both* "The Voodoo Queen of New Orleans" *and* a devout, believing, acceptable Catholic *at the same time*.

Agabond noted that the alternative to the diunital view would be a dichotomous or *either/or* position regarding Laveau's life. That frame of mind would say Laveau could *either* be a voodoo queen *or* a devout, practicing Catholic, one or the other, but not both.

Diunital cognition, or *both/and* perceiving, says she could be *both* the voodoo queen of New Orleans *and* a devout, acceptable Catholic at the same time.

Laveau was born in colonial New Orleans, a free woman of color. She owned seven slaves in her lifetime. A woman of color owning slaves: I'm trying to wrap my dichotomous head around some of *that* diunital reality.

So what am I talking about?

Agabond's article reminded me that I could get upset when told that something I said or did is racist. I don't want to be told I'm racist.

However, Agabond says someone can *both* be racist *and* be a good person *at the same time*. How diunital is that? That way of looking at things is what the diunital way of looking is all about.

How dichotomous or diunital am I?

The dichotomous view sees the world as one way or the other. Rarely would it see both at the same time. The dichotomous, *either/or* perspective says I have to be *either* one thing *or* the other, but I can't be both at the same time.

Below are examples of opposites. Is one of each pair good while the other is bad? Or is there some in-between place that holds the reality of both good and bad at the same time?

captive - free: Can I experience both at the same time regarding how I feel about my life right now? Or do I tend to feel that I'm either captive or free, one or the other, but not both? Does my response depend upon how my life is going right now and what aspect of my life I'm considering?

right - wrong: Can I experience both at the same time regarding an opinion? What opinion? Or do I feel I'm either right or wrong with no intermediate state possible? Does my response depend on the specific opinion?

despair - hope: Can I experience both at the same time regarding my plans and intentions? Describe an intention or plan. Or do I feel my life is either full of despair or brimming with hope, but not both? Does my response depend upon the plans or intentions I'm considering?

foolish - wise: Can I experience both at the same time regarding some of my

thoughts? What thoughts? Or am I either foolish or wise, one or the other, but not both. Does my response depend upon the thought I'm considering?

poverty - wealth: Can I experience both at the same time if I have no money and I'm living on the street or in my car? How about if I have more money than I need? Or am I either poor or wealthy, one or the other, with no possibility of somehow being both rich and poor at the same time in some way?

By considering these and other pairs of opposing qualities met in life, I sense my tendencies to be dichotomous or diunital.

INTRODUCTION TO DIUNITAL LIFE

I can further identify my diunital (both/and) and dichotomous (either/or) leanings upon consideration of this list:

my chair

Indigenous Peoples

my pet

Authoritarianism

Hiphop artists

my car

Hindus

Sex

Buddhists

my TV

Jews

Vegans

my phone

Carnivores

LGQTB

Greta Thunberg

my best friend

The United States Marines

my father
my mother

I can check how I react to each item. Am I inclined toward being more *both/and* or more *either/or* regarding each group, person, idea, perspective or object?

By considering the items in this list, and the previous list, I'm not trying to change my inclinations. I'm taking responsibility for noticing my feelings, opinions, and reactions.

If my reactions tend to be *either* strongly positive *or* contemptuously negative toward a topic, I could say I'm taking the *either/or* view. Taking the *either/or* stand, I want some of these listed topics to either dominate or disappear from my life.

The diunital, *both/and* view is identified when there's a mix of positive and negative reactions. Those opposite responses are included, not separated. Perhaps joy even arises from the paradox of holding opposite qualities at the same time.

According to diunital cognition, one pair of opposites is neither dismissed nor turned into a dominant reality. Instead, both pairs of opposites live together in peace within the psychological space of individuals, groups, and traditions.

So I can check my diunital (*both/and*) and dichotomous (*either/or*) reactions to groups, people, ideas, lifestyles and things.

SUMMARY

I've introduced the word *diunital*, called the *both/and* worldview. I've contrasted it with the dichotomous or *either/or* frame of mind.

I experience *both* diunital *and* dichotomous perspectives.

I may want to revise some of my judgments. However, first I am responsible for noticing them.

CHAPTER 2

ONE, YET MANY

The word “diunital” was coined in the late 1960s by Vernon J. Dixon, a professor at Princeton University. Dixon wrote:

‘*Di*’ means ‘akin to two’ or ‘apart.’

‘*Unital*’ ... means a ‘single thing that constitutes an undivided whole.’

Diunital, therefore, is literally something *both* apart *and* united at the same time.

The book *Beyond Black Or White: An Alternate America* and the search for a new framework for seeing race relations

In this chapter, my primary reference is *Beyond Black Or White: An Alternate America*, which Dixon edited along with Princeton professor Badi G. Foster. Professor Dixon also wrote the key chapters from which I’ll be quoting.

The book’s *theme* is “Cultural unity with cultural diversity.”

The book’s *purpose* is transformation, or “liberating human beings so that they

may accept their cultural similarities and differences, therefore giving full expression to their cultural diversity in an atmosphere free of repressive cultural assimilation.”

What *drives* the book is the realization by the authors that their skills as educators need to be applied to racial issues faced by black people born into black communities.

In particular, they focused on black people deeply conscious of their history and who hear and heed the demand that they become responsible to the outside world rather than shrink from it and into the cultural box of academia.

The *search* is for a new framework for seeing and understanding race relations, an alternative to the either/or -- “We’re right, you’re wrong” -- way of seeing society and the world.

The goal of the either/or framework is to repress

Speaking about non-dominant, marginalized cultures in general, not only black, Dixon noted that with the either/or framework, entire cultures and their values are considered wrong or inferior.

The goal of the either/or framework is to render non-dominant cultures hardly existent, to ignore them, to make them as inoffensive to the dominant culture as possible.

So non-dominant cultures are devalued, marginalized, culturally repressed, or erased through transformation, assimilation, and amalgamation.

The goal of diunital living is to experience and talk about it

Guidelines on how to apply and advance the proposals for diunital living were given by Vernon J. Dixon:

"The reader should take from it whatever he may need; he should do this in his own way; and he should think and talk about it in his own words. This formulation is best understood as an experience. The reader must experience, in a fully conscious and rational way, the presence of two united opposites."

This statement from Dixon, I feel, invites people of all races and backgrounds to speak about diunital consciousness. In no way do I experience diunital life as a black person. But my traumatic experiences demand I have a diunital mindset if I want peace.

Two ways of addressing the question of whether or not to continue investing in apartheid South Africa

In *Beyond Black Or White: An Alternate America*, I am considering the chapter entitled *Two Approaches to Black-White Relations*, written by Vernon J. Dixon.

Telling about a Black-White experience from 1970, Dixon cited the example of Princeton University setting up a committee to formulate a policy on the university's investments in American companies doing business in apartheid South Africa.

On the committee were both whites and blacks. When it came time to recommend a specific policy, the white people chose to continue investing in South Africa, rationalizing that apartheid would eventually ease.

The black members disagreed. The blacks understood how the white people arrived at their decision because the blacks were trained along with the white people in the thought processes leading to the policy of recommending the continued investment.

The whites understood the disagreement by the blacks, but they could not see how it was derived. They were clueless.

“The Whites used a different conceptual framework than we Blacks. A conceptual framework or paradigm is a particular way of forming ideas, a particular way of ordering experience, a particular way of knowing. Their framework was either/or. According to this approach, everything falls into one category or another, but cannot belong to more than one category at the same time.”

The white people viewed their analytical processes as rational and objective and the Black analysis as irrational and non-objective.

“They could not give any validity, any authenticity, to our radically different Black experience. Their underlying either/or approach had sealed them in Whiteness. In contrast, we Blacks were sealed in Blackness and Whiteness. To us, both were relevant. Our conceptual framework was what I term ‘diunital.’ According to this approach, something is both this element and not this element at the same time and in the same aspect. Something is simultaneously apart and united, divided and undivided. We were at once both Black and not Black. We were this contradiction harmoniously, without inherent antagonism. Therefore, we could acknowledge positively the objectivity of the Whites’ analytical process, the rationality of their decision, and the authenticity of their White experience. Diunitally speaking, a similar proposition was simultaneously valid for us Blacks. In other words, our approach to the evidence was one, yet two. However, we could not explain the diunital approach in a few additional meetings. ... My essay provides foundation and support for those who wish to make that effort [to grasp the diunital approach].”

Dixon noticed that the Princeton experience was a microcosm of race relations in American society. Dixon proposed that the predominant either/or framework is fuel for racial conflict and that the diunital world view would harmonize

racial differences without altering them.

The either/or framework exists for both white and black Americans. However, the big difference is that black culture is radically different from European-based culture.

Dixon noted two points about American culture for the reader and student to keep in sight throughout his discussion. One is that black and white cultures differ in kind, not merely degree. Black culture is African culture modified through contact with American culture, starting with slavery and continuing into present times.

The second point is that white culture has its roots in European ancestry and includes white immigrants who have been assimilated into white culture via the either/or framework. The immigrants had been encouraged to forget or renounce their ancestral culture.

So the either/or framework exists for both white and black Americans. However, the big difference is that black culture is radically different from European-based culture.

Black cultural identity is denied

Even though the white approach does not deny black existence, it denies Black cultural identity. Dixon quoted from Ralph Ellison's *Invisible Man*:

“I am invisible, understand, simply because people refuse to *see* me. ... When they approach me they see only my surroundings, themselves, or figments of their imagination -- indeed, everything and anything except me.”

In his own words, Dixon wrote,

“Only White is relevant. ‘Blackness’ with all its cultural

attributes -- and anything that is not their particular brand of Whiteness -- becomes, in their view, nonabsolute, without authenticity, of no validity or value. It is conceptually invisible.”

“Because they are both the same and different, ordering Black and White experiences in either/or terms necessarily causes racial polarity and conflict.”

Dixon spoke of segregation and integration as founded in the either/or framework. Even integration may still deny black identity and culture, which “eviscerates any attempt to make Black definitions.”

The either/or approach in black American culture, Dixon said, is sourced in the conflict and confusion between identifying as both white Americans and African blacks while falling short of embodying both of these identities at the same time within the overall American milieu.

White Americans don’t experience the double consciousness required to live within both African-based and European-based cultures. White Americans know a single consciousness, a single identity. Dixon quoted W.E.B. DuBois, the prominent Black-American author and activist who lived from 1868 to 1963:

“It is a peculiar sensation, this double consciousness, this sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on with amused contempt and pity. One ever feels his two-ness -- an American, A Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.”

Professor Dixon showed how both white American and black American organizations powerful and prominent around 1970 implemented either/or views

and generated conflict between blacks and whites. Dixon concluded,

“Black and White Americans who adopt the either/or approach cannot tolerate the existence of racial and cultural differences. Each sets up its own collective uniqueness as the universal culture, the common culture, the valid and valuable culture. Each, therefore, attempts to obliterate the other’s cultural uniqueness to bring actual Black-White America into conformity with its conceptualized world of all-Black or all-White. Each seeks to achieve *e pluribus unum*, its one out of many.

“In this eventuality, theories and policies to accomplish this transformation or assimilation are no longer needed. The either/or conceptual and actual worlds are the same. People embody only common attributes. Racial harmony exists. Every individual is the same. There is only one group. No opposite exists, no racial opposite requires transformation or assimilation.

“In conclusion, the application of the either/or conceptual approach to race relations produces racial harmony when the Blacks and Whites embody total sameness. Because they are both the same and different, ordering Black and White experiences in either/or terms necessarily causes racial polarity and conflict.”

"Our fate is to become one, and yet many." - Ralph Ellison

Dixon quoted Ellison:

"Life is to be lived, not controlled: and humanity is won by continuing to play in face of certain defeat. Our fate is to become one, and yet many."

A life of conflict and confusion arising from the either/or world view is resolved by holding experiences diunitally. Dixon asserted that black African and white American identities could be held simultaneously, without conflict or antagonism.

Opposites do not attempt to marginalize, minimize, substitute, eradicate, or deny each other. Nor do they try to synthesize to form a new opposing world view and disposition.

On the contrary, opposites are "co-present." They confirm each other's existence. They are perpetual. They are neither antagonistic nor hostile toward each other. Therefore their understanding of each other increases:

"Further awareness, analysis, and comprehension of the opposite enlarges not only the definition of that opposite itself but also concurrently informs and expands the definition of the other. The opposites, therefore, change continuously."

Dixon says Blacks and Whites are relevant to each other regarding their thoughts and experiences. Each culture is responsible for presenting itself so that the opposite culture sees how its individual and group experiences are both different and shared.

Diunital consciousness is not merely tolerance for differences but enjoyment, support and encouragement of them.

Summary: The hope for an alternate America

Vernon J. Dixon claimed that diunity is an intellectual, conceptual approach that could ease racial conflict when applied to the creation of policies and theories involving whites and blacks.

Dixon admitted there are many sources of racial conflict and confesses, "I have written nothing more than an intellectual formulation."

Dixon said the experience of American Blacks is naturally inclined toward diunity living. He gave two reasons. One, he wrote, is that Black lives are unavoidably dualistic: "This experience of living two lives in one results from the inability of American Whites to accept Blacks as Blacks." Diunity living is a reaction to exclusion, Dixon claims.

Secondly, while on one level diunity worldview may be a reaction, on another level it is a resonance with the diunity consciousness native to African identity. To support his point, Dixon quoted Janheinz Jahn, a German writer and scholar, from his influential work, "Muntu: An Outline of the New African Culture":

"Since it could not be accommodated to European systems of thought, the African way of thinking was considered non-logical. Levy-Bruhl [philosopher and social anthropologist] called the attitude of the primitives 'pre-logical,' a term by which he meant to characterize 'a kind of thought which does not refrain from inner self-contradiction, a kind of thought in consequence of which, *objects, beings, phenomena can be, in a fashion unintelligible to us, both themselves and at the same time something other than themselves.* At the end of his life, Levy-Bruhl renounced his theory of 'prelogicism' and thus furnished a rare example of scholarly integrity."

Dixon asserted that Euro-Americans are less aware of the possibility of a union of opposites and more inclined to value oneness or unity of white expression within

American nationalism and institutions. To hold onto white-ness, black people and culture are ignored or marginalized, and black expressions, particularly in music and dance, are appropriated to assure the oneness and integrity of white culture.

However, Dixon himself says whites have diunital consciousness. He gives the example of reading a letter. Like blacks, whites attend to not only the words but to the non-words, that is, the meaning between the lines.

This is diunital consciousness: attending to both the words and the nonwords at the same time. It is not a matter of either the words having the full meaning or only what is understood between the lines that have meaning. They both have meaning at once: Diunital cognition.

Blacks, too, must be aware of actions and policies that seek an American oneness based on black culture in which white culture is marginalized and ignored. Dixon wrote,

“Acceptance of the diunital approach strengthens our Blackness rather than dilutes it. We no longer must repress all of our White Western heritage. Instead, we can use its valuable aspects, for instance, its tools of analysis, to explicate and develop further our Blackness. This book is one such example.”

Dixon’s hope was for an alternate America “in which people mutually acknowledge the authenticity, validity, and value of Black and White cultures.”

CHAPTER 3

SELF-KNOWLEDGE, DIVINE INFINITE MIND: THE TEACHINGS OF DR. LINDA JAMES MYERS

Dr. Linda James Myers is Professor Emeritus in the Department of African American and African Studies at the Ohio State University. A biographical statement is published on the O.S.U website:

Professor Myers specializes in psychology and culture; moral and spiritual identity development; healing practices and psychotherapeutic processes; and, intersections of race, gender and class.

Internationally known for her work in the development of a theory of Optimal Psychology, Dr. Myers has conducted lectures and trainings in England, South Africa, Ghana and Jamaica. She is the author of numerous articles, book chapters, and five books, including: *Understanding an Afrocentric World View: Introduction to a Optimal Psychology*; and, most recently, co-editor of *Recentering Culture and Knowledge in Conflict Resolution Practice*.

Dr Myers' Oneness model of human functioning offers a transdisciplinary focus that builds on insights from the wisdom tradition of African deep thought, and converges with modern physics and Eastern philosophies. Her current research interests comprise the application of that model to a broad range of issues from health and education to business ethics.

Dr. Myers has received numerous honors and awards for excellence in

research and scholarship, including being named Distinguished Psychologist by the Association of Black Psychologists; the Bethune/Woodson Award for Outstanding Contributions in the Development of Promotion of Black Studies from the National Council of Black Studies; Oni Award by the International Black Women's Congress; and, the Building to Eternity Award from the Association for the Study of Classical African Civilization, among others.

Professor Myers is a recipient of the O.S.U. College of Arts and Sciences Outstanding Teaching Award, and a past president of the Association of Black Psychologists.

Many terms mean the same thing

Dr. Myers uses many terms, each apparently meaning the same thing. What is that "same thing"? I think if you read this list, you'll know what I'm talking about: God, consciousness, the Divine. Here are the terms:

Being

Consciousness

Creative life force

The Divine

Divine consciousness

Divine infinite mind

Divine presence

Energy

God

Infinite consciousness

Infinite divine consciousness

Infinite mind

Mind

One permeating essence

Spirit

The Spirit that permeates everything that is

Supreme Being
Timeless mystical knowledge
Totality

Do they really all mean the same thing?

Actually, maybe not. For example, it might be said that the "creative life force" is not the same as "God" because it is bestowed upon us by "God." Or that "the spirit that permeates everything" is the grace of "divine presence" and not the same as divine presence.

"These terms don't all mean the same thing," someone might say. True. Although in my reading of Dr. Myers' work, I find they are mostly interchangeable, I do recognize the potential for significant differences between them.

I won't be discussing the potential differences, however, they will be discovered on one's own in the course of attainment of self-knowledge. Self-knowledge will be discussed a little later.

I want to choose one term and stay with it

What I choose is probably not what someone else would choose.

If I use "God," someone will say, "No, it's 'energy'." If I choose "energy," someone will say, "Really, it's consciousness." If I use the term "consciousness," someone will prefer "totality." If I prefer "totality," someone will prefer "absolute unknowable truth."

I need one term for this chapter. I like "God," but that's too loaded for many readers. Most recently, I heard Dr. Myers mention consciousness: "All is consciousness," she said in a recent Creating Zola Mondays discussion. I like that term, however, it's too broad in the context of this book.

Divine infinite mind

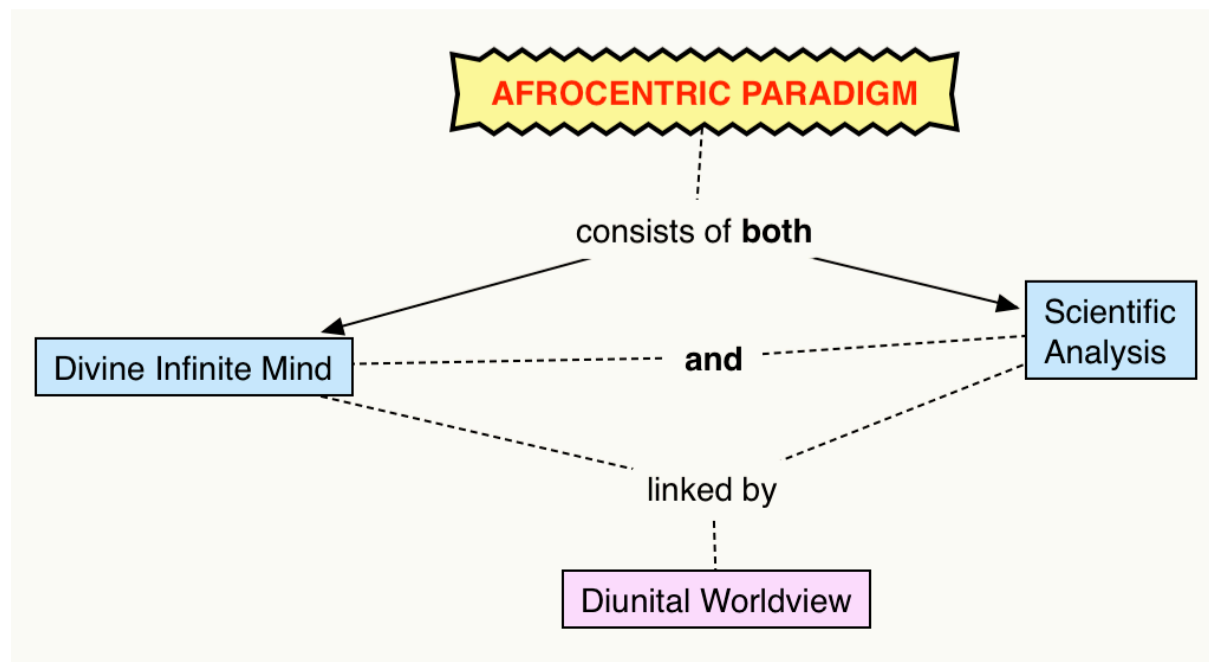
A phrase that invites imagination and thought, and strikes a few chords of transcendence is "divine infinite mind." Other terms from the above list may also show up. In any case, you can always substitute selected words and phrases with your own.

The Afrocentric paradigm and diunital view

Dr. Myers teaches the Afrocentric paradigm, which says African culture makes up the missing link between the material world of scientific analysis and divine infinite mind.

That link is the diunital perspective: holding the truth and reality of *both* divine infinite mind *and* the material world *at the same time*.

Diunital thought doesn't say I have to go beyond materialism *and* divine infinite mind. It says I can go beyond materialism *or* divine infinite mind. I can come from both at the same time while letting each be exactly what it is. Because, after all, they are only expressions of divine infinite mind.



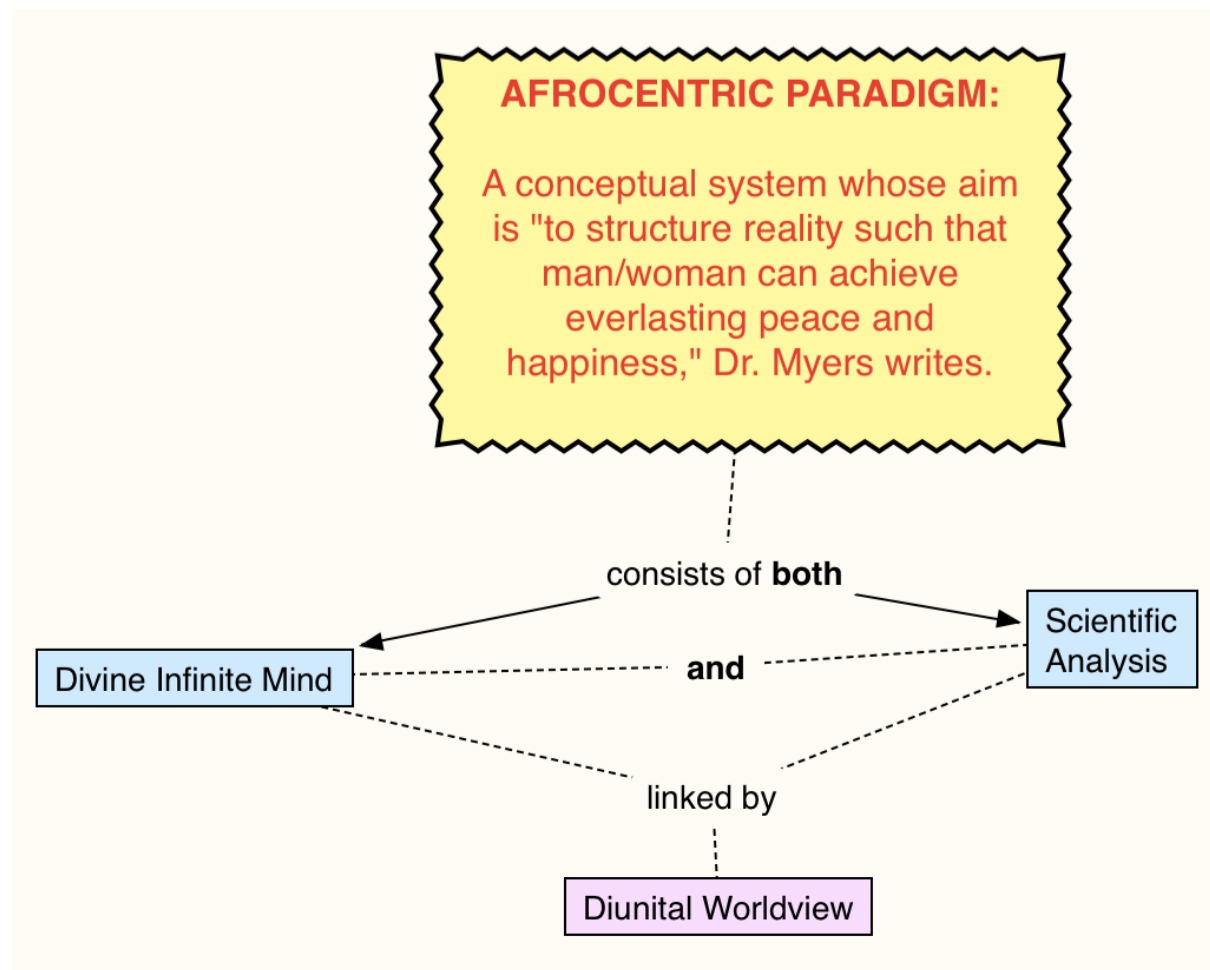
Reality, structure, and foundation of the Afrocentric paradigm

The Afrocentric paradigm is a conceptual system whose aim is "to structure reality such that man/woman can achieve everlasting peace and happiness," Dr. Myers writes.

Reality is given structure through the identification of both the activity of scientific analysis and the source of all things: divine infinite mind.

The second way structure is achieved is by taking a stand in the middle ground between scientific analysis and divine infinite mind, thus creating a centering that links the two perspectives via the diunital worldview.

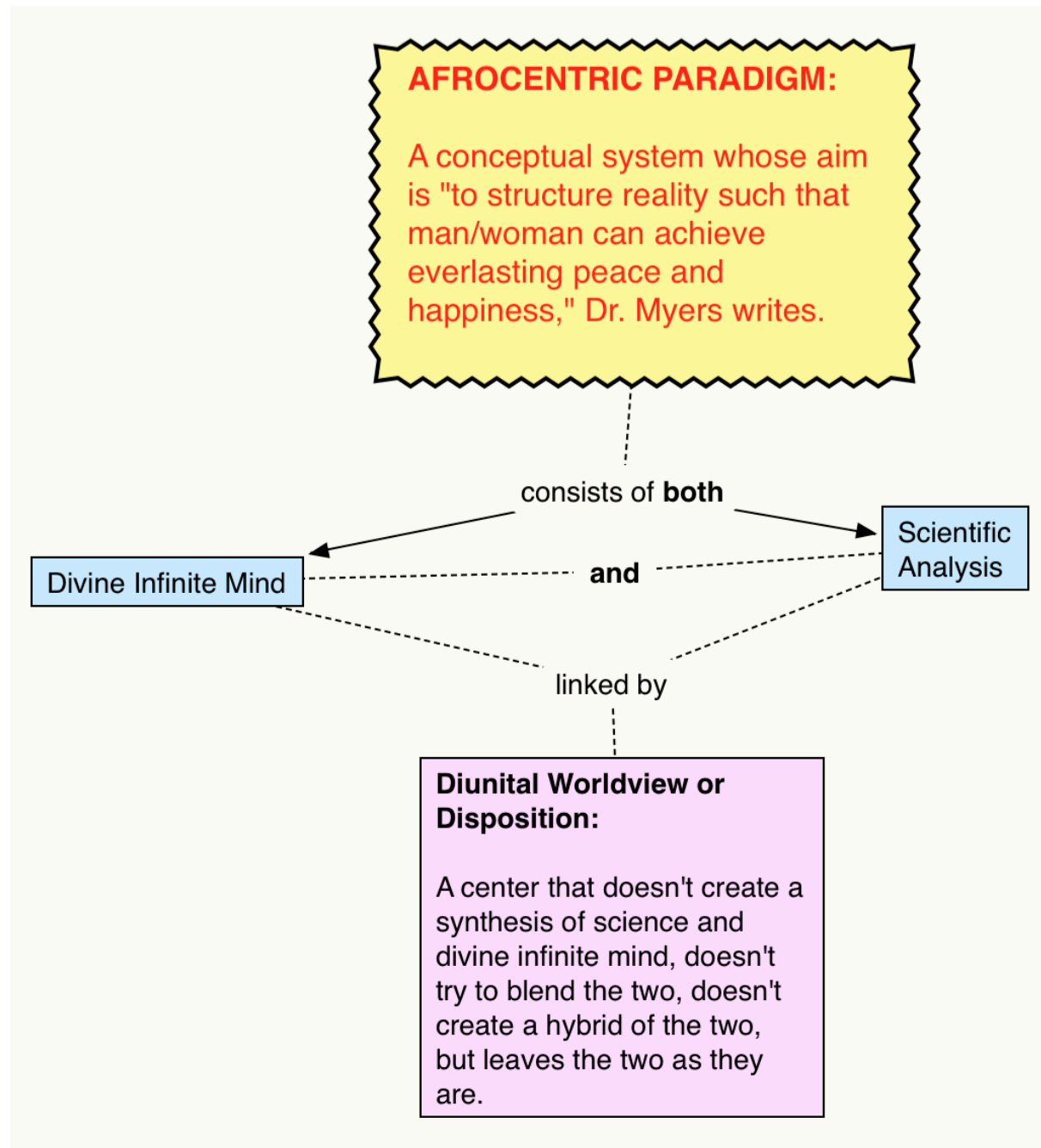
The existence, seeing, and experience of *both* divine infinite mind *and* scientific analysis of the material world *at the same time* describes the foundation of the Afrocentric paradigm.



If all is divine infinite mind, why try to make everything the same?

Dr. Myers speaks of a middle ground, a center that doesn't create a synthesis of science and divine infinite mind, doesn't try to blend the two, doesn't create a hybrid of the two, but leaves the two as they are while holding the two as a single *both/and* phenomenon.

The diunital view takes a stand *as* the two.



If someone could stamp a picture of their face on every snowflake, they would

Indeed, if all is ultimately divine infinite mind, there's no need to synthesize, hybridize, or blend worldviews. There's every joy in letting things be as individualistic as possible.

Why? Because all is divine infinite mind. The effort to blend and homogenize things, people, nations or any entities at all is like saying there is no divine infinite mind and that therefore I have to create something like it through my efforts. However, I only have to realize that only divine infinite mind exists.

Letting things be individualistic honors divine infinite mind. Individuality is the grace and the hallmark of divine infinite mind.

Divine infinite mind manifests as all things, atoms and sub-atomic particles, all galaxies, all people, each cell within each living organism. Every manifestation is individual and unique.

Clearly, if some massively egoic public figure could stamp a picture of their face on every snowflake, they would.



Yet our true face -- divine infinite mind -- is already upon each flake of snow.

DIVINE INFINITE MIND

Individuality is the grace
and hallmark of divine
infinite mind.

Our true face -- divine
infinite mind -- is
already upon each flake
of snow.



Photo by Don Komarechka

<https://www.macleans.ca/culture/arts/american-canadian-snowflake-photography/>

The role of the "inquiring offspring"

Linda James Myers writes, "Africa offers the middle ground, a centering. The fullest potential of what Africa can provide may be identified in contemporary times by her displaced children, African-Americans. For it is they that are the inquiring offspring of the strongest 100,000,000 ancestors (some estimates range upward to 200,000,000) torn from the motherland during over 300 years of European slave trade. African-Americans represent the union of opposites, culturally and racially."

Dr. Myers continues: "It is in the process of people of African descent (African-Americans) rediscovering their heritage that this way of viewing life in total is recaptured, and is consequently termed Afrocentric."

Dr. Myers is clear: The focus of the "inquiring offspring" is on the Afrocentric paradigm.

INQUIRY

Practiced by “the
inquiring offspring”

The focus of inquiry is on the...

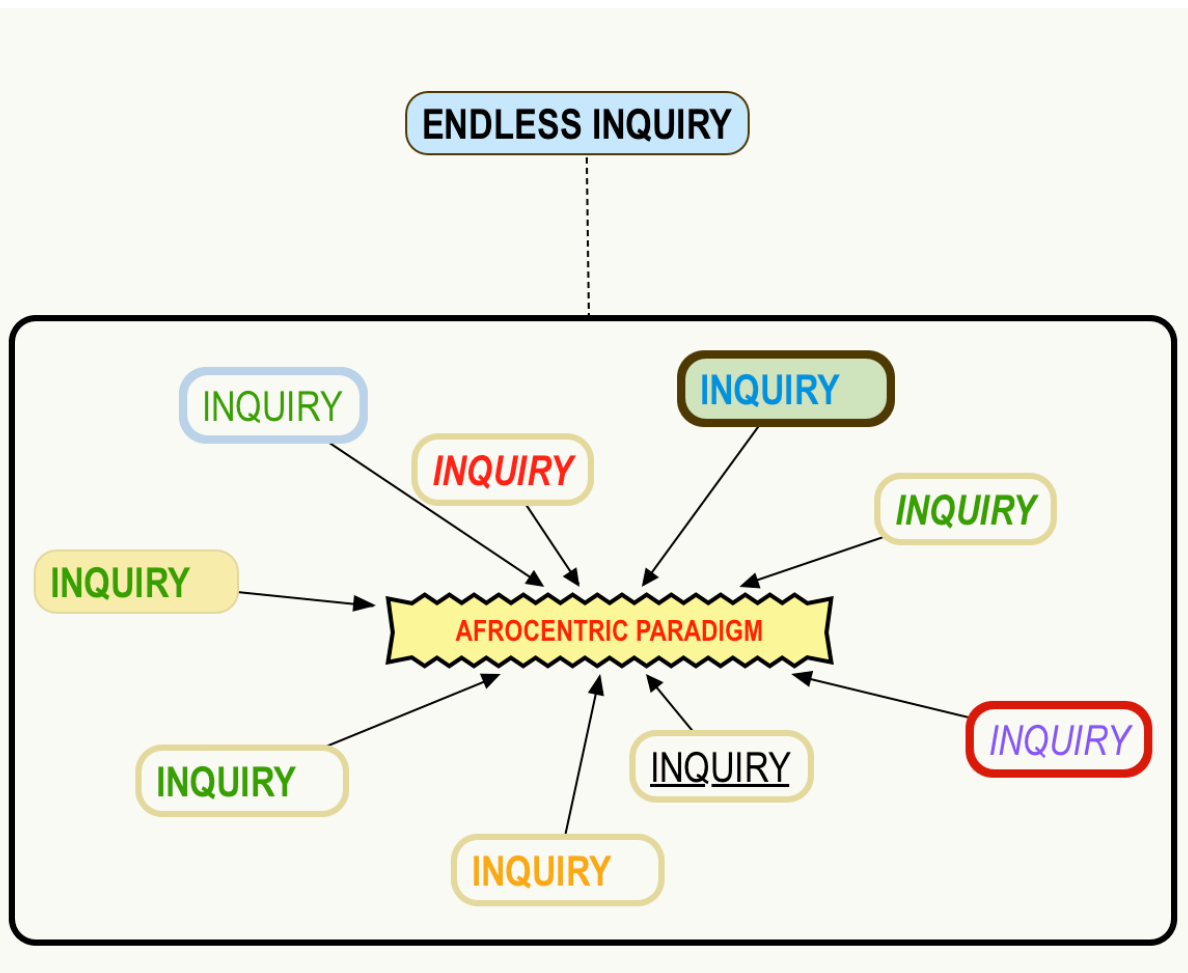
AFROCENTRIC PARADIGM

Discovery and inquiry are ongoing

Inquiry is *a process* of rediscovery. It's not an event of discovery that happened once in a college dorm room or on a mountain peak or by the ocean at sunset

and is now finished. The discovery never ends. It happens everywhere, all the time.

Inquiry is an ongoing *rediscovery* of the scientific-material world, divine infinite mind, and the fearless, unbounded sweep of African diunital culture.

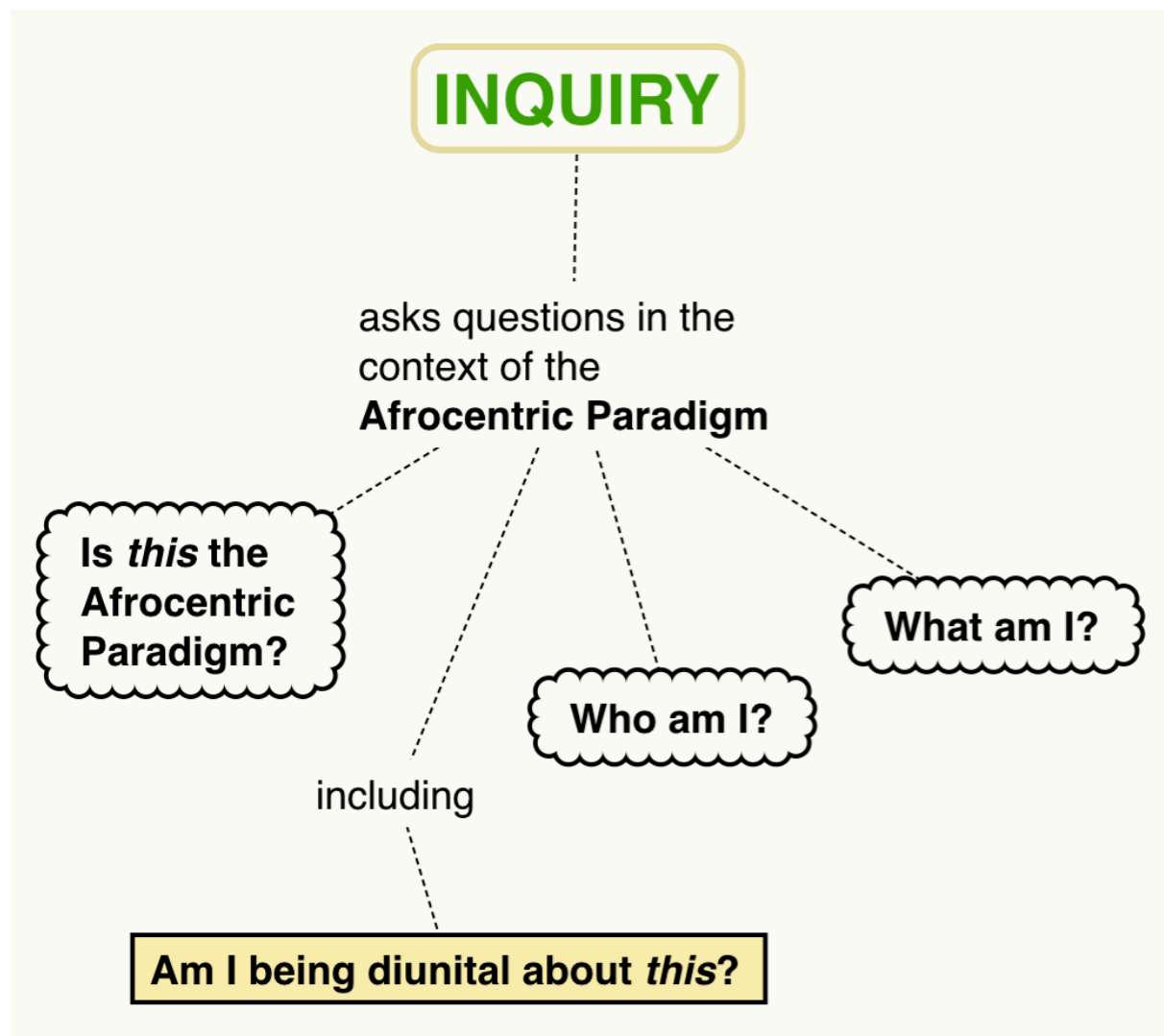


As the image suggests, each form of inquiry is different even if the inquiring questions are the same each time. Why? Because I'm always changing, always different.

The heartbeat of inquiry

I perceive the heartbeat of inquiry to be the question, "Who am I?" The heartbeat question applies to one's ancestry as well as to the most fundamental sense of *who I am* even prior to the birth of the first ancestor. "Who am I?"

The ever-present parallel inquiry, which is like the rush of blood into and out of the heart is, "Am I being diunital about any particular topic of inquiry?" Or, "Am I being diunital about this?"

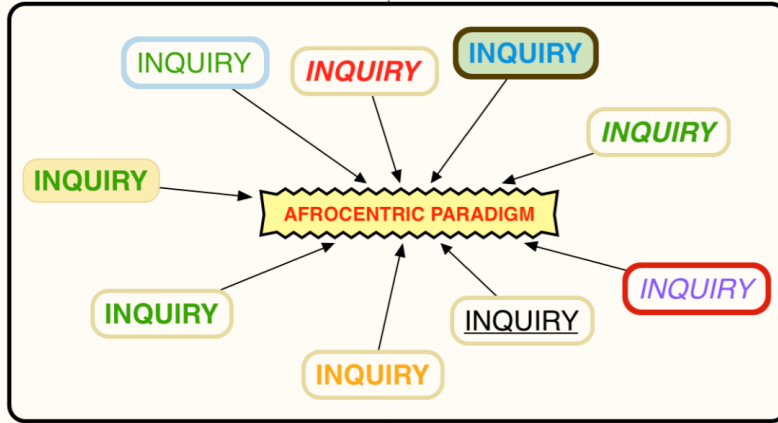


Recreating the Afrocentric paradigm

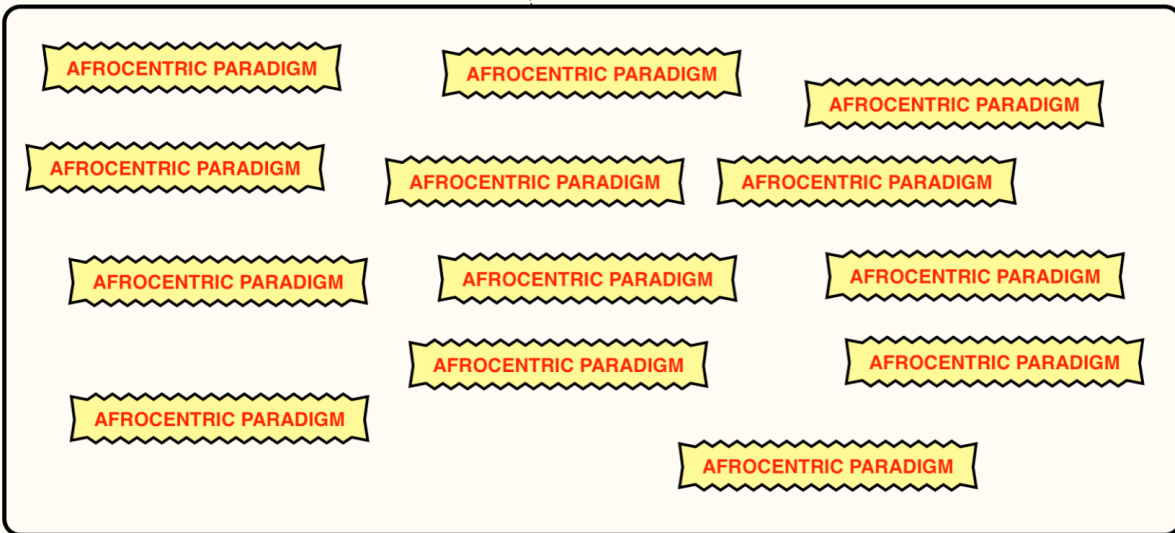
In a sense, the Afrocentric paradigm is constantly being recreated with each rediscovery of what it is.

The Afrocentric paradigm isn't a dead idea set forth in an academic paper practically nobody reads. The paradigm is alive. Inquiry, rediscovery, the re-creation of the paradigm is its life.

ENDLESS INQUIRY



leads to the re-discovery and re-creation of the...

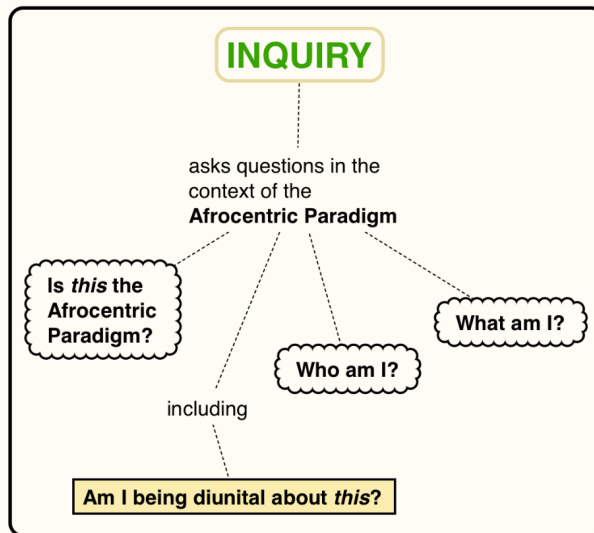


Divine infinite mind manifesting

Inquiry leads to the discovery of one's own true nature as divine infinite mind manifesting. "All is God," James Myers writes (or "All is divine infinite mind.").

At the same time, however, the paradigm claims reality to be *both* divine infinite mind itself *and* the material world *at once*.

At some point one experiences that "everything becoming one thing, spirit manifesting," Dr. Myers writes (or divine infinite mind manifesting).



And leads to...

Realization of one's true nature

Often expressed as...

"All is consciousness"

"All is God."

"All is divine infinite mind"

Further, divine infinite mind *manifests* every instant as...

The material world; literally every atom and sub-atomic particle, you, me, and everything else.

Therefore, the "only one thing"...

Is consciousness manifesting, or God manifesting, or divine infinite mind manifesting.

Do the spiritual and material worlds actually *become* one thing?

It's only with a shift in the individual's perception that divine infinite mind and the material world *appear* to "become" one thing. They were always one thing, namely divine infinite mind manifesting. Yet they are *both* one *and* separate *at once*, *at the same time*, *all the time*, *for all time*.

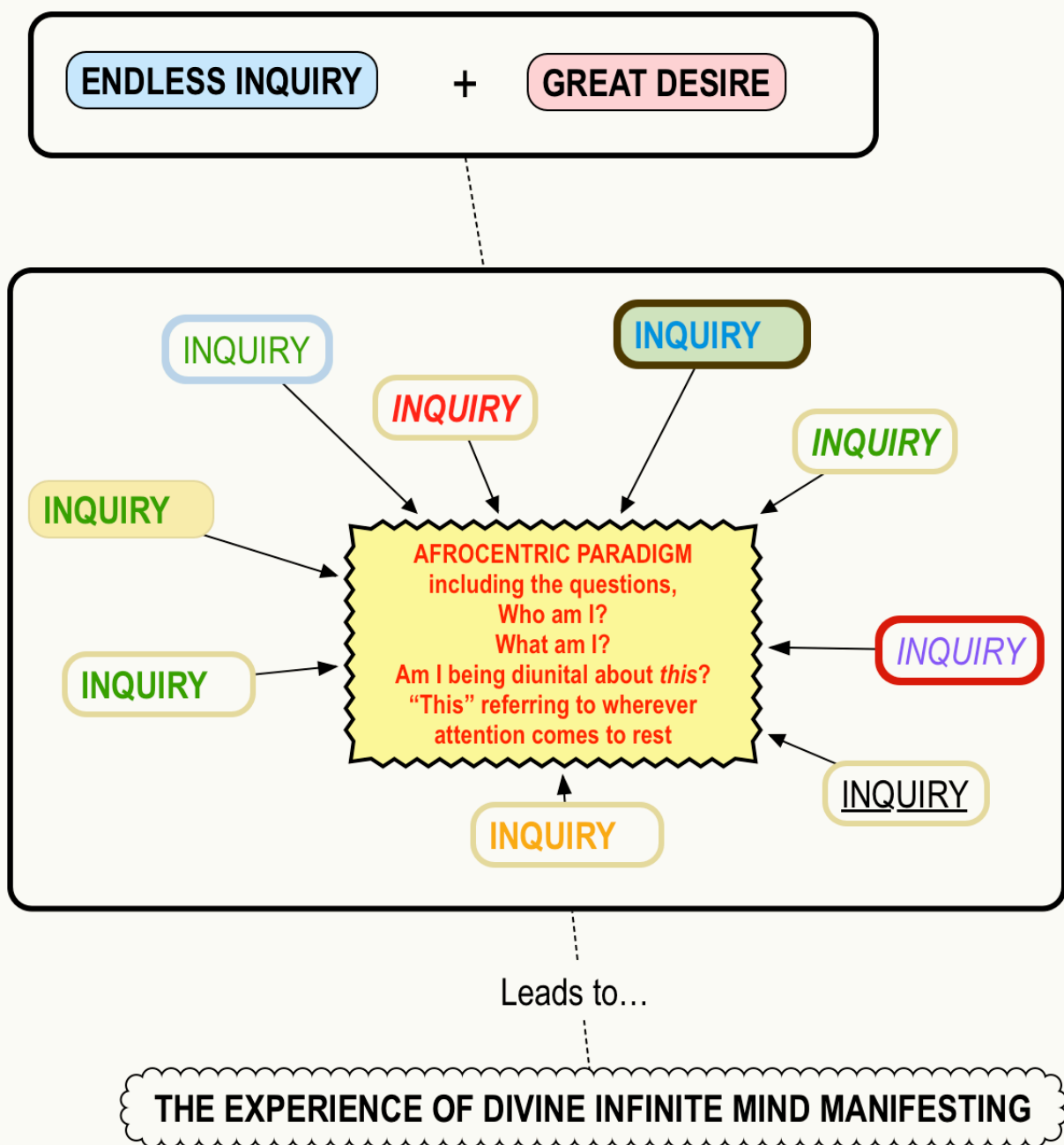
Is all this talk about things being divine infinite mind and separate things at the same time giving you a headache?

Well, it shouldn't be easy to grasp. It needs to be experienced. You need to bear witness to divine infinite mind while being diunital about the presence of both divine infinite mind and its manifestation.

How do you do that?

First, there has to be a great desire to experience divine infinite mind manifesting. At the same time, inquiry could be practiced.

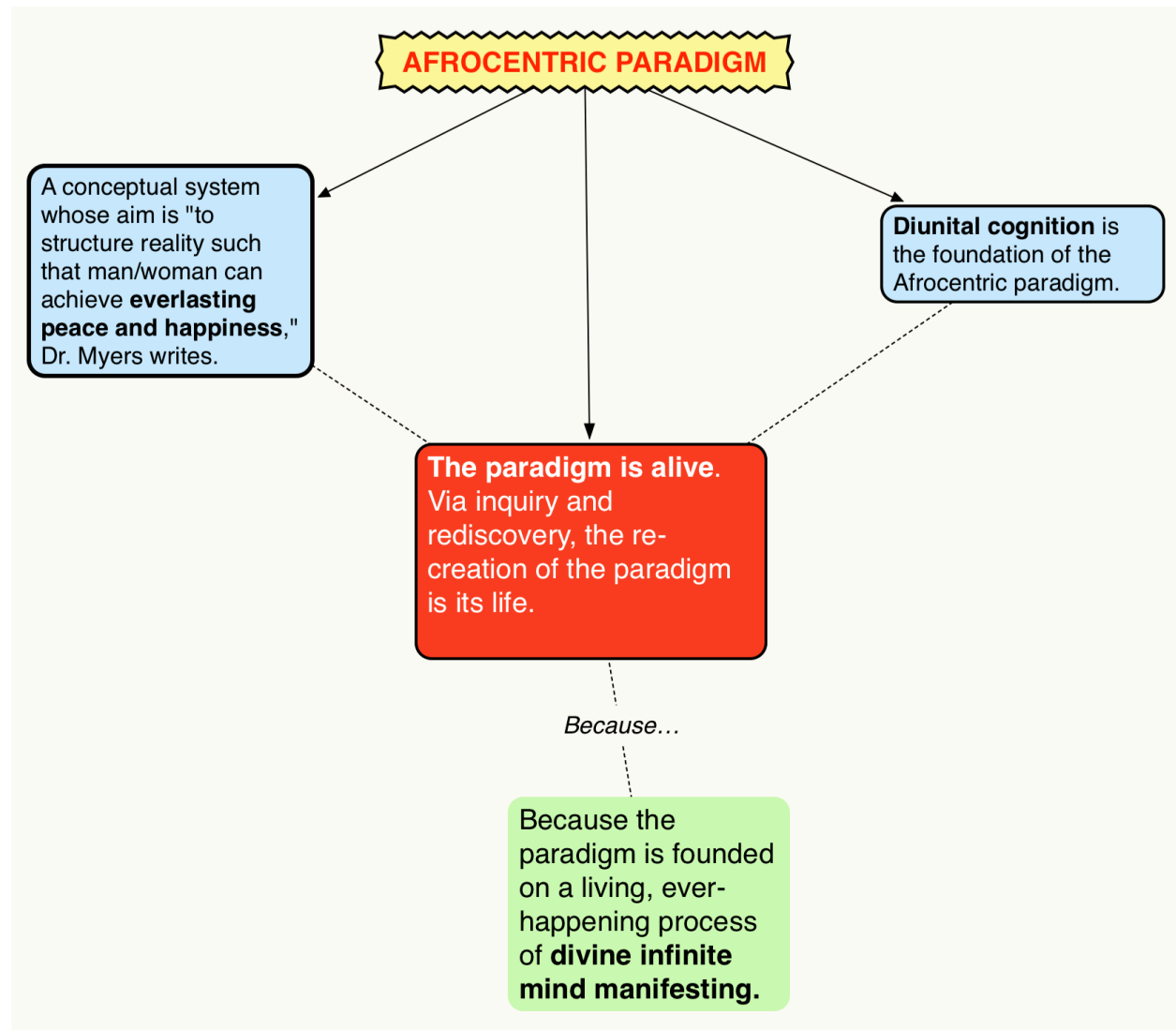
Inquiry continues for a lifetime, so patience is needed regarding expectations of its effects. However, be impatient when it comes to starting. Inquiry can be started right this instant.



Divine infinite mind manifests and can't be stopped

My view is that Dr. Myers is saying the material and spiritual worlds *are* one thing, namely divine infinite mind manifesting. Always manifesting, not manifested just once.

The Afrocentric paradigm is founded on a living, ever-happening process of divine infinite mind manifesting. The manifesting can't be stopped. Who would stop it and how would they stop it? How could that which is divine infinite mind manifesting stop divine infinite mind from manifesting? It would be like the waves of the ocean stopping the waves of the ocean.

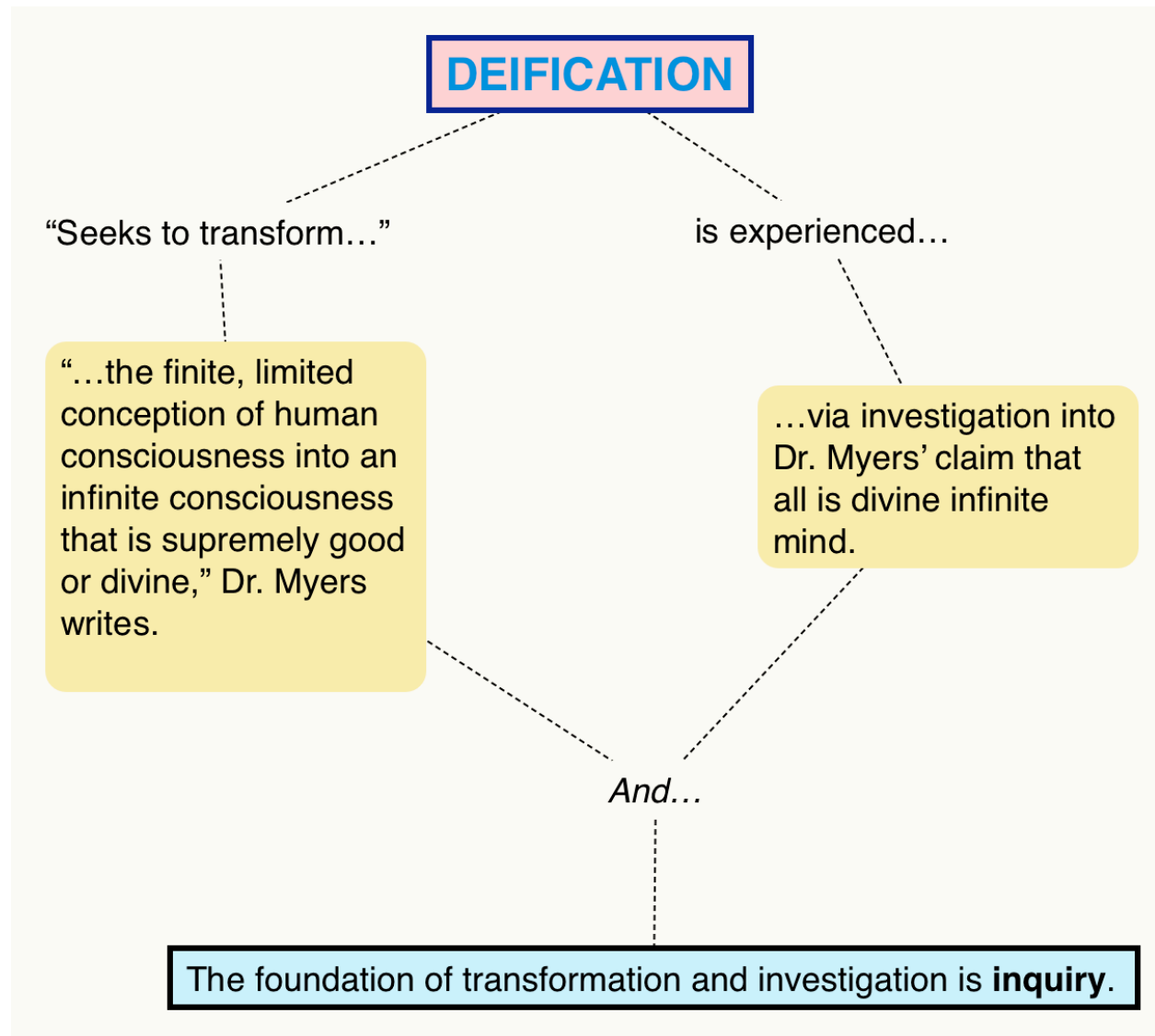


Afrocentric worldview and transformation of consciousness

Dr. Myers explains: "Drawing from the teachings of ancient Africans (i.e.,

Egyptians over 5,000 years ago), the aim of the conceptual system is to structure reality such that man/woman can achieve everlasting peace and happiness."

This structuring she calls "a deification process that seeks to transform the finite, limited conception of human consciousness into an infinite consciousness that is supremely good or divine."

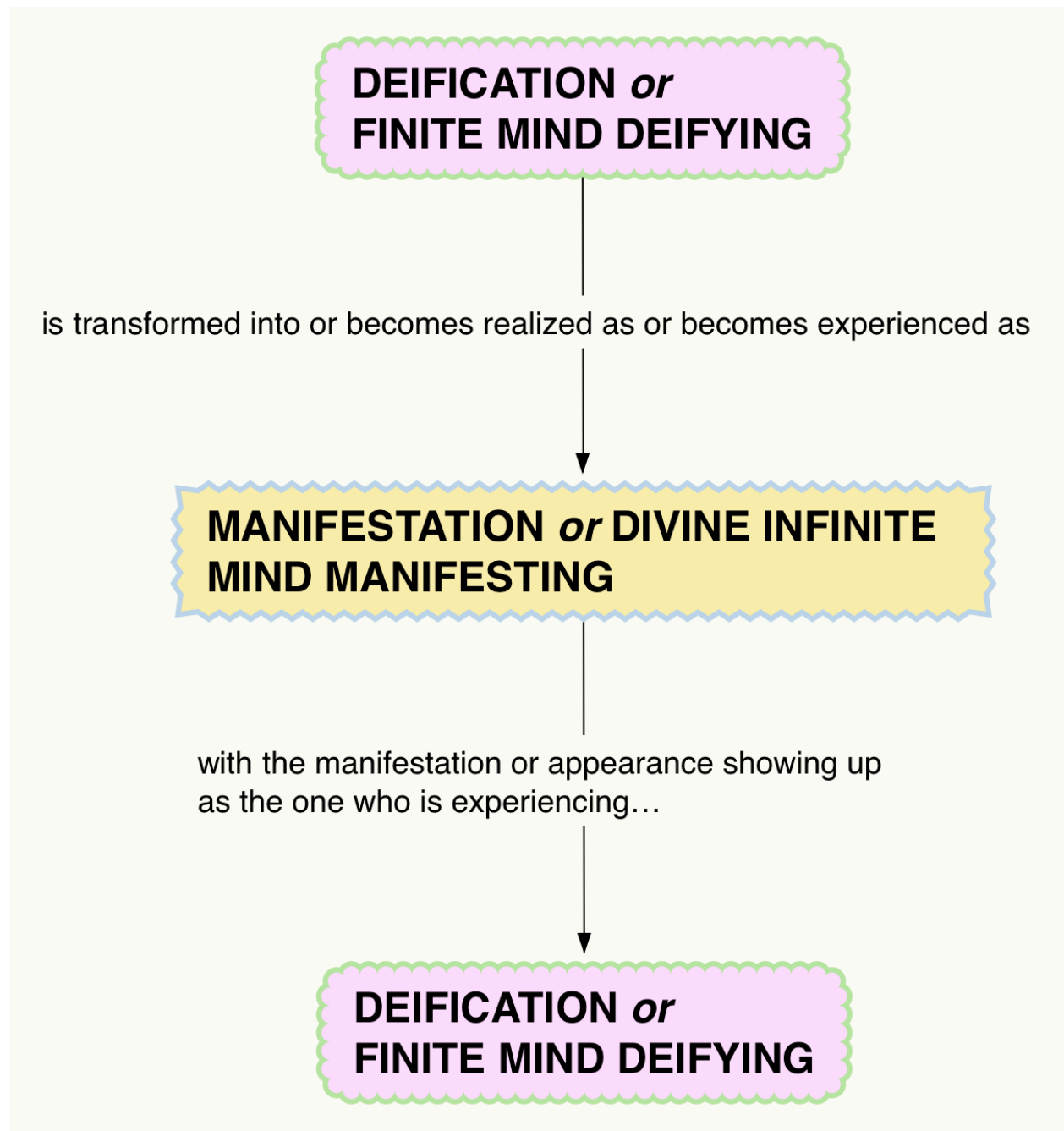


Divine infinite mind manifests the person seeking divine infinite mind

Even while deification is transforming the finite into divine infinite mind, divine infinite mind is manifesting the finite material and spiritual worlds.

Divine infinite mind manifests the person seeking divine infinite mind via deification. It's all the play of divine infinite mind.

Both deification *and* spirit manifesting happen at the same time.



This might be the most significant paragraph I'm capable of writing

To elaborate on what is illustrated in the diagram above, what is manifested is not manifested within divine infinite mind or "to" divine infinite mind. What's happening is that divine infinite mind is *appearing as* each and everything it manifests. That includes each of us, our egos, states of mind, thoughts, and all spiritual concepts including the Afrocentric paradigm. There's nothing divine infinite mind manifesting doesn't include.

When you look deeply enough into the nature of finite mind deifying, you suddenly realize that you are being manifested by divine infinite mind. Therefore, you are not separate from divine infinite mind.

It might even be seen and experienced that you are divine infinite mind manifesting along with all the appearances of divine infinite mind. In other words, your true nature is that you are everything.

ONE'S TRUE NATURE

may be recognized as...

Divine infinite mind *appearing as* each and every thing it manifests.

Deification and inquiry

Dr. Myers has already explained how to recognize and experience deification: Through inquiry or investigation into her claim that all is divine infinite mind.

Inquiry will bring someone to the silent wordless knowing of one's true nature, it might be said.

Inquiry never ends

If divine infinite mind is ever-manifesting, should inquiry be ongoing? If inquiry is ongoing, could it then be called a practice?

Dr. Myers says, "One must begin to know that everything, including self, is the manifestation of one permeating essence [*divine infinite mind*] that is the source of all things good."

Diunital worldview and the transformation from finite deifying mind to divine infinite mind

When both the material view and the "All is divine infinite mind manifesting" view are taken up in a diunital view, what happens to the one practicing inquiry?

Dr. Myers says, "One loses the sense of individualized ego/mind and experiences infinite mind or consciousness manifesting as oneself."

Now I don't completely lose "the sense of individualized ego/mind" because how could I function without ego? I need boundary lines to live effectively.

However, I take the diunital view that I am *both* a finite egoic individual *and* divine infinite mind *at the same time, for all time*. I understand that view to be fundamental to the Afrocentric paradigm.

Bring together...

DIUNITAL WORLDVIEW

+

INQUIRY

and this is what gets claimed...

"One loses the sense of individualized ego/mind and experiences infinite mind or consciousness manifesting as oneself." - Linda James Myers

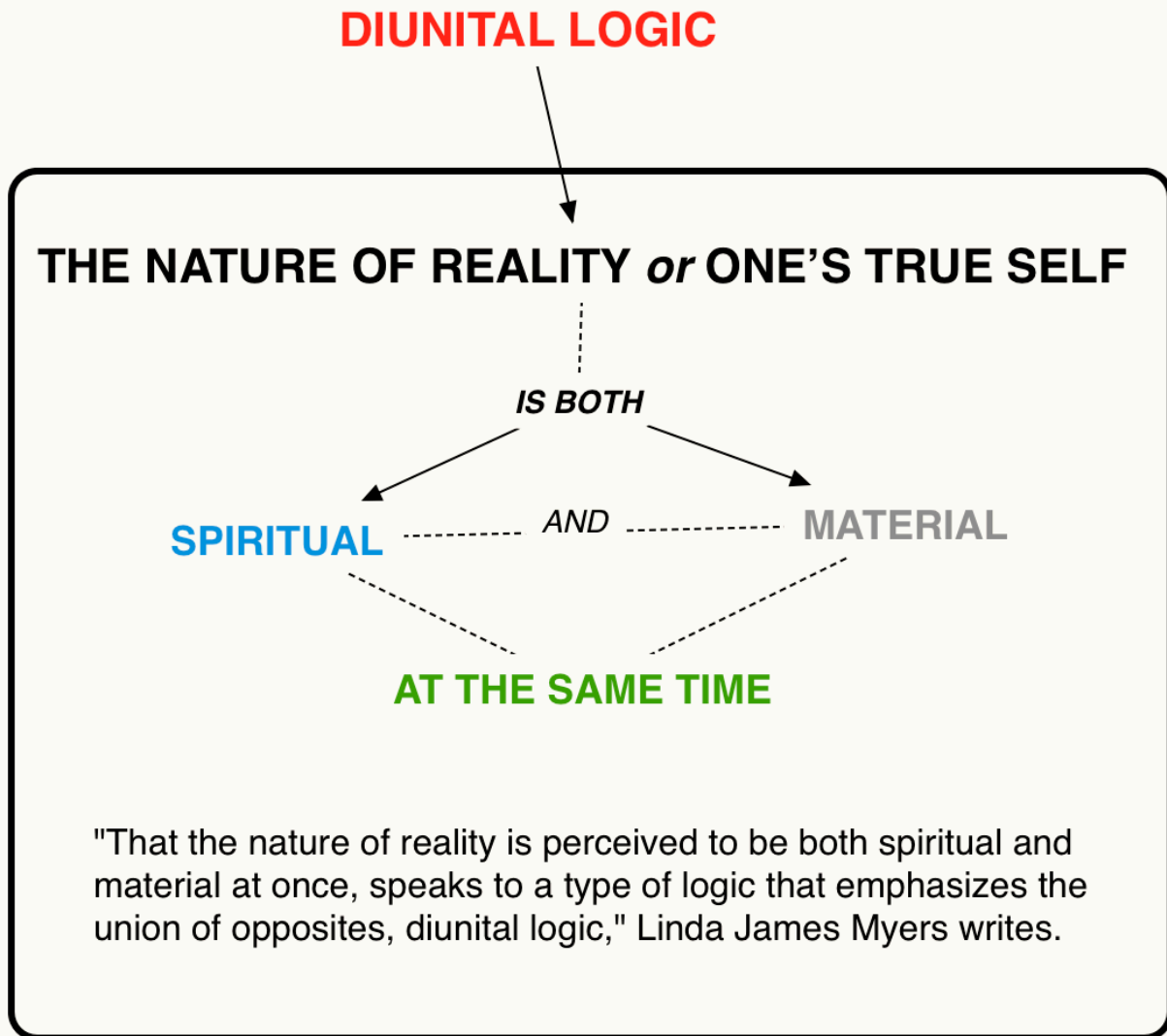
Transcending the material and spiritual worlds

Yet Dr. Myers goes on to say that assumptions of the material/spiritual worlds are dropped. Why? She says they will become recognized as nonreal and illusory once the Afrocentric paradigm has been adopted.

Knowing that, however, it is recognized that the nonreal and illusory are not separate from divine infinite mind. The nonreal and illusory are manifestations of divine infinite mind.

I live in *both* the unreal, illusory, functional, assumptive world *and* as the real world of divine infinite mind" *at the same, all the time, for all time.*

"That the nature of reality is perceived to be both spiritual and material at once, speaks to a type of logic that emphasizes the union of opposites, diunital logic," Linda James Myers writes.



The more I see into the nature of things, the more individuality I see

Once attention or awareness is stabilized in divine infinite mind, I will see that things, including ego, are sharper, clearer, and more individualistic than ever.

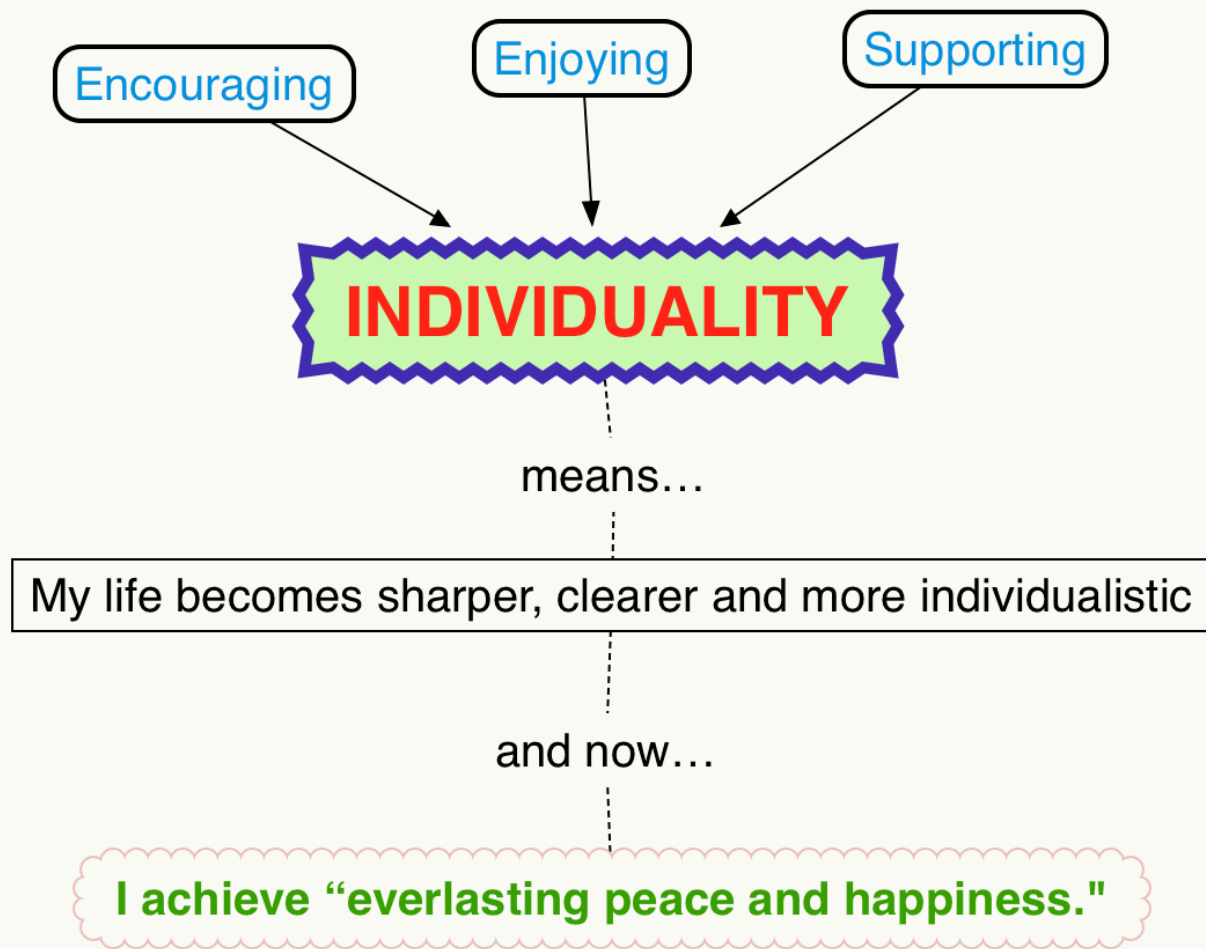
Why? Because I am "letting" each thing or entity be as it is in its individuality. I'm

not applying broad opinions to a range of ideas and denying things their individuality. I'm not homogenizing, blending or hybridizing what I see and experience. I'm not taking some group of ideas, things, people and giving them qualities that apply to every entity within. I'm not denying each entity within each group its uniqueness and individuality.

I'm not throwing all the people into a blender, turning on the blender for a while, and pouring 7 billion homogenized all-the-same human beings into a glass.

As a result of encouraging, enjoying, supporting the varieties of humans, each one expressing his/her individuality as intensely and committedly as possible, my life becomes sharper, clearer and more individualistic. Therefore, I am bound to be *everlastingly* peaceful and happy.

Recall that Dr. Myers says, "The aim of the conceptual system is to structure reality such that man/woman can achieve everlasting peace and happiness."



Everlasting peace and happiness isn't the same as temporary peace and happiness

Now an everlasting peace and happiness isn't the same as the temporary peace and happiness I get when my favorite team wins or the stock market goes up.

The everlasting kind exists in the midst of a crashing stock market and bad news and unpleasantness of all kinds.

Good times are experienced as *both* temporary peace and happiness *and* "everlasting peace and happiness" *at the same time*.

Bad times are experienced as *both* temporary pain *and* "everlasting peace and

happiness" *at the same time*.

Self-knowledge

A diunital approach can be taken to self-knowledge, for it is a knowing that is *both* worldly *and* transcendent *at the same time*.

Self-knowledge is the foundation stood upon at every turn in the process of interrogation about my life, living, thinking, doing, breathing, feeling, experiencing, creating.

What does Dr. Myers say about self-knowledge? Self-knowledge includes knowledge of one's self *as a part* of ancient African history, slavery, black studies in general, and the experience of divine infinite mind.

In other words, self-knowledge or knowledge of the self, or the *self* is not separate from the African experience starting from its most ancient times to the present day. Nor could self-knowledge or self be separate from that which manifests the self or the one seeking self-knowledge: Divine infinite mind.

The **foundation** of inquiry, interrogation and investigation about oneself, life and all things...

is

Self-Knowledge

which includes both the experience as part of African history and the experience of divine infinite mind.

therefore...

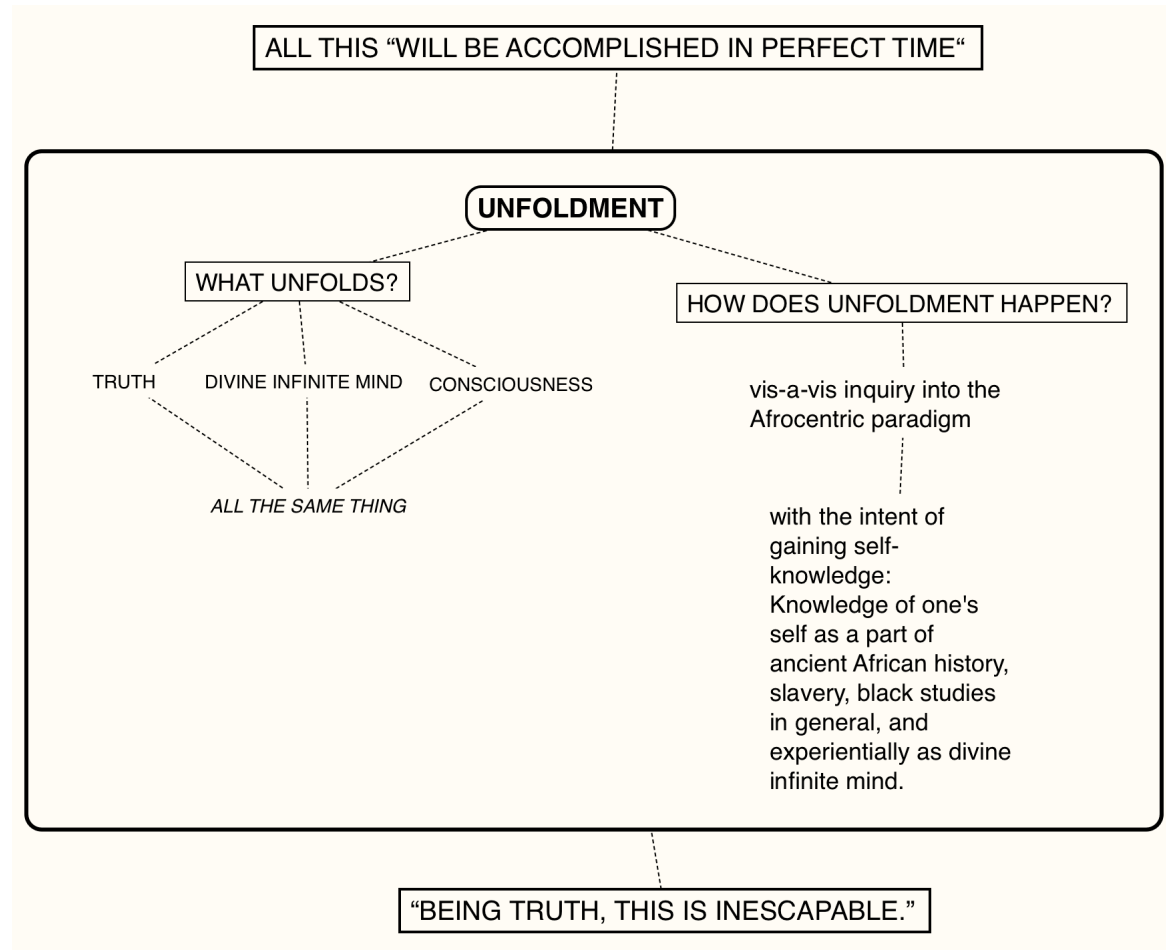
self-knowledge is *both worldly and transcendent* at the same time.

Unfoldment

Dr. Myers writes, "Consciousness [*divine infinite mind*] has unfolded and continues to unfold vis-a-vis Afrocentric psychology. Being true to the paradigm, the unfoldment will be accomplished in perfect time. Being truth,

this is inescapable."

This is such a profound claim by Dr. Myers that it could serve as the cornerstone of one's ongoing pursuit of self-knowledge.



Practical unfoldment

To me, in a practical sense, unfoldment means everyone realizing truth and sharing that realization in his or her own way, and not only in a scholarly or academic context.

The value of sharing a multitude of ways of expressing the realization of truth is that one of the ways is bound to resonate with someone who has not yet

inquired into self-knowledge.

I believe that the "multitude of ways" bears on the use of many terms for "divine infinite mind." Dr. Myers is pointing to the endless variety of expressions about the true nature of reality, as can be accessed and experienced via an ongoing inquiry into the Afrocentric paradigm.

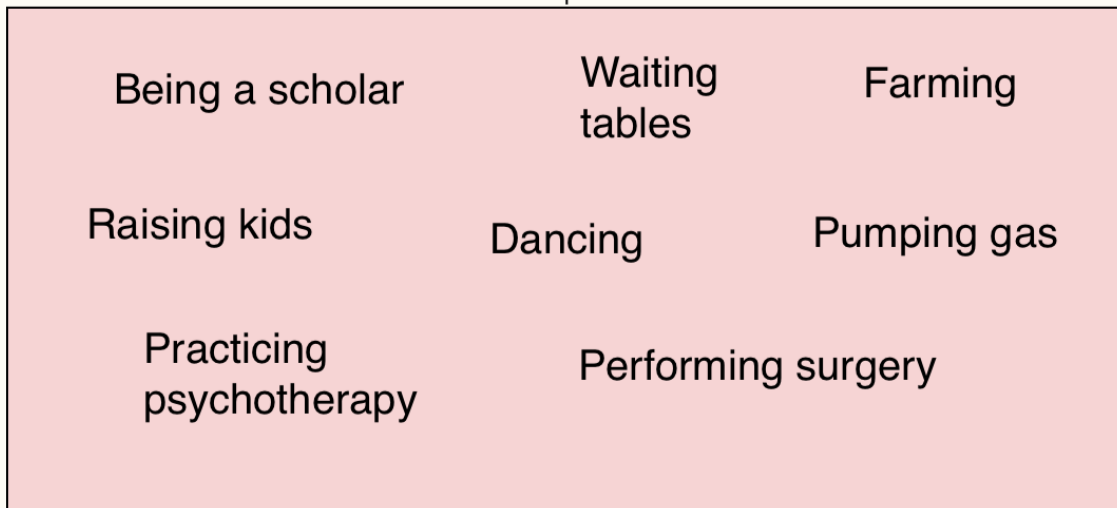
And those expressions aren't known only in words. They are known in every human endeavour, whatever we do, whoever does it, whether pumping gas or performing brain surgery and doing engineering or art or psychotherapy. Our being -- whatever being is doing and becoming -- is an expression of divine infinite mind.

PRACTICAL UNFOLDMENT

means...

Realizing truth or divine infinite mind via inquiry into the Afrocentric paradigm and sharing that realization in one's own way...

no matter how that sharing happens, whether it be...



because

Whatever you do can be a sharing of the realization of divine infinite mind and the unfoldment of divine infinite mind.

The Dixon-Myers Corridor to Unfoldment

"Eastern religion philosophies, so long concerned with timeless mystical knowledge, see [*divine infinite mind*] lying beyond reasoning and inexpressible in words, therefore unknowable in the general realm and inapplicable in the state of non-transcendence. Africa offers the middle ground, a centering," Dr. Myers claims.

Dr. Myers tells us: "What is being advocated is at this point not exclusively African, nor could or should it be if the paradigm/theory is valid."

Tie the above quotes together with this from Vernon Dixon: "The reader should take from [the formulation] whatever he may need; he should do this in his own way; and he should think and talk about it in his own words. This formulation is best understood as an experience. The reader must experience, in a fully conscious and rational way, the presence of two united opposites."

These two quotes fashion a corridor along which anyone from any background or tradition could walk. What will be discovered is the freedom to speak in one's own way regarding all the themes covered in this essay.

However, inquiry must be ongoing. Diurnal consciousness and divine infinite mind must be experienced and integrated into one's nature and life in a stable way.

If inquiry is stopped because someone thinks they've achieved a final, conclusive, enlightened understanding of the Afrocentric paradigm, they could inquire about the truth or authenticity of that final understanding.

Has "divine infinite mind" been turned into a finite, final, conclusive, enlightened understanding? Turning divine infinite mind into something finite is neither divine nor infinite, but effectively the worshipping of an idol. How dangerous is that? The danger only arises, however, when inquiry is stopped, when the Afrocentric paradigm is perceived and treated as no longer living, for it *is* life.

THE DIXON-MYERS CORRIDOR TO UNFOLDMENT

is created by the open-minded and inviting views of **Vernon J. Dixon** and **Linda James Myers**, which say...

"Eastern religion philosophies ... see [divine infinite mind] lying beyond reasoning and inexpressible in words. ... Africa offers the middle ground, a centering," **Dr. Myers** claims.

however...

"What is being advocated is ... not exclusively African, nor could or should it be if the paradigm/theory is valid." **Linda James Myers**

Salient point:

"What is being advocated is ... not exclusively African." **Myers**

"The reader should take from [the formulation] whatever he may need; he should do this in his own way; and he should think and talk about it in his own words. This formulation is best understood as an experience. The reader must experience, in a fully conscious and rational way, the presence of two united opposites." **Vernon J. Dixon**

Salient point:

"The reader should take from [the formulation] whatever he may need; he should do this in his own way; and he should think and talk about it in his own words." **Dixon**

Consideration of these two views may fashion a corridor in the psyche down which anyone could walk. What will be discovered is the freedom to talk about diurnal consciousness and divine infinite mind in the way that is right for you, whoever you are, as long as their source in African culture is remembered and referenced.

If you only understand part of what is written here...

Investigate what is clear to you. All the topics and themes mentioned are connected. So an experiential understanding of one theme will eventually unfold to reveal the understanding of another and another.

An invitation

This work is only my understanding and interpretation of diunital logic and the Afrocentric paradigm. I'd love to hear your comments and thoughts. My email address is halifaxjerrykatz@gmail.com

Also, you are welcome to join the Diunital Living group on Facebook:
<https://www.facebook.com/groups/diunital>

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<https://www.thefreelibrary.com/Reframing+mental+health+and+psychological+well-being+among+persons+of...-a0306596723>

Scapple. <https://www.literatureandlatte.com/scapple/overview>

Zola Mondays, Creating. Conversations with Dr. Linda James Myers and other leaders of the Association of Black Psychologists.

https://www.youtube.com/results?search_query=creating+zola+mondays

APPENDIX

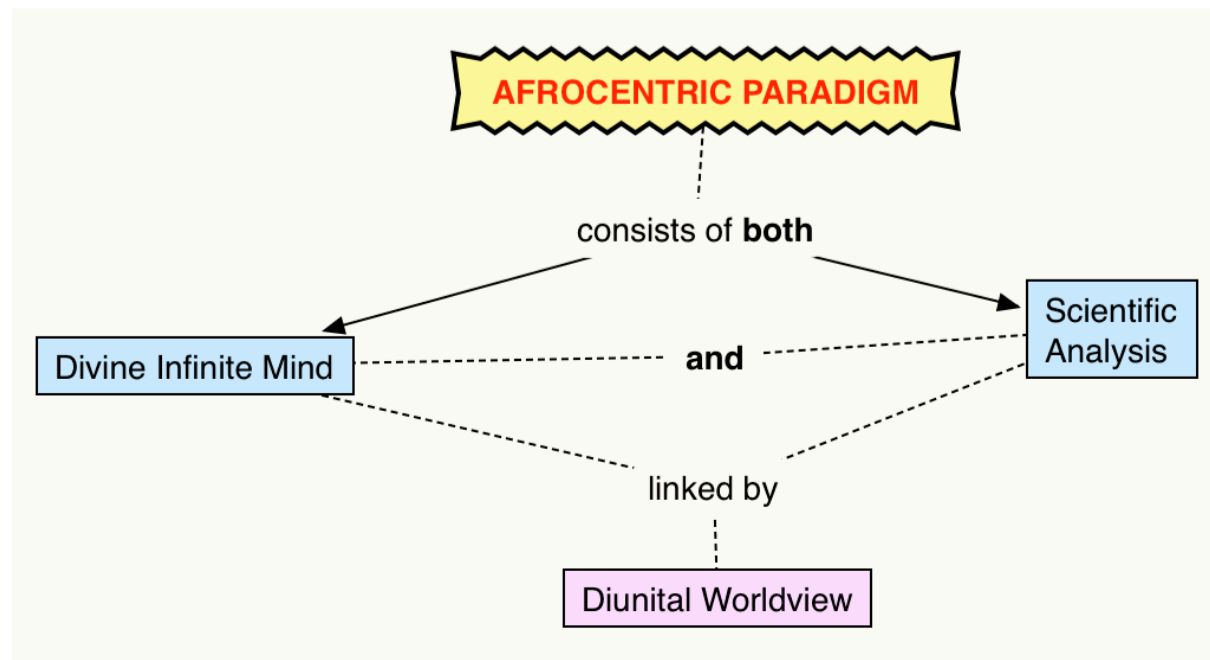
All the Scapples

The Scapple program doesn't allow you to make perfectly straight lines connecting concepts, thoughts, and ideas. It's rough in that way. I like that. It keeps the mind open and flexible.

Also, my visuals are sometimes consistent and sometimes inconsistent. The inconsistency is another way of keeping the mind fresh, I feel. I hope the messages are consistent.

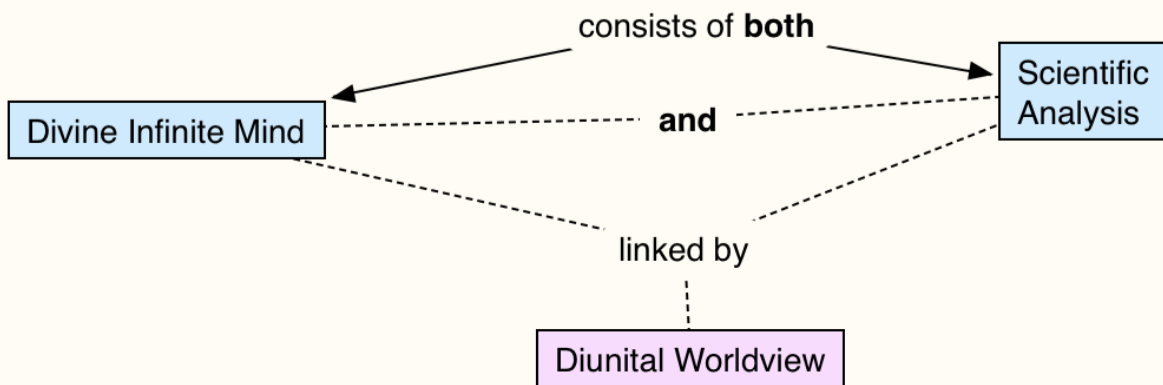
The Afrocentric paradigm isn't a rigid, lifeless thing. It's the whole world, all of existence, a totally unknowable wild reality.

Here are the Scapple mind-maps in their order of appearance in the book:



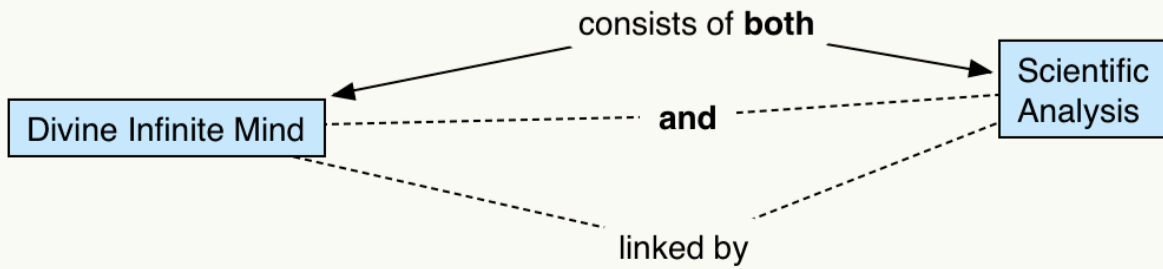
AFROCENTRIC PARADIGM:

A conceptual system whose aim is "to structure reality such that man/woman can achieve everlasting peace and happiness," Dr. Myers writes.



AFROCENTRIC PARADIGM:

A conceptual system whose aim is "to structure reality such that man/woman can achieve everlasting peace and happiness," Dr. Myers writes.



Diunital Worldview or Disposition:

A center that doesn't create a synthesis of science and divine infinite mind, doesn't try to blend the two, doesn't create a hybrid of the two, but leaves the two as they are.

DIVINE INFINITE MIND

Individuality is the grace
and hallmark of divine
infinite mind.

Our true face -- divine
infinite mind -- is
already upon each flake
of snow.



Photo by Don Komarechka

<https://www.macleans.ca/culture/arts/american-canadian-snowflake-photography/>

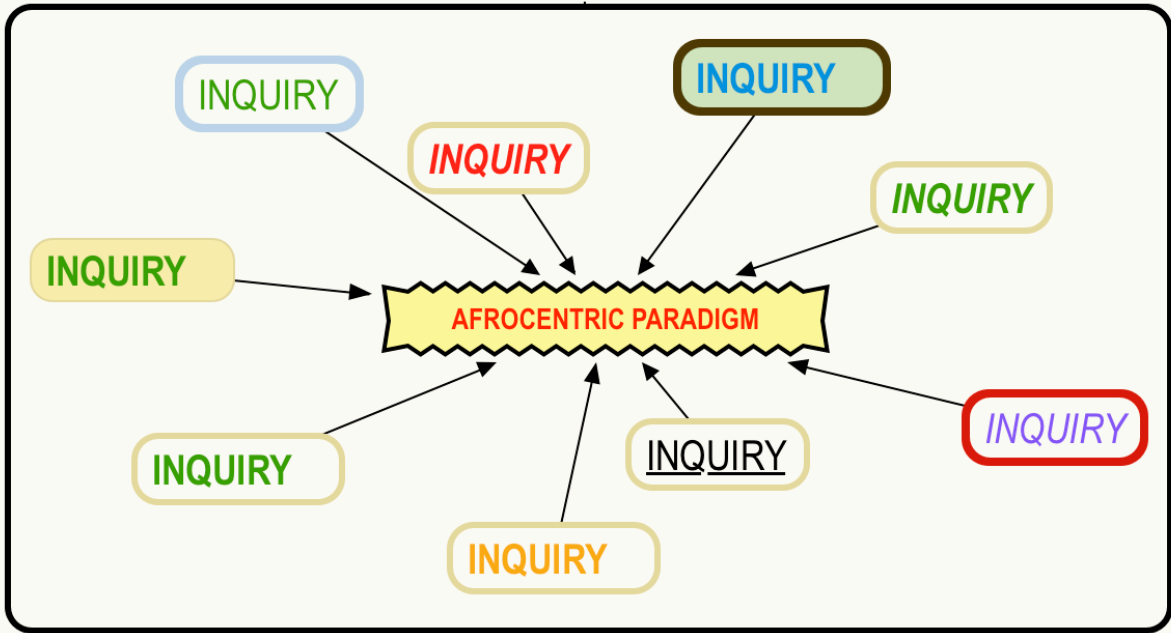
INQUIRY

Practiced by “the
inquiring offspring”

The focus of inquiry is on the...

AFROCENTRIC PARADIGM

ENDLESS INQUIRY



INQUIRY

asks questions in the
context of the
Afrocentric Paradigm

Is *this* the
Afrocentric
Paradigm?

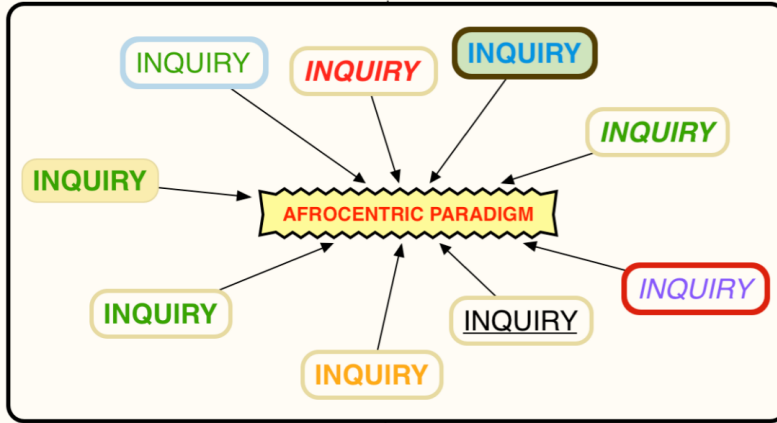
What am I?

Who am I?

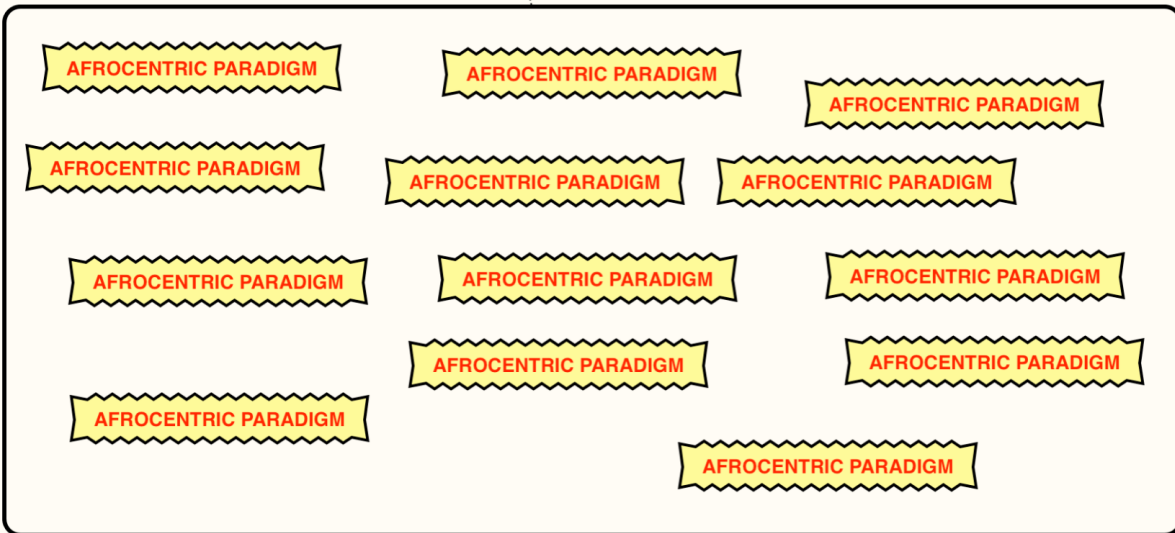
including

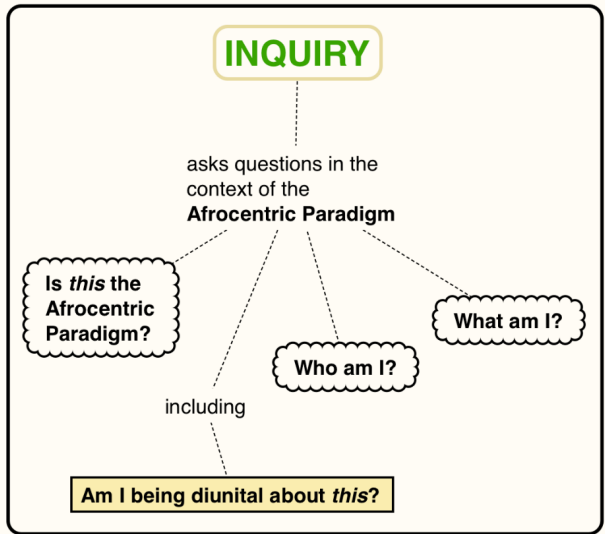
Am I being diunital about *this*?

ENDLESS INQUIRY



leads to the re-discovery and re-creation of the...





And leads to...

Realization of one's true nature

Often expressed as...

"All is consciousness"

"All is God."

"All is divine infinite mind"

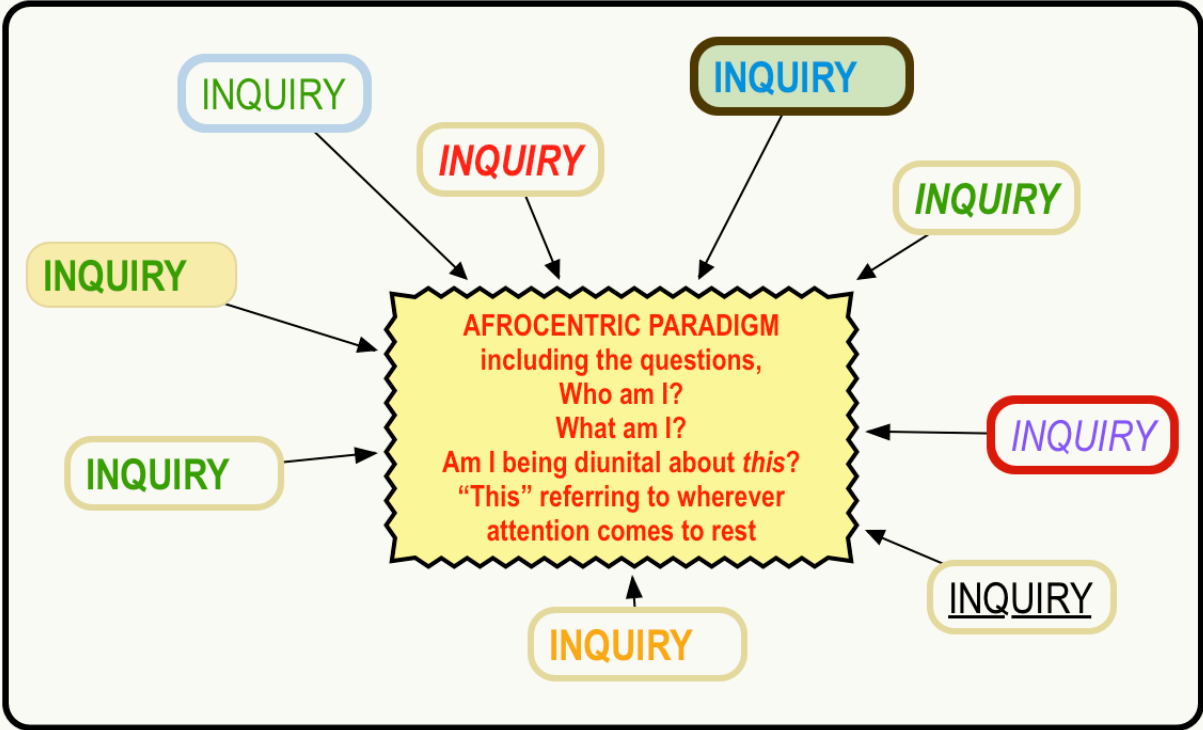
Further, divine infinite mind *manifests* every instant as...

The material world; literally every atom and sub-atomic particle, you, me, and everything else.

Therefore, the "only one thing"...

Is consciousness manifesting, or God manifesting, or divine infinite mind manifesting.

ENDLESS INQUIRY + GREAT DESIRE



Leads to...

THE EXPERIENCE OF DIVINE INFINITE MIND MANIFESTING

AFROCENTRIC PARADIGM

A conceptual system whose aim is "to structure reality such that man/woman can achieve **everlasting peace and happiness**," Dr. Myers writes.

Diunital cognition is the foundation of the Afrocentric paradigm.

The paradigm is alive.
Via inquiry and rediscovery, the re-creation of the paradigm is its life.

Because...

Because the paradigm is founded on a living, ever-happening process of **divine infinite mind manifesting**.

DEIFICATION

“Seeks to transform...”

is experienced...

“...the finite, limited conception of human consciousness into an infinite consciousness that is supremely good or divine,” Dr. Myers writes.

...via investigation into Dr. Myers’ claim that all is divine infinite mind.

And...

The foundation of transformation and investigation is **inquiry**.

**DEIFICATION *or*
FINITE MIND DEIFYING**

is transformed into or becomes realized as or becomes experienced as

**MANIFESTATION *or* DIVINE INFINITE
MIND MANIFESTING**

with the manifestation or appearance showing up
as the one who is experiencing...

**DEIFICATION *or*
FINITE MIND DEIFYING**

ONE'S TRUE NATURE

may be recognized as...

Divine infinite mind *appearing as* each and every thing it manifests.

Bring together...

DIUNITAL WORLDVIEW

+

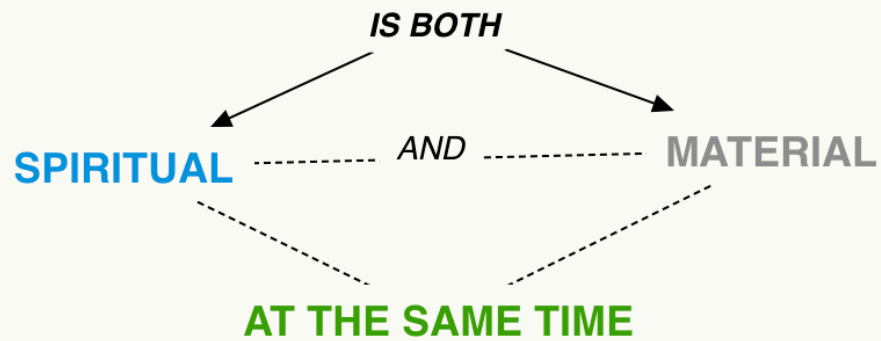
INQUIRY

and this is what gets claimed...

"One loses the sense of individualized ego/mind and experiences infinite mind or consciousness manifesting as oneself." - Linda James Myers

DIUNITAL LOGIC

THE NATURE OF REALITY *or* ONE'S TRUE SELF



"That the nature of reality is perceived to be both spiritual and material at once, speaks to a type of logic that emphasizes the union of opposites, diunital logic," Linda James Myers writes.

Encouraging

Enjoying

Supporting

INDIVIDUALITY

means...

My life becomes sharper, clearer and more individualistic

and now...

I achieve "everlasting peace and happiness."

The **foundation** of inquiry, interrogation and investigation about oneself, life and all things...

is

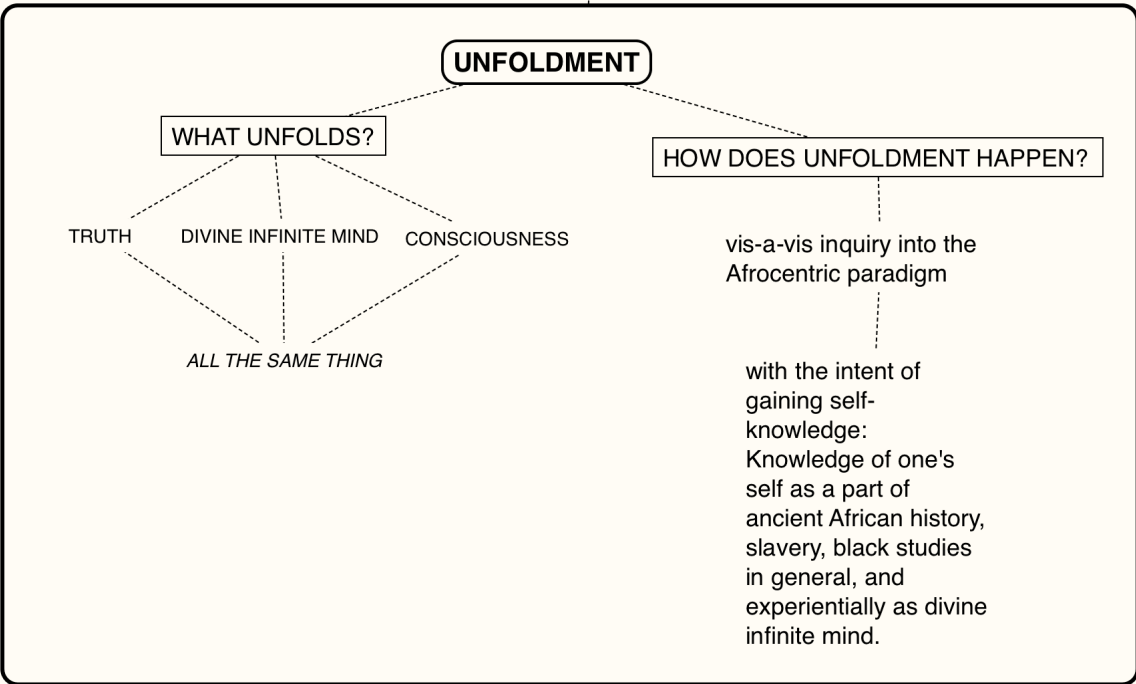
Self-Knowledge

which includes both the experience as part of African history and the experience of divine infinite mind.

therefore...

self-knowledge is *both worldly and transcendent* at the same time.

ALL THIS "WILL BE ACCOMPLISHED IN PERFECT TIME"



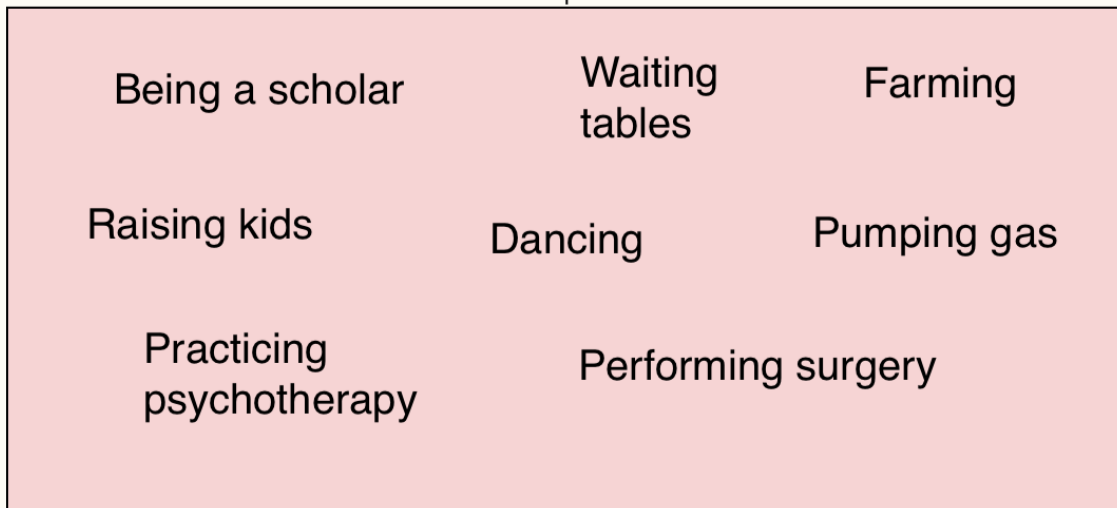
"BEING TRUTH, THIS IS INESCAPABLE."

PRACTICAL UNFOLDMENT

means...

Realizing truth or divine infinite mind via inquiry into the Afrocentric paradigm and sharing that realization in one's own way...

no matter how that sharing happens, whether it be...



because

Whatever you do can be a sharing of the realization of divine infinite mind and the unfoldment of divine infinite mind.

THE DIXON-MYERS CORRIDOR TO UNFOLDMENT

is created by the open-minded and inviting views of **Vernon J. Dixon** and **Linda James Myers**, which say...

"Eastern religion philosophies ... see [divine infinite mind] lying beyond reasoning and inexpressible in words. ... Africa offers the middle ground, a centering," **Dr. Myers** claims.

however...

"What is being advocated is ... not exclusively African, nor could or should it be if the paradigm/theory is valid." **Linda James Myers**

Salient point:

"What is being advocated is ... not exclusively African." **Myers**

"The reader should take from [the formulation] whatever he may need; he should do this in his own way; and he should think and talk about it in his own words. This formulation is best understood as an experience. The reader must experience, in a fully conscious and rational way, the presence of two united opposites." **Vernon J. Dixon**

Salient point:

"The reader should take from [the formulation] whatever he may need; he should do this in his own way; and he should think and talk about it in his own words." **Dixon**

Consideration of these two views may fashion a corridor in the psyche down which anyone could walk. What will be discovered is the freedom to talk about diurnal consciousness and divine infinite mind in the way that is right for you, whoever you are, as long as their source in African culture is remembered and referenced.

