



The State of Israel
The Ministry of Education
The Pedagogical Administration
The Psychological & Counseling Service

"Care-full Listening and Conversations"

Creating Dialogue between Members
of Conflicting Multi-Cultural Groups

קש"ר:

קשב ושיח רב תרבותי

יצירת שיח מוגן בנושאים קונפליקטואליים

"علاقة" "קשר"

إصغاء لحوار متعدد الثقافات
خلق "حديث محمي" في مواضيع النزاع

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Preface

Israeli society is a rich and colorful human mosaic in which individuals and groups of divergent backgrounds encounter each other: Jews and Arabs, religious and secular, veteran Israelis and new immigrants, holders of right- and left-wing viewpoints, practitioners of different faiths, members of different ethnic groups, old and young, men and women. These encounters set the stage for discussions of complex issues, some of which may be controversial.

Intercultural encounters in which differences of opinion are expressed can occur, as elsewhere, among pupils in the schools.

Class discussions on controversial topics sometimes take place in an atmosphere of distrust, suspicion, intolerance, and adherence to stereotypes and prejudices. In many instances, these encounters generate emotional outbursts that escalate to verbal or physical violence.

These kinds of discussions frequently take the form of arguments/disputes in which each side seeks to vanquish the other.

This program is based on principles of dialogue that encourage the expression of **multiple and diverse opinions** – dialogue that is generated from a stance of **respect for the personal-human element, the differing narrative; a stance that emphasizes the strength and uniqueness of the other, rather than a critical or judgmental stance that seeks to defeat him or her.**

The principles of protected dialogue are taken from the narrative approach of attentiveness and lack of preconception, of externalization and echoing of the problem under discussion – an approach that enables painful stories to be heard while promoting the formulation of alternative and more constructive versions of the situation.

This kind of dialogue invites pupils to express feelings (frustration, anger, sadness) in a protected space in which they also become acquainted with the feelings and viewpoints of the other side. The teacher-moderator's role is to create a space within the classroom in which different voices can be heard, while enforcing rules of discourse that protect the participants and encourage those relating their personal stories to consider new angles from which their stories can be understood and to explore new interpretations that may be applicable to the conflict.

The program is based on the theoretical and experimental work of a group of counselors and psychologists who are interested in promoting multicultural dialogue and training other counselors and psychologists to use this tool.

We wish to thank all those who helped to produce this unique program for their contribution to empowering professionals in the field and to developing their ability to function in a multicultural society.

We believe that by educating our young people for dialogue in which each party listens to the other, particularly in situations of conflict, we will be ensuring that existing conflicts do not escalate into social polarizations.

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Introduction

Rationale

In Israeli society groups which differ from one another in terms of religion, nationality, political orientation, culture, worldviews and lifestyles live side by side. Among the various groups are: religious and secular, Jews and Muslims and Christians, right wing and left wing concerning politics (rightists and leftists), longtime residents and new immigrants, those from European countries and those from Islamic countries, “high society” and “low society”, central and peripheral. The differences among the groups affect both the personal and interpersonal dialogues within Israeli society and create at times great tension between some of these groups. Many groups are perceived by members of other groups as trying to force their opinions and codes of conduct on them, which intensifies the sense of conflict. The special situation in the State of Israel (in terms of politics, security, economics, religion and society) greatly affects the explosive nature of inter-group relations.

It is often possible to characterize the encounter (dialogue) between these groups as a struggle and not as a dialogue. Israeli society, and particularly its educational system, is characterized by diverse views regarding the need for and the possibility of inter-group dialogue. These views range from one extreme to another. At one end, there are those who think that the only way to resolve inter-group conflicts is to dialogue about the issues, while at the other extreme, there are those who adamantly refuse to enter into a discussion with groups who are different from them.

In the middle, there is a broad group of people who would very much like to generate a dialogue but are afraid to talk about many issues for a variety of reasons, e.g.: the feeling that genuine freedom of speech does not exist since sometimes speech is silenced, the fear of losing control of their group, the fear of hurting others and of being hurt, the preference for maintaining peace and quiet, a lack of awareness of the possibility of dialogue.

Another deterrent to inter-group dialogue is the prevalent manner in which communication between different cultural groups is achieved, especially through the media. This form of “dialogue”, which is characterized by inattentiveness, shouting, the use of slogans, generalizations and expressions of prejudice, is more reminiscent of a wrestling match than a dignified discussion.

Out of the worry of the negative consequences of this state of things that leads many times to disengagement between different parts of society; out of the responsibility to the potential contribution of dialogue to society in general; and with the underlying perception that the educational system’s role includes educating young people for a “new reality” of multicultural understanding and respect, the authors of this program searched for an approach and tools that would have answers to following questions:

- Through what ways can we diminish or dissolve the justified fears of those who avoid entering into dialogue?
- How is it possible to overcome the history of silencing certain segments of society?
- How is it possible to create safe conditions in which a minority can express itself?
- How is it possible to conduct a dialogue that is based on listening, curiosity and respect, and is carried out accordingly?

- How is it possible to create a dialogue that will not just duplicate and reinforce existing opinions but will facilitate awareness of choices and a sense of freedom to change?

The view of the authors of this program is that it is possible.

The "care-full listening and conversations" Program that is brought to you in this handbook presents an approach and tools that facilitate dialogue characterized by listening, curiosity and respect.

These tools will make it possible to create a care-full dialogue space. The goal is to provide a space in which the participants can express themselves with confidence and can listen out of curiosity and a desire to get to know the feelings, thoughts and beliefs of their fellow human beings. The objective of the dialogue is not to create argument, persuasion or compromise, but, as stated, to initiate, promote and develop listening with respect for the "other". The assumption is that if we create a facilitative and secure place that makes it legitimate to express varying, genuine opinions, with guidance, there will be less confusion, helplessness, anger and rage. The cumulative experience of running this program has revealed that, paradoxically, the dialogue often gives rise to new and unexpected perceptions, beliefs and connections- precisely because there is no intention to reach solutions.

The theoretical basis that guides the formulation of this program is the narrative approach (White & Epston, 1990; Chasin et. al., 1996; Winslade & Monk, 2000; Shalif, 2005). People will undoubtedly find that various parts of the program are similar and tangential to other familiar theories: e.g. gestalt, transformative mediation, Eastern philosophies and humanistic approaches.

The Narrative Approach - Theoretical Background

The narrative approach is part of a general change in the social sciences and the humanities and has captured an important place in them. Below we will present the principles of the narrative approach, which were derived from various fields: philosophy, history, sociology, psychology, anthropology and literary analysis.

1. The Principle of Meaning

Throughout his life, the human being undergoes many experiences. He often has no influence on reality itself, but does give meaning to the experiences he undergoes. Since giving meaning is a fundamental component in man's mental structure (Frankl, 1968, White & Epston 1990), it is important for us to relate to the "story" man weaves according to the meaning he gives events and experiences, and not to what appears to us to be the objective reality.

In many cases, the meaning man gives his experiences is derived from or dictated by accepted norms in his society. However, man also has the ability to create self-direction and not just to be forced or pushed. There is no automatic response to a certain event, but rather the response depends, to a very great extent, on the interpretation and meaning man gives to the events of his life.

According to this way of thinking, man has freedom of action and the ability to choose the meaning or the "story" he will ascribe to the event he experiences.

2. The Principle of Reality being Multi-storied

The idea that what is relevant is the meaning and interpretation man gives to reality, leads to the conclusion that reality has many stories and meanings. Also from our experience, we know of the “Rashomon” effect - the same event is seen differently by different people. Sometimes even when we reread a book or watch a movie again, we give a different meaning to what seems to be an identical experience.

In the wide range of potential stories that can be given to phenomena we experience, there are some negative "stories" and some more positive or preferred ones.

According to this approach, that reality has many stories, that each one has many possible interpretations (White and Epston, 1990; Freedman and Combs, 1996) and that human beings are rich in experiences, only some can be told and reflected in a given time period. An individual creates a story for herself on the basis of some of the events she undergoes, yet some of her experiences remain outside the "story". The story he tells is called, according to the narrative approach, “the dominant story”. Each aspect that is not included in the dominant story and is likely to constitute a basis for a preferred alternative story is called an exception, a sparkling moment, a point of light, or a “unique outcome”. In any process conducted according to the narrative approach we will strive to find these exceptions and weave from them, the preferred alternative story that would further empower the individual and/or the group.

3. The Principle of Social Construction

The Narrative approach (Freedman and Combs, 1996) like many approaches in the social and humanity sciences (Gergen, 1991) views identity as socially constructed. The processes of giving meaning and weaving our life stories from the experiences we undergo, happen through communication and interpersonal interactions in the society we live in and not only between the individual and himself (Freedman and Combs, 1996). The norms, social discourse and thought patterns are not only something created personally. A person is born into a large portion of these constructions and the meanings he gives them are greatly affected by the meanings that exist in the society into which he was born.

In this context, it is important to analyze the way the different social discourses work. What is said? Who says it? With what authority? (Madigan and Law, 1999) and how it affects people. In every society, there are privileged groups whose voices are heard more and marginalized groups whose voices are heard less. For example, the voice of retired people is heard a lot less than that of working people. This has many implications, such as the distribution of resources (for example, how many resources are allocated to retired people versus how many resources are allocated to young children).

In the context of a dialogue among various groups in a particular society it is of supreme importance to intimately know the dominant discourse and its affects. Who is in the center and who is on the margins? Whose voice is heard and whose voice is not? What are the effects of this state of affairs? Who determines the character of the other group? How do the media present the other and what are the outcomes of the main perceptions among those whose voice is regarded more highly?

4. The Principle of Language as a Shaper of Reality

In the process of giving meaning or weaving the “story” about a person’s life events, language is significant. According to this view, language is not just a tool for describing existing “realities”, but language itself creates reality. According to the narrative approach, we seek to use language in order to facilitate change. A central concept in this approach is “externalizing conversation”. Internalizing conversation attributes positive and negative qualities to a person in a structural manner – for example, I am a coward, I am a talented person - sees in an individual and his description, something essential and fixed; something that hinders change and minimizes the development of a space for choice. In contrast, the narrative approach suggests the use of externalizing language - to talk about descriptions or traits as being outside the person and to stress the relationships that exist between them and the person (White and Epston, 1990; Bird, 2001). For example, fear causes me to seclude myself in my house because it conjures up situations of horror in my mind; or talent enables me to imagine future situations and present them.

In summary, it is necessary to separate the problem from the person, and, therefore to recognize that the human being is not the problem - the problem is perceived as being outside of the person.

5. The Principle of Egalitarianism and Cooperativeness

This principle has two aspects in shaping dialogue with others. On the one hand, according to this approach, when we try to understand the other person we do not want to force our thought patterns, interpretations or perceptions on him. We see him as the expert on the interpretation of his life, his beliefs, conduct and relationships with his society. This necessitates checking with the other person about his preferences and perceptions. In using the narrative approach, we try not to assume anything about him or attribute things to him, but rather to ask the person and to relate to what is more important to him (Morgan, 2000).

On the other hand, we do not try to disregard our own values and viewpoints, and we see great importance in our cooperation and transparency vis-à-vis the other person.

This view is significant not only in the dialogue between members of different groups but also in the position of the facilitator of this dialogue. According to this view the the facilitator is positioned in an attempt to reduce his authority and to reinforce egalitarianism and cooperativeness, without ignoring responsibility.

In summary, according to this principle, the facilitator, teacher or even a professional therapist has the role of a coach; an expert in the process and not an expert in the content. On the one hand, this places the client’s ideas and perceptions in the center, while on the other hand, the facilitator shares and is transparent regarding his own ideas and perceptions.

6. The Principle of DNA

A major part of working in this approach is encouraging people to reach detailed and full stories about their events, because the telling, the interpretation and the giving of personal meaning have great importance. This method brings us closer to the inner world, unique to that person and gives him a strong feeling that he is being fully listened to.

Another aspect of this principle is what Minuchin pointed out, that paradoxically, the more specific we are, the more universal we become. We find that the more we touch on stories that are personal, the more we find similar and overlapping components even among different people who are engaged in a dispute or struggle.

Likewise, according to this approach, there is no need to gather a lot of information in order to obtain a comprehensive picture. Focusing and getting down to details in the personal stories quickly bring us closer to the person's feelings, beliefs, values and commitments without having to perform lengthy activities of information gathering and analysis. We are busier creating preferred stories, inter alia, by culling the alternative story. Therefore, to a certain extent, the gathering of information based on the existing story, contradicts the objective of finding life events that can be woven into a preferred alternative story.

Objectives

- To impart tools for care-full listening and conversations between members of multicultural groups for subjects involving conflicts, both in the broader context and in specific contexts such as school teams, or communities in conflict.
- To teach professionals an approach and supplementary tools to facilitating care-full listening and conversations between members of multicultural groups.
- To create a change in perceptions, meaning and feelings, out of the unique listening conversations that will be developed.

The Target Population

- People from different groups
- Students
- School students from fifth grade to the end of high school
- Mental health professionals
- Facilitators and mediators

Guiding Principles

1. Creating a dialogue on multicultural subjects of conflict necessitates preparation in advance, and the formulation of a clear contract. The contract has to be made with all the relevant people in the group with whom we are to work. This requires a systemic analysis with the client or the person who we are engaged, so as to determine that there should not to be a factor in the system that will cause the process to fail. It is necessary to determine an adequate scope of hours so that the effort does not go to waste. The fundamentals of the approach should be explained and it should be verified that they are agreed upon, since they are different from the typical ones. One should be sensitive to issues of power and authority: i.e. Is the consent of the school principal automatically the consent of the teachers? Is the teachers consent an automatic consent of the students? The more thoroughly this stage is carried out, the greater the chances of success.

2. It is preferable to conduct the program in groups of about 20 participants.
3. In educational systems, conducting the dialogues in class must be based on advanced preparation of the teachers, with the assistance of counselors and psychologists. These dialogues cannot be conducted properly in large classes. It is recommended that these dialogues be held with half-classes and that the time frame for each workshop be a double lesson.
4. It is important to include a meta-cognition process of reflection, i.e. a summary and observation of the process that took place. This must be done at the end of each session and can be done at key points during the session. Questions that facilitate this process are, for example: What have we learned in this session? What did the process cause and why? How can this be applied in other settings and contexts?
5. We recommend taking into account that sometimes it is preferable to begin the program in homogeneous groups and only afterwards to do it in heterogeneous groups, especially when the heterogeneous group is formed, specifically for the purpose of the activity and is not a natural group that meets regularly.
6. We wholeheartedly recommend varying the format in which the program is presented. Many parts of the program can be done in various modes, not only verbal ones e.g.: drawing, drama, movement, sculpture.

The Program Structure

The 'care-full listening and conversations' Program which follows consists of fourteen chapters. The program is built layer upon layer, so that the tools that are taught in each chapter are usually based on skills that have been developed in previous ones.

All the chapters are built in a similar manner:

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|--------------------------|--|
| Rationale | in which there is an explanation of the ideas underlying the skill and activity that will be carried out during that session. It is important to share the rationale with the participants in each session. Sometimes it is possible to conceptualize the rationale more clearly after the activity and discussion. |
| Objectives | in which there will be an explanation of the main points that must be derived and stressed during the session and discussion. |
| Materials | a list of the things that the facilitator needs to prepare before the session. |
| Session structure | in which there will be a detailed description of the various stages of the activity, the timetable, and the details of each activity. It should be noted that the timetable is a recommendation only and each facilitator is entitled to divide the time as he sees fit, but it is most important to heed the timetable set in advance by the facilitator so that time will not run out in the middle of the activity. The method is experiential based and it is given as a recommendation. The facilitator can change the session format as he sees fit. Formats can vary, for example: plenary, fishbowl, pairs, groups of three, small groups. |

| | |
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| Closing ceremony | as we have already stated, there is great importance in meta-cognition vis-à-vis the process - which the closing ceremony makes possible. The products and words of the conclusion of each session can be printed and brought to the next session for the participants-participants can be recruited for this. |
| Products | in some of the sessions in which there are products from the activity, they will be specified. |
| Notes for the process of instruction | the facilitator must read the notes, before the session. In this part, there will often be important points regarding instruction and/or alternative activities. |

Tools to be Imparted

The following is a list of the tools that will be imparted in the program, which can be applied in a wide variety of contexts.

- Close listening to the language of the storyteller
- Inquisitive and curious questioning
- Reflections and outsider witness groups
- Clarifying intentions, values and meaning
- Rules of care-full listening and conversation
- Questions about the relative effect of the externalized problem
- Searching for sparkling moments
- Discussion while putting oneself in the other person's place
- Connecting sparkling moments to form a preferred story
- Closing ceremony

Chapter 1: Life Stories – 'Rootes': Cultural Stories from Which We Draw Strength

Rationale

As an opening to the 'care-full listening and conversations' Program, we will begin with cultural stories from which the participants draw strength. We choose to focus on the sources of strength and on empowering experiences as a way to highlight, intensify and reinforce people's positive stories. Focusing on strengths creates a feeling of closeness and warmth in the group.

Stories fascinate people - from childhood to old age. People are also willing and curious to hear about the 'others' through personal stories and not through abstract, ideological notions. These characteristics of a story invite the others to be in a place of listening and not one of responding. Simple instructions such as paying attention to the storyteller's language and words develop focused listening to the storyteller and reduce the projection on him, of our own thoughts and perceptions.

When we listen to personal stories, we often find shared features among cultures that, on the surface, seem totally different from each other.

Objectives

To recognize the meaning and significance of a detailed personal story, as a tool for gaining intercultural familiarity and closeness, and to find similarities among the various stories

To experience focusing on the storyteller's language during the process of listening

To recognize the value and effects of focusing on that which is preferred and empowering

Materials

Session structure detail sheet

Sheets on a general introduction to the 'Care-full Listening and Conversations' Program

Session Structure

A. (15 min.) Round - What does the name 'care-full multicultural listening and conversations' say to you in one or two words?

B. (15 min.) The facilitator's introduction to the program (sub-chapters from the introductory chapter can be used):

- Rationale
- Program and objectives: developing listening and dialogue with the "other person" in the society (Jews and Arabs, religious and secular, longtime residents and new immigrants, different countries of origin, etc.).

- Basic components for each session: in each session, a new tool will be taught; the learning will be experiential; Each session will include the selection of outsider-witnesses/observers, who will listen and respond throughout the process.
- C. Selecting a group of outsider-witnesses/observers (2-3 participants) whose job will be to see:
- What was the atmosphere?
 - What contributed to it and what disturbed it?
- D. (30 min.) Listening to a 'roots' story
1. Divide into groups of three.
 2. (5 min.) One of the three (the storyteller) will tell a story connected to his family's roots - a story that fills him with strength, pride, and/or a feeling of belonging.
 3. During the story, the other two (the listeners) write down prominent words/sentences/expressions in the storyteller's language.
 4. (5 min.) After hearing the story from the storyteller, the listeners will read to each other what they wrote down (while the storyteller is listening and not responding).
 5. (20 min.) The process is repeated with each one.
- E. (15 min.) Plenum discussion (the answers will be written on the board):
- What was it like to tell the stories?
 - What was it like to listen to the stories and discuss them?
 - What was it like for the storyteller to be listened to?

Closing ceremony

(5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products

Two lists that will be made from the participants' responses to the questions that are asked during the final discussion of the exercise:

1. The effects of telling the personal story on the storyteller himself
2. The effects of the mutual listening

The following are examples of possible responses to the aforementioned questions:

1. Story: moving, interesting, nostalgic, thrilling, exciting, reveals many similarities between people beyond the differences

2. Listening: creates a pleasant, respectful, secure feeling; encourages people to open up and empowers them; adds new viewpoints; moves the listeners; evokes similar experiences; causes people to bond; focuses the listening.
3. A list of the words/sentences of the closing ceremony.

Chapter 2:

Echoes, Outsider Witness Response (OWR)- A Story that Touches a Story

Rationale

After we have begun to develop the listening through focusing on the story and the language of the storyteller, we acquire a tool for relating and responding. Typically, responses among members of groups in dispute are confrontational and argumentative. We are interested in developing a different type of response.

When we listen to the stories of others, we are often emotionally affected by the things we hear. We call this effect an “echo”. This echo usually touches our personal experiences and stories. With the “Echo - Outsider Witness Response (OWR)” tool, we relate both to parts of the story that aroused the “echo” and to our personal stories that are awakened as a result of the “echo.” This form of relating is very different from confrontational and argumentative responses.

The “Echo - OWR” process contains another layer that is important for us to know. Listening to personal stories of the other person and discovering places where they touched us is not just a duplication of experiences from the past. It is conducive for the formation of a new reality or a new story. Recalling my stories from within the context of the other person’s story and finding the similarity and the emotional resonance between them makes it possible to find additional observation angles and creates a new way of relating and new realities. This reality can be empowering or weakening, according to the content and the manner of the Echo/OWR. As we have seen in the first session, focusing on the preferred, the positive and the empowering, has the strength of empowering and growth. The conclusion of the Echo/OWR in an inquisitive and open question, i.e. a question that cannot be answered with yes or no, and that most likely will focus the respondent on the preferred and empowering, returns the focus to the storyteller, and builds an additional layer in thickening the preferred parts of his story. The inquisitiveness and curiosity reflects the desire to be in the storyteller’s shoes without an attempt to force our understanding and interpretation on his story.

Objectives

To become familiar with and practice using the "Echo/OWR" tool

To identify positive points in the story we are listening to

To identify our own stories that resonate to the positive points in the stories we have listened to

Materials

Drawing paper

Various types of coloring media

The Session Structure Sheet

General sheet for short instructions for the OWG (outsider witness group)

Session Structure

A. (5 min.) Open question for the group - Where and when did you think about or recall the previous session?

B. (10 min.) The facilitator's introduction to Echo/OWR (from the Rationale).

D. Option A - Artistic Outsider Witness Response (60 min)

The activity stages:

1. (10 min.) A volunteer from among the participants will tell a story about an intercultural encounter or an encounter with a person from a different ideological group, that was positive or empowering.
2. All the participants will listen to the story. While listening, they will write down positive points that spoke to them or moved them.
3. (10 min.) After the storyteller finishes, everyone will draw a picture that relates to the positive points they heard from the storyteller.
4. (30 min.) In turn, each person will say a word or a sentence about how his drawing relates to the positive points he heard in the story.
5. (10 min.) We will interview the storyteller about what touched him, what spoke to him, and what resonated in him to the pictures that were drawn for him.

Option B – Outsider Witnesses to a Personal Story

1. Modus operandi - the conversation will be conducted in a fishbowl

3-4 participants will be selected to tell the story

3-4 participants will be selected to be the Outsider Witness group

It is necessary to prepare them in advance for the questions they will be asked at the end of the session.

- Pay attention to the positive parts of the stories that express strength, coping, overcoming, talent, and the like, that especially moved you. At the end of the stories, you will have to indicate this part and explain why it moved you and spoke to you.
- Cite a specific personal example from your own experiences that connects with the point or segment you chose to relate to (an outsider witness can be selected in advance for each storyteller).

- What inquisitive, curious and open question do you have for the storyteller (the question is raised, but the storyteller does not give an answer)?
2. (20 min.) In the plenum, the participants will be asked to recall a story of a multicultural meeting that was positive and empowering. The facilitator will interview the storytellers in order to expand the story with the aid of the following questions (these questions are very similar to the questions in what is called “active listening”):
 - When did it happen?
 - What happened?
 - What did they feel?
 - What did they think?
 - What did they do?
 3. (15 min.) After the stories and the interview, the Outsider Witness Group will relate to the stories according to the guidelines presented above.
 4. (15 min.) The participants in the outer circle will be asked to list the words and images they heard in the stories that sounded important to them.
 5. (10 min.) The facilitator will ask the storytellers what resonated for them in the Outsider Witness Response and the words emphasized by the outer circle.
- E. (10 min.) Plenum discussion (the answers will be written on the board):
- What effects did the Outsider Witness Response have on the storyteller and on the Outsider Witness Group?
 - What did the OWR contribute?
 - What did you learn about the OWR tool?

Closing ceremony

(5 min.) Everyone will say a word that reflects what was interesting, what touched them and/or what they are taking from here today?

Products

Artistic drawings

The list of OWR effects

A list of sentences of the closing ceremony

Chapter 3:

Declaration of Intentions - The Objectives of Conversations on Subjects in Dispute

Rationale

From conversations with people from various sectors, we learn about the difficulty in talking about subjects that are in national and/or cultural dispute. Dealing with subjects such as the religious and the secular, left and right, Arabs and Jews, the poor and the rich, longtime residents and new immigrants, etc., arouses many concerns: the difficulty in listening to different opinions, feelings of confusion, the fear of hurting or being hurt, the fear of a discussion breakdown and loss of control.

We find that the lack of dialogue and talking bears a price and, therefore, despite the fears and concerns, many people express the desire and longing to create and conduct a dialogue beyond the existing disagreements.

These desires are related to values that are important to them, e.g. getting to know the "other", the hope for change, belief in the human being and the hope for growth from the disagreement. The human being is a creature that gives meaning to his life events, and this giving of meaning constitutes a central part in shaping his identity. In recent years, there has been an increased tendency to see man as operating out of his impulses and needs, and less as being shaped and developed according to objectives, values and meaning. It seems to us that developing the discussion based on meaning, values and objectives has greater potential for creating connections and bonds between different groups, than focusing on needs, which is liable, more often, to cause separation.

Objectives

Clarifying the objectives that the participants would like to achieve from discussion on subjects in dispute in society.

Clarifying the values and their meaning that are related to the intentions and objectives of conducting a dialogue in a divided society.

Materials

Session Structure Sheet

Writing paper

Session Structure

A. (10 min.) Opening round

Plenum brainstorming on the meaning of the concept national and/or cultural dispute.

If there is a need to develop the discussion, the following questions may be used:

- What is a multicultural situation of conflict for you?

- How does it affect you and your thoughts?
 - What emotions does it arouse in you?
- B. (5 min.) An explanation by the facilitator on the session objectives (from the Rationale).
- C. Choosing 4 Outsider Witnesses (It is necessary to prepare them in advance for the questions they will be asked at the end of the session).
- D. (50 min.) Clarification of objectives and preferences regarding a discussion on subjects in national and/or cultural dispute.
1. (20 min.) Divide into small groups (4-5 participants) in which one of the participants will be the interviewer.
 2. Everyone will write down three things that answer the following questions:
 - What would you like to see happen following the discussion on the subjects in dispute?
 - What would you not be willing to see happen during the discussion and subsequent to it?
 3. For each answer to one of the questions mentioned above, the interviewer who was chosen for the small group will ask the following questions:
 - Why?
 - What values does it relate to?
 - What dreams and aspirations does it attest to?
 - Which hopes does it relate to?
 4. (15 min.) Following the round, in the group, write a joint declaration of intentions that includes a list of what you would like to see happen and a list of what you would not like to see happen, and the values that relate to each of them.
 5. (15 min.) In the plenum, each group will present its declaration of intentions, and together, create a group platform.
- E. (10 min.) The facilitators will interview the Outsider Witness Group.
- From your observation of the dialogue in the small group and in the plenum, what positive points did you discover?
 - Which personal story of yours explains why it was important for you?
 - What inquisitive, open question do you have for the storyteller (the question is raised, but the storyteller does not give an answer)?
 - What enabled today's dialogue to take place and to succeed?

F. (10 min.) A plenum discussion (the answers will be written on the board):

- What did they discover in the process of clarifying the intentions?
- What was it like to discuss the values, dreams, aspirations and hopes related to what they would like to see happen and what not?
- What was it like to hear other groups' declaration of intentions?

Closing ceremony

(5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products

1. List of objectives for the discourse under conditions of dispute.
2. List of unwanted outcomes for the discourse.
3. List of values related to each item in each of the lists.
4. List of words of the closing ceremony.

Examples for the lists

1. Objectives for the discourse: to gain familiarity, get close, understand, connect, reduce hatred, resolve the disputes.
2. Unwanted discourse outcomes: to disagree, fight, hurt, increase hatred, cause the discourse to fall apart and the participants to sever ties.
3. List of values: respect, human dignity, tolerance, pluralism, love, respect for those who are different.

Chapter 4:

Care-full conversations - Creating Guidelines for Multicultural Listening and Dialogue

Rationale

Personal and interpersonal space is created by the boundary that demarcates it. The same holds true for a discussion on a subject in dispute, especially a national or cultural dispute; there is a need to create a protected space. This space is created by structuring guidelines that will facilitate carefullness and protection for the participants. An open dialogue without protection very quickly falls apart, leading to disagreement, hurt and severance.

This stage is the heart of the program and, therefore, it is essential and must not be skipped. It facilitates the creation of a type of dialogue that is different from the common one, and is likely to effect a change in the discussion culture.

Creation of the guidelines is carried out collaboratively as part of the general worldview that is the basis of this program, which believes in the expertise of the participants. The cooperation creates greater commitment to a care-full dialogue on the part of the participants. In this chapter, we will build the contract for upholding the guidelines of care-full conversations and determine those who are responsible and the manner of upholding them.

Session Objectives

To understand the conditions that facilitate dialogue on subjects in national and/or cultural dispute, and conditions that do not facilitate such dialogue

To create applicable guidelines for care-full listening and conversations

To construct ways and procedures for upholding the guidelines in the group

Materials

Session Structure Sheet

Exercise sheet: Creating guidelines for care-full listening and conversations.

Session Structure

A. (10 min.) Opening

- The declaration of intentions that was produced in the previous session will be presented and distributed to the participants.

- An explanation of the exercise will be given, with stress on the creation of detailed, practical and operational guidelines.
- B. Four participants will be chosen as an Outsider Witness Group (they will be prepared in advance for the questions they will be asked at the end of the session).
- C. (65 min.) Creating Guidelines for Care-full listening and conversations.
1. (20 min.) Four participants will volunteer to be interviewees within a fishbowl.

The interviewer will ask the following questions (the answers may be written on the board):

- Think about a situation in which it was comfortable for you to talk about a multicultural situation of conflict; tell about it.
 - What were the conditions that enabled you to talk?
 - Think about a situation in which it was uncomfortable for you to talk about a multicultural situation of conflict.
 - What were the conditions that did not enable you to talk?
2. (20 min.) The outsider group must create, from what they hear, a list of facilitative conditions and inhibitory conditions for conversations on multicultural conflict. After the interview, they will (in one or few groups) summarize the facilitative and inhibitory conditions and read the conditions aloud to the big group.

The facilitators must check whether each condition is practical (describes an action that can be performed). For example, "respectful" is not a practical description, while "not to interrupt one's friend" is.

3. (25 min.) Determination and agreement on the guidelines and choosing those to be responsible for upholding them and the manner of doing so.
- Everyone will choose two or three guidelines that seem to them to be the most important. And together they will create one list.
 - Brainstorming on how, in your opinion, should the guidelines be upheld, and who should do it.
- (It is possible to request, in this session or the next one, that each person should sign his agreement to the guidelines for creating care-full conversations).

- D. (10 min.) The facilitators will conduct a short interview with the Outsider Witness Group:
- From your observation of the fishbowl interview and the plenum discussion, choose one positive point someone said that you valued.

- Which personal story of yours explains why it was important for you?
- What inquisitive, open question do you have for the storyteller (the question is raised, but the storyteller does not give an answer)
- What enabled today's dialogue to take place and to succeed?

Closing ceremony

(5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products

List of guidelines for maintaining Care-full Listening and Conversations:

The following are examples for a list of guidelines that build trust, care-fullness and caution during the dialogue:

Everyone talks about himself and his own experience, and not about others.

For example: It really hurts me to see the pictures on TV.

And not: TV deliberately intensifies the struggle.

It really hurts me to see the pictures from Iraq.

And not: The soldiers did a massacre in Iraq.

Speakers should bring things from their own specific experience and should not make generalizations or comments about "the nature of things".

For example: When I saw the picture of the girl from Bethlehem on El Jazeera, I felt helpless.

And not: What's the point of talking when terrible things are happening?

Not to make assumptions, but rather to ask about and clarify the intention of the other person's statements.

Sample assumptions: All Jews want to kill the Arabs.

All Arabs want to throw the Jews into the sea.

The leftists do not understand that...

Instead, ask questions such as:

What makes you say that?

What feelings, thoughts are behind your statements?

What events prompted you to think that way?

Not to interrupt the other person except when we cannot hear.

When we do not want to talk, we will say so, and move on to the next question or to the next person.

To draw up a contract that enables all the voices to be heard.

We will listen with tolerance - without being argumentative or reactive.

We will try to maintain eye contact and listening-oriented body language.

We won't be disdainful or judgmental towards the other person.

We'll try to survive and show self-restraint even when the things being said are hard for us to hear.

We'll keep the things we hear confidential.

We will use the principles of reflection and OWR in order to connect with each other.

Setting rules for upholding the guidelines - who, when and how.

We will create a list of ways and those responsible for upholding the guidelines.

Examples of ways to uphold the guidelines:

- a. Everyone can remark on the breaking of guidelines.
- b. The way to remark is by an inquisitive question: Was what was said or done suited to the guidelines we took upon ourselves, and if so, how?
- c. The facilitators must, at least in the beginning, remark on deviations from the guidelines, but also through a question and not as an absolute determination.

Notes for the

facilitation process:

1. The exercise for creating Care-full Listening and Conversations is based on the question 'in which situation were you comfortable and in which situation weren't you comfortable **talking about a multicultural situation of conflict?**' It is possible to use a different question for the exercise. 'In which situation were you comfortable and in which situation weren't you comfortable **talking to a member of a cultural group you are in conflict with?**'
2. The exercise in creating guidelines for Care-full Listening and Conversations can also be done in different formats. For example, the interview can be conducted in small groups that will produce a list of guidelines. Afterwards in the plenum, each group will present its results. Another possibility is that after the fishbowl interview they will divide into discussion groups to draw conclusions from people's stories.
3. What is the most important in the facilitation at this stage is that the guidelines should be very practical and not abstract, and that the group will reach an agreement about the rules and the ways to uphold them.

Chapter 5:

“Not Knowing” - Questions from a Position of Interest, Inquisitiveness and Curiosity

Rationale

The fact that people are capable of conducting a dialogue with each other is not a simple achievement even though we speak one language. This is since everyone actually has different meanings for identical terms, so we often speak along parallel lines that do not meet. The reality that each human being assigns a different meaning to an identical word or term can cause in some instances disconnection. We often respond to what we think the other person means, without even bothering to ascertain whether he thinks like us or not. This situation invites misunderstandings, arguments and disagreements.

If so, how can we ascertain what our fellow human being means without making prior assumptions about the meanings for him or responding out of prejudice. For the purpose of clarifying the intentions, meaning and understanding of the other person, questions play a major role in the conversation. What we ask and how we ask lead to what we will discover. And, of course, what we discover affects the way we speak.

For example, when our fellow man mentions a phrase such as, “It’s unjust”, “I think it’s right”, or “It really frightens me”, we invite the questioners to take an interest in what our conversation partner means by these sentences. We mustn’t take it for granted that we understand their statements. We try not to close the gaps or cracks in the story but rather to ask about them.

It is important that the questions be from a position of curiosity and interest, and we must not be judgmental, in order to open new understandings.

After the questions, we should check with the respondent whether we understood his statements, knowing that often this will not be so. We invite modifications; we want them to correct us, so that we can get closer to us better understanding of the storyteller.

Objectives

To distinguish between a position of prior knowledge (prejudice) and a position of not knowing, in which we listen to the other person’s viewpoint

To teach how to ask inquisitive and curious questions from this position of not knowing

Materials

Session Structure Sheet

Session Structure

A. (20 min.) Opening

Review of the guidelines of care-full listening and conversations.

Go over and explain the following explanations and guidelines for asking questions from a position of 'not knowing':

- We should try to put ourselves in the storyteller's or the interviewee's place, and try not to fill the cracks in the story by our own assumptions, suppositions and viewpoints.
- We should ask the interviewee or the storyteller to illustrate what he means by giving us examples. For example, if the storyteller talks about anger towards another group, we will ask him to give us a specific example of an event that recently aroused his anger, to describe the event and the anger.
- When someone mentions a concept such as "fear", or a phrase such as, "I think it's right", "It excites me", etc., take an interest in what he means by it. Don't take it for granted that you understand it.
- For cases where it seems that the storyteller or interviewee does not understand what it is that is not understood, tell him that from your experience, different people attach different meanings to the same term.
- Pay attention to the language of the storyteller or interviewee and try to use his language in the questions you ask. For example, if the storyteller talks about his concerns for traveling to a certain disaster or war zone, don't ask him to tell us about the fear, but rather to tell us about his concerns.
- We ask whether what we understood matches what they felt and said, knowing that often it will not.

B. (20 min.) Activity in the plenum

1. A volunteer will tell us about an experience he had the previous week.
2. Another group of volunteers will ask him questions from a position of not knowing.
3. The facilitator will reflect for the questioners when the questions are from a position of not knowing, and when they are judgmental or stem from prejudice.

C. (30 min.) An exercise of asking inquisitive questions from a position of not knowing, about a meeting with someone from a different culture that was difficult.

1. Divide into pairs, with one being the interviewer and the other being the interviewee.
2. The interviewee will tell about an encounter with a different culture

(religiously, ethnic origin, economic status, political affiliation etc.) in which he had difficulty (internal or external). It can be any type of encounter: with a person or a situation, familiar or unfamiliar.

3. The interviewer will ask questions from a position of curiosity and not knowing, such as these:

- What feelings and thoughts arose in you during this encounter? Describe what they are for you.
- Tell me more about the meaning of these feelings and thoughts for you.
- How have these feelings and thoughts affected your life?

4. At the end of the interview, the interviewer will summarize what he heard and check whether he understood him properly.

D. (15 min.) Plenum discussion:

- Was it difficult or easy to ask questions from a position of not knowing?
- How did this position and these questions affect your listening (both for the questioner and the respondent)?
- What helped you maintain this position?
- What became clear to you when you checked with the interviewee whether you understood him?

Closing ceremony

(5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products

1. A list of the effects on the respondent of the questions asked out of not knowing and out of curiosity, versus questions stemming from assumption or predetermination.

An example of the effects of asking questions from a position of not knowing:

- Provokes thought
- Gives positive feedback
- Encourages
- Expresses understanding
- Takes an interest

An example of the effects of asking questions out of presumed understanding and predetermination:

- Blocks
- Stifles
- Annoys
- Expresses a lack of understanding

Notes for the facilitator One of the best ways of understanding whether the question was inquisitive, curious and unknowing is by getting feedback from the respondent. Does he feel that the question was open, inquisitive and/or opening, or does he feel that the question also involves predeterminations and presumptions. Therefore, as part of the facilitation it is always advisable to check with the respondent how the question was for him.

Chapter 6:

Group Identity - The Effects of Belonging to a Group on Personal Identity

Rationale

People are born into groups. They learn to identify and define themselves according to the group they belong to. Each group has norms, worldviews, acceptable and unacceptable behavior. These things are often conveyed to members of the group subconsciously. In our attempt to create dialogue between members of different groups, it is important that the person be familiar with the identity of the group he belongs to, and its effects on him. Moreover, it is important to become familiar with the identity of the other groups and their effects on their members. This familiarization process can raise to consciousness the group identity components, its effects on the members of the group, and the ways in which these effects operate. This process reinforces and enriches the identity, and also facilitates the selection of the preferred components and effects and the rejection of those that are not preferred.

The assumption is that in each group one can find subgroups that represent various viewpoints, different backgrounds, different cultures and genders. Therefore, it is also worthwhile to implement this chapter in a group that seems homogeneous. The familiarity with the unique group component of your identity facilitates the creation of a dialogue with members of other groups and an understanding of their unique components.

Session Objectives

To understand the relationship between the group story and personal identity

To learn and understand the multiplicity of people's identities and the groups they belong to

To discuss various cultural and group identities

Materials

Session Structure Sheet

Session Structure

A. (20 min.) Opening: brainstorming

- What groups do you know of that people belong to in your society?

Secular, religious, Christians, Muslims, Jews, various countries of origin, city-dwellers, country people, women, men, various occupations...

- What groups do you know of that people belong to in the class?

Longtime residents, new immigrants, various countries of origin, different religiosity, males, females

B. (45 min.) An interview on the dominant culture/group.

Interviews in groups of three:

1. Divide into heterogeneous groups of three with one being the interviewer, one being the interviewee, and another being the Outsider Witness.

Do this in three rounds, so that everyone will experience being an interviewer, an interviewee, and an Outsider Witness.

2. The interviewer must try to be in a position of curiosity and not knowing.

The interview will be conducted according to the following questions:

- Which is the dominant group/culture to which you consider yourself as belonging?
- Tell a story that represents the significant values of the dominant group/culture to which you belong to.
- What are the significant values that this story reflects?
- Are there additional culture/groups to which you belong? If so, what are they?
- Are there cultures/groups with which you are in tension, dispute, disagreement? If so, what are they?
- Which questions would be of interest to you or which you would like to be asked about the culture/group which you belong to? or about the belonging to the group?
- What would you be interested in telling another person about your cultur/group?

3. Instructions for the Outsider Witness.

- The Outsider Witness will talk to the interviewer, while the interviewee is listening.
- The Outsider Witness must pay attention to positive statements made by the interviewee and mention them.
- He is asked to tell a little story about himself that explains why these statements are significant for him.
- He will conclude with an inquisitive and curious open question.

C. (20 min.) Plenum discussion

- How did you manage as interviewers to maintain a position of curiosity and not knowing?

- How did you feel telling others about your cultural belonging?
- What did you learn about yourselves from this exercise regarding your belonging to your dominant culture group?
- What did you learn about your values and those of others?
- What did you learn about your attitude and that of others toward other cultures groups?

Closing ceremony

(5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products

A list of words/sentences of the closing ceremony

Chapter 7: “The Demons’ Conference” - Externalizing the Problem - Part 1: Recognizing Emotions and Their Impact

Rationale

The language we use does not just represent or describe reality but also creates reality. When we say “I’m afraid,” it affects us differently than when we say “Fear causes me to seclude myself.” This post-modernist understanding of the formative power of language guides us in searching for ways of talking that will facilitate greater flexibility and choice. One of the ways of doing this is to talk about problems in general and about feelings in particular in an externalized manner. The expression “I’m afraid” is a form of internalizing conversation - the location of the fear is inside me, it even defines me sometimes as a coward. In contrast, the expression “Fear causes me to seclude myself” is a form of externalizing conversation - the location of the fear is external, there is a separation between me and the fear, meaning that it is not “I” who is the fearful one, but rather I am the victim of the fear. This manner of an externalizing conversation provides distance for observing the problem, concept, thought or action, thereby creating a space in which we can decide what to draw near and what to keep at a distance.

The ability to differentiate between the person telling the story and the problem itself, the ability to look at the problem from outside makes it possible to look at the problem from various angles. Such a way of looking is likely to reveal several new angles that one did not see before. Another positive effect of externalizing the problem is that a tone of humor and absurdity, emerges which aids in creating preferred stories.

A conversation on the conflicts within society one belongs to is loaded with many emotions, some of which are charged emotions. Virginia Satir called these charged emotions “energy guzzlers.” These emotions affect many areas: relationships with various people, the perception of personal identity, motivation, the time and energy spent on clarifying these emotions, etc.

It is important to raise these emotions to consciousness, to name them, to understand the place that they occupy within the storyteller and the listener.

In the next two sessions, we will learn ways to talk about the problem and especially about difficult emotions in externalizing language in the context of conflicts between groups, as separate entities, external to the person.

It is possible to think about problems as "demons" that conquer a person's thoughts, force him to do or say things that he otherwise wouldn't do or say. Problems that lead the person to behave in ways that are not suited to the type of person he would prefer to be and that he later regrets. For this reason, it helps to relate to them as external - as extra-terrestrials, aliens, demons that take over or as a virus that changes the state of mind.

Objectives

To become familiar with the various emotions that the conflicts in (Israeli) society arise

To delve into the objectives, tactics, spheres and types of influence of the problems and emotions that arise

To separate the emotion and the problem it creates from the person

Materials

Session Structure Sheet

Bristol paper

Markers and paints

Scissors

Session Structure

A. (10 min.) Plenum brainstorming on the various emotions that the conflicts in society arouse.

- Which emotions does the current conflict arouse in you?

The various emotions that emerge will be written on a placard.

B. (10 min.) An explanation about externalizing language (from within the Rationale).

C. (55 min.) "Problem demons conference" exercise.

1. Divide the participants into groups of 4-5.

2. (15 min). In the groups, the participants will select one of the emotions that emerged during the brainstorming, and will create its mask.

3. The participants will select one of themselves who will present the problem in the plenum.

4. One in each group will be appointed as an Outsider Witness. The questions for the Outsider witnesses are as follows:

- How was the process?
- What were the effects of the process of analyzing the "demon problem" in the groups on the participants?
- What were the effects of the process of presenting the demons in the plenum on the participants?

- They will especially relate to the question of whether these processes increased or decreased the difficult emotions? how seeing problems as external "demons" can be helpful in the relationships?
5. (20 min.) Each of the groups will prepare the "problem demon" by reviewing the "problem demon" questionnaire.

The Problem Demon Questionnaire

Use the attached questionnaire in order to analyze the difficult emotions that arouse in the conflict between groups that you selected, how it affected you in the past, and how it affects other people.

Questions

Hello, I am...

I love to make my victims...

I torture people by...

I usually convince them to think that...

I convince them by whispering in their ears...

I make people feel that...

The tactics for domination, persuasion and mobilization for my objectives are...

I am happiest when I succeed in...

My favorite time to sneak into a person's head is when...

I feel especially strong when...

The thing that most supports my activity is...

When no one stops me, I...

Example:

Hello. I am the hate "demon".

I love to make my victims see only the negative in the members of other groups. I wear camouflage that lets me blend in with the surroundings. I present them with selective facts as simple truths that cannot be disputed. People often think that I have an elusive personality because my power is at its best when people do not notice my existence. I usually attack my victims when they are alone, tired, afraid. I whisper in their ear that the other people are primitive, immoral, unjust, exploitative and manipulative. I make them concentrate on all the negative aspects of the members of the other group. When they meet positive people from the other

group who are different from what I tell them, I easily explain that they are different from all the members of the other group, or that they are just trying to make a good impression. I make them imagine the terrible, destructive outcomes that are liable to befall them and their children if the members of the other group take control of society. I get great satisfaction when my victims lose control because of all the hatred and negative emotions they have toward the people from the other group, and then I make them despised even by the members of their own group and to be angry at themselves for losing control.

6. (20 min.) In a fishbowl

- A representative from each group enters the center of the circle to convene the meeting of the problem demons and will wear the mask the group prepared.
- When everyone is ready, the facilitator will welcome them enthusiastically to the "problem demons" conference, while praising their good work in creating conflicts between groups, causing people to suffer. One after another, they are invited to introduce themselves as if they were the problem demons, and asked to explain their work. They can read or perform their text. Since the audience contains problem demons they will be very happy and they'll cheer each problem demon that they hear.
- Each demon will try to convince the other demons of his power and brag about the techniques that enable him to succeed.

D. (10 min.) There will be a round among the Outsider witnesses that have been selected for each group. Each of them will relate to some or all of the following questions:

- How was the process?
- What were the effects of the process of analyzing the "problem demons" in the groups?
- What were the effects of presenting the "demons" in the plenum?
- They will especially relate to the question of whether these processes increased or decreased the intensity of difficult emotions? How can seeing problems as external "demons" be helpful in relationships?

Closing ceremony

(5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products

1. A list of difficult emotions in conflicts between groups.
2. A list of words/sentences of the closing ceremony

Notes for Facilitation

1. The opening stage (Stage A) of the session (brainstorming) can be replaced with the following activities:
(10 min.) Sitting in groups of three:
 - Everyone will tell a story about a difficult emotion that arises due to a conflict in society.
 - The group will select one difficult emotion.
2. The exercise in which the groups select an emotion and make masks, and the stage in which they interview the problem demon according to the questionnaire attached above, can be replaced with the following activities:
 - (15 min.) Individual work
Everyone will answer the problem demon questionnaire for himself and summarize the nature of the problem according to the questionnaire above.
 - (20 min.) In groups of 4-5
Each of the participants briefly describes his demon, and then one of them is selected to represent them in the fishbowl in the plenum.
3. It is possible to change the assignment from a solo presentation of the "demon", to presenting a short scene in which one of the participants plays the problematic feeling, someone else plays the victim of the 'demon' and others can play the contrasting voices or voices of other 'demons' that are allies of the main problem.

Chapter 8:

Questions of Relative Effect – Externalizing the problem - Part 2 - Limitations of the “Demon’s” Effect, and Man’s Effect on the Problem

Rationale

In the last session, we learned to see the "problem demons" and the difficult emotions as external. Use of this externalizing language provides a space and a distance that reduces their effect and can inject a certain degree of humor even in difficult situations. The more we elaborate and detail the externalization, the better chance we have of creating a greater separation between people and the problem demons and difficult emotions. This separation will often invite the forces that resist the problems or cope with them and will enable them to move from the background to the center of the stage. For example, when a person expresses fear in an externalizing language - "Fear tries to make me change my routine" - many times this arouses feelings such as "I won't let it take control of my life" or "I will show it that I can".

Moreover, this separation between a person and the problem or the difficult emotions, and the act of looking at them and their role from the side, enables one to choose the extent to which he is willing to cooperate with it. We often discover that the more we detail the varied and strange effects of the problems on people, the more this arouses resistance to the problems and raises the motivation to cope, minimize or even eliminate the problems.

There are many categories for types of questions that can widen this distance and space between the person and the problems: Questions regarding the objectives that the problem is trying to achieve in the person's life; questions on the way in which the problems mobilize, persuade and tempt the person; questions on the various areas that the problems affect: home, work, school, self-perception, relationships with family and friends, etc.; the history of the effect: when it began? when the effect is greater and when it is less?

We will also not disregard questions that explicitly invite the situations in which the "problem demons" have less impact or do not exist. We will explore the things that hinder their activity, as well as the things that support and strengthen man's effect on the "problem demon", instead of the "demon" taking control of him.

Objectives

To become familiar with the instances and techniques used by the problem demon to take control and force itself on the person.

To become familiar with the instances where the problem demon fails to “force itself” on the person

Revealing where people use their abilities to undermine the control of the "problem demon"

Materials

Session Structure Sheet

Masks - as many as the number of foursomes into which the class can be divided

Session Structure

A. (5 min.) Explanation of the Rationale

B. (30 min.) Interviewing the problem - plenum fishbowl exercise

1. One of the participants will volunteer to play the role of “problem demon” and will be interviewed as if he were the demon (One of the demons from the previous session can be used).

- The facilitator will ask the volunteer what problem or difficult emotion he has that is related to gaps or disputes between various cultural groups in the society he lives in (secular and religious, rightists and leftists, different religious affiliations, different ethnic groups etc.) or within the specific group he belongs to.

- It will be explained to him that he will be interviewed as the problem itself and, if necessary, the facilitator will remind him to stay in role as the problem and not to play the role of the person who is affected by the problem.

- We recommend that he wear a mask.

2. Two or three other participants will interview the problem.

- The interview will be divided into two parts. The first will be about the problem’s impact on the person, and the second will be about the person’s impact on the problem.

Suggestions for questions the participants interviewing the problem can use:

A general questions:

- Who are you?

Questions about the problem’s impact on the person. In this part the problem is very proud and brags about it.

- What are you trying to cause to the person with the problem?
- What is your objective for him?

- Which parts of his life have you succeeded in affecting?
- What do you tell him and what words do you use to persuade him in order to achieve your objective?
- What examples do you present and emphasize in order to convince him of the rightness of your path?
- What powers and people do you mobilize to help you?
- What are the things he does that give you satisfaction and make you feel that you have achieved your objectives?

Questions about man's effect on the problem. The problem tries to avoid this part, but don't give in to him.

- Has he ever shown signs of resistance, and what are they?
- Can you describe times you felt that he is developing abilities to exist without you? When, what helped him?
- When is it hard or impossible for you to affect him?
- What do you do when you feel you are losing your control over him?
- Has he ever succeeded in silencing you, how do you explain his success?
- Who and what aid him in resisting or even rebelling against you?
- What do his acts of resistance to your power say about his abilities, character traits and powers?

3. 3 or 4 students will be Outsider Witnesses

- Your role is to see yourselves as a group of detectives.
- You must find in the interview where the "problem demon" does not succeed in affecting people.
- Use a "magnifying glass" to look for any sign or example of man's resistance to the "problem demon" or the difficult emotion.

C. (10 min.) In turn, those in the group of the Outsider Witnesses will answer the questions they have been asked.

D. (30 min.) Activity in small groups

In groups of 4 members, repeat the fishbowl exercise that was conducted in the plenum. In each group: one interviewer, one interviewee (as the problem), and two Outsider Witnesses.

E. (10 min.) Plenum discussion:

- What was it like to hear about the "problem demon's" impact on its victim?
- What was it like to hear about man's impact on his "problem demon"?

Closing ceremony (5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products A list of words/sentences of the closing ceremony

Notes for the Facilitator 1. It is not mandatory to use the entire list of questions; rather the interviewers should select the questions that speak to them the most.

2. It is possible to change the length of each part of session or omit some. For example: omit part B. in the session structure (the interview in a fishbowl) and lengthen the interview in part D. (activity in small groups). In that case it is possible to add at the beginning of the session a part (10 min.) in the plenum in which the following question will be asked: Have you thought or come across things related to the previous meeting?

3. The following is a list of additional questions for an externalizing conversation (in categories) that is important to review before the session, so that there will be a wider range of questions in the repertoire.

Naming

- What would you call the problem?
- Describe an example of a situation in which it is present.

The problem's objectives - for the near and distant future

- What would the problem like you to do now?
- From which actions that you perform would the problem gain satisfaction?
- What is the problem planning for you when you are "grown up"?
- What would the problem like you to think about yourself?

Mapping of the problem's effects

- What does the problem make you do?
- What does the problem make you think?
- What are the outcomes of the problem's takeover?
- Does it affect other areas? If so, which?
- How does it affect other areas?
- Does the problem affect social relations? If so, which and how?
- What does the problem make you think about yourself?
- What does it make you think about how others relate to you?
- What does the problem's effect on you cause you to think about your abilities?

A problem's relative effect (time, quantity, weight, quality)

- To what extent does the problem have an impact?
- When is the problem's effect stronger and when is it weaker?
- When does the problem visit and when doesn't it?
- In which contexts does it have greater effect and in which less?

The problem's allies

- What other traits does the problem use to help its objectives?
- Which people does the problem mobilize to help it?
- What experiences from the past does the problem show you in order to mobilize you?

Questions of difference

- Does the problem influence you to become different from what you would like to be?
- How do you differ when under the influence of the problem compared to how you were in situations or moments in the past?
- How does the area in which the problem has effect differ from other areas where the problem has no effect?
- How is your feeling different when this part takes over or when another part takes over?

Evaluation questions such as the following can be asked about each effect

- What value do you attach to the effect?
- How is it for you?
- Is it positive or negative for you? Preferred or not preferred for you?
- To what extent is it beneficial or non-beneficial to your objectives?
- Is it fit or not fit with your aspirations?

Reasoning (justification) about the value or the preference you attached to the effect.

- Explain why you appreciate it or don't appreciate it.
- Why is it preferred or not?
- Which plans of yours does it suit?
- Which objectives, aspirations, values, dreams, vision or commitment of yours does it fit with and with which does it contradict?

Chapter 9:

Sparkling moments - Searching for the Positive and Empowering Exception to the Story of Intercultural Conflict

Rationale

In the previous session, we discovered cases in which people resist the "problem demon" and succeed in reducing or eliminating its effects. This time we will focus on a search of experiences, events and/or situations in which people had the power and ability to overcome, route or channel the difficulty or difficult emotion (the "problem demon").

The narrative approach attempts to move the discussion from a focus on the problem and its effects to a focus on the positive and on sparkling moments out of which we will be able to compose an empowering, new, alternative story. Finding cracks in the influence of the "problem demon's" or the difficult emotions related to the inter-group conflict will be possible if we focus the listening on finding the positive. We have to remember that in our culture we are not used to this way of thinking. The negative has priority in many areas, such as the press and various media in which news is usually about the negative and the bad, and a lot less on the positive and the good. In working on changes in human systems the common model is that of finding the problem and rectifying it, and not finding that which functions. In the psychological discourse, also, the problems and the conflicts are at the center. To a certain extent, we are trying to teach a new language in these sessions. In order to assimilate this language, it must be practiced and used by more people.

An example of an experience that is different from the problematic story is friendly ties with a person from another group, where the common story of the relationship between these groups is one of hatred and fear.

There are several alternative names for describing an experience that is different from the existing problematic story: exceptions, green islands, sparkling moments and unique outcomes. These are experiences, events or actions that would be hard to think would happen according to the problem-saturated story and that the "problem demon" would not be happy about them occurring. In careful listening that is focused on the positive and on coping, these kind of experiences will usually emerge already in the "telling" of the problem or the difficulty.

Following are a number of points that aid in noticing, focusing on and illuminating the sparkling moments and lighting them with a spotlight.

- A basic assumption is that there are exceptions in each difficult or problem saturated story, even if the "problem demons" try to overshadow them.
- A sparkling moment can even be a plan, action, feeling, statement,

declaration, trait, desire, dream, belief, ability or commitment.

- The desire for change, minimization and/or elimination of the "problem demon's" impact is already an exception to the "problem demon's" control over us.
- We are invited to listen to statements that contradict what we expect the "problem demon" would want. When we hear such a statement, we should try to pause and ask about it.
- There is a tendency to relate to sparkling moments and exceptions as coincidental or obvious. It is worthwhile to clarify, stress and illuminate them by asking questions such as: What did the person do or think at those times that helped him act in a way that wasn't according to what the "problem demon" would dictate?
- Distinguish between intentions and actions. There are times when, even though the "problem demon" takes control of the action, there was still a different intention, and illuminating it and focusing on it is likely to increase it.
- Usually, the problem demon's effect is not static, there are times involving a greater takeover and there are times involving less. Pay attention to the times that the "problem demon" has less of an effect - this, too, can be an exception.
- It could always be worse. If so, the question is, how people succeed or choose not to reach the worse situation.
- We should always check with the person we are listening or talking to the meaning and value of what seems to us to be a sparkling moment.

Objectives

To practice locating the sources of strength in the story

To create a pool of sparkling moments in situations of multi cultural or intergroup conflict

Materials

Session Structure Sheet

Drawing paper

Coloring media

Session Stages

A. (10 min.) Explanation according to the Rationale

B. (10 min.) Story in the plenum

One person will tell a story about a situation of intercultural or intergroup conflict.

C. (20 min.) Round:

After hearing the story, each of the participants will cite one sparkling moment or strength that he heard in the interviewee's story.

- D. (5 min.) Interview of the storyteller: What was it like to hear the sparkling moments that the others discovered in the conflict story? Which of the sparkling moments mentioned touched you?
- E. (25 min.) Sparkling moments exercise.
1. Divide up into threes, with one being the interviewer, one being the interviewee, and one as an Outsider Witness. The Outsider Witness and the interviewer will draw the sparkling moments they hear in the words of the interview.
 2. The interviewer will interview the interviewee according to the following questions that invites sparkling moments in a story of a conflict situation between cultures or groups.
 - Tell about a situation or event you experienced in which an intercultural or inter-group conflict occurred or manifested itself.
 - What was the problem or main difficult emotion in this story?
 - Was there a time when the problem or emotion could have taken over but didn't?
 - When was the last time you succeeded in a similar situation to function without being affected by the problem or the difficult emotion?
 - Are there times when the effect of the problem or emotion is less?
 - In which areas does the problem or difficult emotion have a greater impact and in which areas less?
 - How did you manage to cause the situation not to become worse?
 - What would the problem like you to forget or not remember?
 3. The interviewer and the outsider witness must pay attention to the sparkling moments that emerge from the story and the interview. They are invited at the end of the interview to select one that especially speaks to them. Each one will draw or paint them or a metaphor related to them, or any association that comes to them in the context of the sparkling moments
 4. Tell each other about the meaning of the drawing and the story connected to it.
 5. Did you find shared features among the sparkling moments and drawings? If so, what are they?
- F. (15 min.) In the plenum a representative from each group will tell us about the shared features of the sparkling moments while discussing

the following questions (it is recommended that the characteristics of the sparkling moments should be written on the whiteboard):

1. How did it feel to discover the personal sparkling moments?
2. How did it feel to discover the common sparkling moments?
3. How was it for the interviewee to hear the sparkling moments that the interviewer and outside witness chose?

Closing ceremony

(5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products

1. A collection of sparkling moments that emerged from difficult situations
2. A list of words/sentences of the closing ceremony

Chapter 10: **Being Privileged (in the Mainstream) and Marginalized (on the Fringes) The Effect of Social Discourse on Inter-Group Conflicts**

Rationale

In the previous chapters, we dealt mainly with the individual and his personal story, whereas now we are going to look at different ways in which the broad social contexts affect our feelings and the feelings of members of other groups.

In the narrative approach, we believe that the way in which people compose their stories is very much affected by the overt and covert norms and by the dominant figures in the society in which they live. These norms are called “social discourse” and they define what is considered acceptable, desirable, and attractive or the opposite. For example, in previous centuries, women that were considered beautiful were actually the fat ones, and, therefore, that was the aspiration of every self-respecting woman. Even things that seem to us to be basic physical truths that are reflected in our posture are related to the norms of a specific period. For example, the fact that fast running requires that the body slant forward is a concept of recent years, whereas a few decades ago people thought and acted exactly the opposite; they ran with the chest protruding upward and the head tilted back.

In the past, and until today in many traditional societies, the people are ruled by an overt power in the form of an omnipotent ruler. However, in the modern world, power is activated covertly by the norms/social discourse that govern a large part of the social “policing” (what is permitted and what is forbidden, what is preferable and what is not, what matters and what does not). The social discourse that is sometimes covert is perceived in a society as self-evident and is internalized by the members of that society as something natural. These covert messages shape their thoughts, values and conduct without their being thought about.

How are these norms determined and whose opinion determines them? Obviously not all the opinions or voices get to be heard and make their mark on the acceptable social discourse. Usually, the opinions that are heard are those of select groups that have power and social status even if numerically they are a minority. The opinions of these groups shunt aside the norms of other groups that turn them into a minority in terms of their power to influence.

The people in the majority group (the privileged group) take for granted the fact that their norms are the definitive ones and sometimes they are not even aware of the “marginalization” of the other groups. Naturally,

the “minority” people are more sensitive to the fact that they are on the margin and that their voice is heard less.

Each of us belongs to many groups (religion, nationality, gender, age, urban/rural, etc.), a fact that causes a person to sometimes belong to the privileged group, yet in another place he belongs to the margin group. In this way it is possible to become somewhat familiar with both the feelings of being marginalized and the feeling of being privileged.

The situation in our multicultural, multi-religious and multinational society is such that if we gathered all the peripheral/fringe groups they would be the majority in the population. However, the dominant, social discourse is that of the minority group. In such a situation, it is a good idea to ask questions about social responsibility: How do we not relegate the majority to the margins? How do we not abuse the power in the hands of the dominant group? How do we carry out affirmative action that will enable the marginalized groups to regain their voice and power? How do we create a place and dignity for all the voices?

| | |
|--------------------------|---|
| Objectives | <p>To learn what majority and minority groups are in a multicultural society</p> <p>To experience belonging to a majority/privileged group or minority/marginalized group</p> |
| Materials | Session structure sheet |
| Session structure | <p>A. (15 min.) Explaining the Rationale</p> <p>B. (25 min.) An exercise on the experience of belonging to the privileged group and/or the marginalized group (majority and minority)</p> <ol style="list-style-type: none">1. In the plenum, the facilitator will interview one of the participants about experiences of belonging to a privileged group and to a marginalized group according to the following questionnaire.2. Experience of belonging to a privileged group that is situated in the center of society<ul style="list-style-type: none">- Think of a group you belong to and identify with that awards you privilege over another group/other groups.- Describe the way in which the privileged nature of this identity manifests itself - at work, in your family, in daily life, as a citizen, etc.- Where and how has this identity helped you? And where has it hindered you?- Where do you feel at ease with this identity and why?- Where do you feel uncomfortable with this identity and why?- Where do you feel at ease with talking about this identity and why?- Where do you feel uncomfortable with talking about this identity and why? |

3. Experience of belonging to a marginalized group

- Think about a group you belong to and identify with that is marginalized in society. Describe the way in which this marginalization affects you: in work, in your family, in daily life, as a citizen etc.
- Where and how has this identity hindered you or helped you?
- Where do you feel at ease with this identity and why?
- Where do you feel uncomfortable with this identity and why?
- Where do you feel at ease talking about this identity and where not? why?

C. (30 min.) Exercise on privilege and marginalization

1. In threes, there will be an interviewer, an interviewee and an Outsider Witness.
2. The interviewer will interview the interviewee according to the questions in Paragraph B.
3. The Outsider Witness (if there is time the interviewer can reflect too) will relate to the following points:
 - Indicate positive things in the interviewee's statements that touched you.
 - Tell a personal short story that will explain why these things are meaningful for you.
 - Conclude with an inquisitive, curious and open question for the interviewee.

D. (15 min.) Plenum discussion

1. What did the participants learn about the experience of being marginalized?
2. What did the participants learn about the experience of being privileged?

Closing ceremony

(5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products

A list of words/sentences of the closing ceremony

Notes for the facilitator

In addition to the content we talked about in the Rationale, various topics from the participants' lives might emerge in this session, e.g. the differences between the males and females. This phenomenon should be encouraged and the personal experiences should be connected to the current issues in society.

Homework

Ask the students to ask their parents and grandparents why it was important for them or their ancestors to come to live in this country. What values were important to them then and what values are important to them now?

Chapter 11: Our Forefathers' Values - Clarifying the Historical Stories as the Foundation for Value-Based Choices

Rationale

The difference in values among groups causes some of the conflicts in society. These values usually have a history and they did not begin in the present. This is certainly true of the conflicts in Israeli society (Jew and Arab, secular-religious, longtime resident and immigrant, etc.) but would probably be very similar in other societies too. By identifying the values of the previous generations in the groups that everyone belongs to, it is possible to achieve several things:

- Creating a distance that enables people to relate to topics of conflict in a less charged way
- Choosing between values that we want to adopt and those that do not suit us
- Examining the detrimental influence of the values of the group that I belong to, on other groups
- Willingness to be accountable for these influences and examining possible ways of reducing it

This clarification is done with the aid of personal stories. When we speak in general terms about the values of the group we belong to, we tend to exaggerate differences and entrench ourselves in what seems to us to be unique and differentiating. However, when we get down to the details and the personal stories that people carry in their hearts, we usually discover that there are nuclei of meaning that are common to human beings whoever they are, beyond the boundaries of the groups they belong to - e.g., concern for the security of the children, desire for warmth and support and love from partner and family, desire to find interest or success at work, honesty and sincerity, giving and receiving, human dignity, etc.

Objectives

To clarify the importance of the land and homeland for everyone

To clarify questions of identity and belonging

To clarify nuclei of meanings that are common to different groups human beings

Materials

A large world map

Colored stickers

Session Structure sheets

Session Structure

- A. (10 min.) Divide up into three groups in the room:
1. Participants who have been in the country for at least three generations
 2. Participants who have been in the country for two generations
 3. Participants who have been in the country for one generation
- B. (10 min.) Look at the picture that has formed, and think about why, in every generation, people wanted to come to this country.
- C. (10 min.) Hang the world map on the wall, and distribute 4 or 5 stickers to the participants. Everyone will write his name on the stickers and stick them on the map in the places their family members came from (great grandparents, grandparents, parents).
- D. (25 min.) Everyone will tell his family story about the reasons his family came to this country (as he was told by his forefathers at home). The facilitator will write on the board the values expressed in each story.
- E. (30 min.) In pairs, a discussion about the values of our forefathers according to the following points (developed by the Family Center-Auckland, New Zealand):
- Please recall one of your forefathers who came to this country (it can be from your parents', grandparents' or great grandparents' generation) or who have lived here for many generations.
 - List and name their central values.
 - What were they looking for and/or what did they value in this country, and what were their hopes?
 - Which of the values and hopes that you identified are ones that you want to achieve? And why?
 - Which of the values and hopes that you identified are ones that you do not want to achieve? And why?
 - Did these values silence, or were they silenced by, the values of other groups that came here later or that had already been here before?
 - What perceptions formed the basis of the silencing?
 - What should we do today so that values that silenced/suppressed the values of others will not continue to do so?
 - Which processes will we have to create in society in order to ensure that we will not prefer one form of existence and cultural values to another?

Closing ceremony

(5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products

A list of words/sentences of the closing ceremony

Notes for the Facilitator

While the values are being listed, pay attention to and stress the similarities between the values of various groups.

Chapter 12: Putting Yourself in the Other Person's Place - Seeing Things from the Perspective of a Member of Another Group

| | |
|---------------------------|---|
| Rationale | <p>In this chapter, we will want to take another step into the world of the other person and the group he belongs to. We will want to learn about his feelings, his values and the meanings he attaches to his experiences.</p> <p>“Don’t judge your friend until you are in his place” (saying of our Sages) - this reflects the importance of putting oneself in the other person’s place in order to understand, respect and appreciate his viewpoints and situation.</p> <p>In order to be capable of entering another’s world, we must ask ourselves and him open and opening questions; the kind that come from a position of interest and curiosity (as we learned in Chapter 5) regarding the viewpoints, beliefs, feelings and pain of the members of the other groups.</p> |
| Session Objectives | Experience in entering another person’s world |
| Materials | Bristol paper for each group Markers of various colors Session structure sheet |
| Session structure | Putting yourself in the other person’s place – option A for an activity A. (15 min.) <ol style="list-style-type: none">1. Divide up into two groups, e.g. boys and girls, with the boys playing the girls’ role and vice-versa. The same with new immigrants and longtime residents, Jews and Arabs, the religious and the secular. It is recommended to use the types of groups that are in the class.2. Choose a topic for discussion. For example, regarding boy - girl groups, should girls play in the national soccer league? Regarding Jew - Arab groups, should Jews and Arabs celebrate each others’ holidays? In ultra-orthodox - secular groups, should Yeshiva boys serve in the army? In new immigrant - longtime resident groups, should new immigrants be allowed to talk to each other in their mother tongue in the classroom as well? B. (15 min.) Each group (the boys as girls, the girls as boys) will prepare a credo regarding the topic, that will relate to the following questions: |

- What is unique to your group?
 - What thoughts do you have regarding this topic?
 - What concerns and fears do you have regarding this topic?
 - What hopes do you have regarding this topic?
- C. (10 min.) In the plenum, each group will present its product. A member of the other group will write the main points on the board or on Bristol paper.
- D. (10 min.) Each group will separately prepare inquisitive and curious questions for the members of the other group (the girls who put themselves in the boys' place will prepare questions for the boys who have put themselves in the girls' place, etc.).
- E. (20 min.) There will be a discussion between the groups on the basis of the questionnaires that were prepared, and everyone in the other person's place will ask and answer the questions of the other person.
- F. (15 min.) Plenum conversation:
- How did you feel when you played the role of the other person?
 - What did you learn about the other person by putting yourself in his place?
 - Did you manage to understand the other person's difficulties, feelings and thoughts?
 - Did your attitude toward the other person change as a result of the experience?
 - What new opportunities presented themselves to you as a result of the experience?

Option B for an activity

- A. (15 min.)
1. Divide up into two different groups (boys and girls, secular and religious, new immigrants and longtime residents, etc.).
 2. Each group tells a story that characterizes it according to the following guidelines:
 - The group's uniqueness
 - The group's thoughts
 - The group's unique feeling
- B. (10 min.)
- The listening group conducts an investigation so that it will understand the storytelling group in depth. In light of the story and investigation, the listening group writes a script and presents it.

- The investigation will be conducted by means of open questions
- Non-judgmental questions
- Questions without prejudice

Example: What feelings do you have toward the other side?

How do you deal with different situations?

C. (30 min.)

1. The listening group will write a script in accordance to the story and investigation
2. Presentation of the script/story by the listening group.
3. The audience gives feedback to the actors

Did they succeed in putting themselves into “the other’s place.”

- In understanding their thoughts
- In feeling what they felt
- Behaving like them

D. (30 min.) Switching roles (do C again this time the other group will write a script etc.)

Closing ceremony

(5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today?

Products

A list of words/sentences of the closing ceremony

Chapter 13: Weaving a Preferred Intercultural Story – Thickening the Sparkling Moments and Creating a Preferred Alternative Story

Rationale

In Chapter 9, we dealt with finding the sparkling moments that are hidden behind the heavy shadow cast by the problems (the conflicts in society and the feelings stemming from them). The objective of this chapter is to focus on these sparkling moments and then gradually collect them to form and weave a story by thickening their meaning in our lives. We will check which objectives, hopes, aspirations, values and commitments these sparkling moments relate to. We will check what other similar sparkling moments exist in our personal or group history. We will do all this in order to create a preferred alternative story for ourselves from all these sparkling moments. This story has to rely solidly on experiential events that are rich in desirable feelings and meanings for us. Such a story constitutes a basis for a sense of life with meaning and choice and to a fruitful planning for the future.

We thicken the sparkling moments and preferred experiences to form a story by investigating it along several axes: the activity axis, the time axis, the meaning axis and the social axis.

1. The activity axis - talks concretely about what was done and what actions took place during the practical experience we defined as sparkling. We will ask questions such as which steps made the sparkling moment possible and created it? What influence did this moment have on the persons' life?
2. The time axis - searching for points of light and sparkling moments in the recent past, the distant past, and even in the future.
3. The meaning axis - clarifying the meaning of the concrete event. Which objectives, hopes, values, dreams and commitments does it represent? What does the choice of this event as a sparkling moment or a preferred experience indicate about the character of the chooser?
4. The social axis - the connection of this preferred experience or sparkling moment, including all its parts, to figures who are important to us, in relating to those figure's values and dreams, as well as to what the figures saw and valued in us.

Objectives

Collecting sparkling moments from the whole process of this program
Creating a preferred alternative story that connects all the sparkling moments and preferred experiences

| | |
|--------------------------|---|
| Materials | Activity description sheet Drawing paper and materials |
| Session structure | <p>A. (10 min.) Explaining the Rationale</p> <p>B. (30 min.) Collecting sparkling moments and preferred experiences</p> <ol style="list-style-type: none"> 1. The group will be divided into groups of four participants. 2. Everyone in turn will describe the sparkling moments and preferred experiences in intercultural connections, whether those that emerged in the previous sessions (e.g. cultural story, sparkling moments in intercultural relationships, the values of our forefathers, etc.), or additional ones. 3. After everyone describes his sparkling moments and preferred experiences, the other participants will resonate to them in the small group according to the guidelines of Outsider Witness Response (remind them of the guidelines (chapter 2 option B)). <p>C. In the plenum (30 min.):</p> <ol style="list-style-type: none"> 1. (10 min.) Everyone will think of a name or a general title for all the sparkling moments and preferred experiences that he mentioned and will draw a picture that illustrates this name or title. 2. (20 min.) Everyone in turn will present their picture with a few words. <p>E. (15 min.) Plenum discussion:</p> <ol style="list-style-type: none"> 1. What strength do you discover after collecting the sparkling moments and preferred experiences? 2. What effect does listening to the others' collections of sparkling moments have on you? 3. How can you distribute the sparkling moments and preferred experiences outside this room? 4. What commitment are you willing to assume so that more people will learn to look at the preferred experiences and sparkling moments? |
| Closing ceremony | (5 min.) Everyone will say a word that reflects: what was interesting, what touched them what was meaningful for them and/or what they are taking from here today? |
| Products | A list of words sentences from the closing ceremony |
| Homework | <p>Everyone will write a story based on his and others sparkling moments and on the OWR.</p> <p>The pages will be collected into a book entitled "Increasing the Mass of Light in a Collection of Sparkling moments and the Outside Witness Response".</p> |

Notes for the Facilitator Attached are a series of questions that can be used for the stage of thickening the sparkling moments and preferred experiences. If there is interest in an additional session, or in extending this session, these questions can be used in various forms.

Examples of questions for enhancing the story and for creating preferred stories:

Questions on the sparkling moment and preferred experiences:

- What exactly happened?
- What steps did you take in order to reach this development?
- What were you thinking before you did this?
- What helped you do this?
- What difficulties did you have to overcome?

Naming:

- What would you call this development, exception and/or sparkling moment?

Questions of compatibility:

- How do these actions or steps fit in with the themes of how you prefer to see yourself?
- Are there other things you do that fit with this development or step that you have taken?

Questions on the time axis:

- Are there situations, stories, actions or steps in the recent past, long past and/or future that are compatible with this step that you have taken?

Questions on the social axis:

- Are there people who were not surprised by this development in you?
- What do they know about you that caused them to not be surprised?
- Are there other stories they could tell about you that are compatible with this step or development?

Questions of relative influence:

- What areas of your life does this preferred experience affect?
- How does this development affect your feelings, thoughts and actions?

Questions on meaning and identity:

- What intentions or objectives does this step or development fulfill?
- Why is it important for you to use this for this purpose or objective?
- What hopes or dreams do you have regarding these values and beliefs?

- How does it reinforce or reflect the way you would like to see yourself in the world?
- When you think about this way that you would like to be in your life and in the world, what commitment can manifest itself?

Questions on transformation:

- Where do all these thoughts about meaning and your identity lead you, in the sense of where do you want to go or proceed to?
- What will your next steps be?
- What does it make possible for you to do?

Questions on implications:

- If you take these steps, how will it affect those around you?
- How will your life look if you take another step like this?
- How can you convey to the other group your experience?
- What would you like people from the other group to think about you?

Future questions:

- If you were to write a letter on these sparkling moments, who would you write the letter too? What would you write?
- Imagine yourself five years from now: if you manage to transform this into a central part of your life, how will you look at the past? How did you succeed in reaching this place?
- Who else is partnered with you in this progress?

Chapter 14: Poetical Summary

Rationale

During the sessions, there was an attempt to create various opportunities to talk about the situation while upholding the guidelines for Care-full listening and conversations.

To sum up the process, it is important to look at all of it, collect the significant points, and emphasize them in writing. This is an additional step in thickening the significant points and weaving them into a complete creation. During the sessions, we experienced: cultural storytelling, guidelines for care-full conversations, creating inquisitive and curious questions, clarifying issues about belonging to groups, externalizing problems and difficult emotions and examining their effect on us and our effect on them, finding sparkling moments, belonging to the privileged and the marginalized, reviewing our attitudes toward our forefathers' values, seeing things from the perspective of members of another group, thickening the sparkling moments and preferred experiences, and creating a preferred alternative story.

Objectives

To give feedback on the topics and tools that emerged in the sessions
To create a poetic piece to summarize the process

Session structure

- A. Divide up into groups of three
- B. (45 min.) Conduct a round in which everyone will be interviewed about what he is taking from all the sessions of the "care-full listening and conversations" Program.
 - What especially spoke to you in this course (be specific)?
 - Where did that touch you in your personal experience (be specific)?
 - Does it tie in with your values, beliefs, dreams and/or aspirations, and, if so, how?
 - Where are you today after having undergone this process?
- C. While one is being interviewed, the third participant will write down from (don't write verbatim of all that he says) what the interviewee says:
 - Prominent words
 - Significant expressions
 - Metaphors

This should be written in the interviewee's language.

D. (15 min.) After the round in threes, each member of the group will write a poem using the words, sentences and metaphors he wrote down.

The poem does not have to adhere to the rules of writing poetry (rhymes, length and rythm). It can be composed in the following ways:

- Leave the list as written
- Add words here and there
- Change the order

E. (30 min.) In the plenum (or in the small groups), conduct another round in which the poems will be read aloud once or twice.

Products

We recommend that everyone's poems should be shared. They can be collected, printed and bound into a booklet that will be distributed to all the participants and to relevant parties connected with the program and the participants.

Additional Program Applications

The principles of the "care-full listening and conversations" Program can also be applied in workshops or short seminars with small or large audiences (even with over 100 participants). We will now present an example of such a seminar. We would like to stress that the principles and tools that have been presented in this guide can be used in creative, and diverse ways.

1. A panel

- People with different identities relating to the topic under discussion will be selected.
- It is important that the participants in the panel present a very wide range of the topic under discussion.
- The panel members should be prepared in advance with the following instructions and principles:
 1. The general idea is that they should talk about their attitude toward the topic in a way that is personal, not ideological. This can be done by requesting that they bring a personal story that will illustrate this attitude.
 2. Each of the panel participants will also be asked to relate to the values, meaning and commitments that this attitude toward the topic represents. They can also discuss the impact of this topic upon them.
 3. The panel members will not respond to each other.
 4. It is necessary to ensure equal time for all the participants so that each person's voice is heard.
 5. It is important that the facilitator(s) insist that the rules and guidelines be strictly followed

The following is an example of guidelines for the panel discussion that took place before the "disengagement" (a very controversial act of Israel moving out of Gaza strip which entailed uprooting 10000 Jewish settlers from their homes):

- What are your feelings about the "disengagement"?
- Can you tell a story that will illustrate your feelings and meaning regarding the disengagement?
- What values and meaning are reflected in your story and in your attitude toward the disengagement?

Throughout the day, the audience will be asked to note points, anecdotes and/or stories that grab their attention, touch them, move them, resonate for them. In the workshop at the end of the day, there will be a space where they will be able to tell about what touched them and why it touched them.

It is possible, in addition to or instead of the panel, to show movies that represent various opinions regarding the topic of discussion and to base the continuation of the workshop and the panel on them.

B. Guidelines for Care-Full conversations

1. Before the participants divide up into groups, it is important to reach an agreement regarding the guidelines of care-full listening and conversation. According to the time available for the workshop/seminar, the organizers will decide whether to produce the guidelines interactively or to present a list of guidelines (that appears in appendix A to this guide).
2. It is important to explain that the reason for the guidelines is to construct a safe and protected space that facilitates listening and dialogue. Without guidelines, a dialogue on sensitive topics usually becomes an arena for arguments and monologues, and is liable to hurt the participants.
3. If the facilitators choose to produce the guidelines interactively the rationale for the rules will emerge while eliciting the rules. If the option of distributing the guidelines without interactive production is chosen, then their rationale should be explained when they are handed out.

The following is an exercise for producing guidelines of care-full listening and conversation:

Exercise - guidelines of care-full listening and conversation:

1. Divide up into pairs, with each one interviewing the other.
2. Think of and describe in detail a situation in which it was comfortable for you talk about a sensitive topic or a topic of conflict with someone who belongs to a group that is different from yours.
3. Hold a joint discussion about the conditions that made this possible (write them down):
 - In the listeners' attitude and behavior.
 - In your internal attitude and state.
 - In other environmental conditions that prevailed.
 - In your experience.
 - In any other element.
4. In the plenum, we will elicit from you some of the conditions, and together, we will create a list of guidelines for care-full listening and conversations.
5. Possible products
 - Listening, respect, acceptance
 - Avoiding judgmental, argumentative phraseology or a quarrelsome tone
 - Wording your statements on your own behalf without generalizations or reliance on "the nature of things"
 - Allotting time that enabled every one of the participants to take part in the dialogue

C. Theoretical presentation

The presentation attached in Appendix B, or parts of it, can be used as the basis for a short lecture on the 'care-full listening and conversations' program in general.

D. Outsider Witness Groups

1. The plenum should be divided into groups of less than 10 participants each.
2. It is preferable to assign each group a facilitator who has some experience with 'care-full listening and conversations' program or similar programs.
3. It is highly advisable to convene the facilitators before the workshop or the seminar for a short while, in order to prepare them for this day. If this is irrelevant, it is possible to augment the written instructions and/or speak with each one on the telephone.
4. The facilitator will first remind the participants of the care-full listening and conversations guidelines and then explain the guidelines of (OWR) outsider witness response
 - What in what you heard touched you, resonated in you, moved you (in a positive, empowering, instructive, beneficial way)? Be specific about it.
 - Why did it touch you? Present an anecdote from your own life that will explain why what you heard touches you and is important to you.
 - Where did the listening to the point you mentioned take you? How do you feel different from what you were before this day?
 - What open, inquisitive question do you have regarding the point that spoke to you? Questions that will give the respondents a positive, empowering feeling (not questions that can be answered with yes or no).
5. A representative will be selected, who will write down the Outsider Witness Response. In the plenum, he will present what, for him, constituted a climax or sparkling moment in his group.
6. The representative will check with the group whether what he is preparing to tell as a meaningful moment, is suitable for everyone.

E. Sharing in the Plenum

1. Representatives of all groups will tell about the climax or sparkling moment in their group.
2. There will be a second round in which the representatives will answer the following questions (it is not necessary to answer each question but rather to relate to them in a general manner):
 - How will today affect you with regard to your work in general?
 - What are you taking from today to your work, especially with regard to the topic discussed?
 - What are you taking from today to your work with regard to multicultural dialogue?

Summary

The main purpose of this handbook is to provide a tool that will enable people from various cultures and viewpoints to listen to one other while focusing on personal stories rather than on generalizations – also when, at the outset, there is no goal of reaching agreements or compromises.

People have a tendency to hold on to the dominant story that emphasizes and anchors the distance between groups. Social and cultural norms and discourse anchor this tendency and cause a situation in which much of the public discourse in the media, literature and press merely reinforces the story of the distance, the “other,” and the feelings of enmity and hatred.

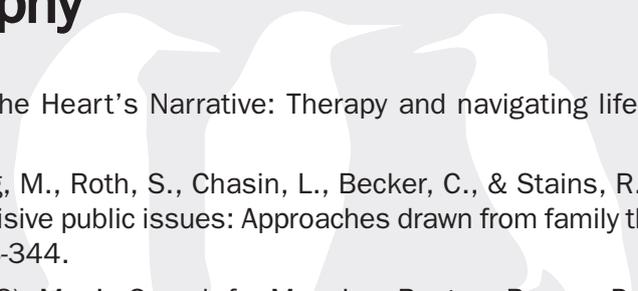
We, the writers of the program, come from very different shades of Israeli society. The members of the thinking and action groups that constituted the backbone to the initiative of writing this program enlisted to this out of personal hands-on experience with the approach. We discovered that these tools have enabled us to “extend our ears” and listen, spanning distances that we were not used to. Listening to the stories of people who are very different from us has enriched us, enabled us to create new, more complex and broader stories about the disputes. It also connected us and gave rise to common ground between the religious and the secular, left-wingers and settlers, Arabs and Jews, Arabs and settlers, etc. Beyond the personal experience, many of us jointly and individually implemented the program as a whole and in parts involving various contexts and age groups, and received extraordinary feedback.

We believe that when people listen to others out of genuine interest, inter alia by asking inquisitive questions, they get to know and understand them from their position and from the angle at which they see things. They sometimes even discover points of similarity and connection that create the possibility of meeting points. They expose points of strength and light in our stories and in the stories of the “other,” as well as values and strengths among people. All these often facilitate the growth of a new common story among members of the various groups.

These new stories facilitate and nurture ties among people and groups that, were it not for this tool, would not even imagine any tie, let alone one as deep and binding as the one that has been formed.

One of the unique aspects of this program is that reinforcement of the tie does not come at the expense of the participants’ personal and group identity, but rather in a way that seems paradoxical: the personal and group identity is examined, defined and declared in a way that even strengthens and crystallizes it. It seems to us that it is actually from such a position of crystallization of personal and group identity that there is a greater chance of creating preferred stories for the inter-group conflict and for discovering common ground.

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Appendices

Appendix A: Guidelines for care-full listening and conversations

Guidelines for Care-Full Listening and Conversations

- Everyone speaks of his own experience, and not about others.
- Speakers should share things from their own specific experience and should not make generalizations or comments about "the nature of things".
- No one should make assumptions, rather ask about and clarify the intention of the other person's statements.
- No one should interrupt the other person, except when he cannot hear.
- When we do not want to talk, we will say so, and move on to the next question or to the next person.
- A contract should be drawn up to enable all voices to be heard.
- We will listen with tolerance - without being argumentative or reactive.
- We will try to maintain eye contact and listening-oriented body language.
- We won't be disdainful or judgmental towards the other person.
- We'll try to survive and show self-restraint even when the things being said are hard for us to hear.
- We'll keep the things we hear confidential.
- Rules should be set for upholding the guidelines - who, when and how.
- It is permissible to protest when the guidelines are not upheld.
- The principles of Outsider Witness Response will be used in order to connect with each other.

Appendix B: "Care-full Listening and Conversations" Program Presentation (Powerpoint or other)

Slide 1

Multicultural "Care-Full Listening and Conversations" - Transformative listening in a multicultural context

Objectives

- To create and facilitate care-full listening and conversations
- To use the power of listening for a transformation in multicultural relations
- To create alternative stories on topics of conflict between social groups
- To develop dialogue in education systems

Slide 2

Sources

- Family therapy
- Narrative approach
- Narrative and transformative mediation
- Public Conversations Project

Slide 3

Program Description

- Target population: communities, professionals, school staff and pupils
- Flexible number of participants according to the way the program is built
- Number of sessions: at least 10, an hour and a half each, preferably a longer series or longer sessions
- Has actually been implemented with psychologists, educational counselors, university students, pupils in grades six and above
- With pupils, it is preferable to begin in homogeneous groups and continue in heterogeneous groups.

Slide 4

Multicultural and Multinational Mediation Committee

- A multinational and multicultural committee of counselors and psychologists in the Psychological and Counseling Services (SHEFI) in the Ministry of Education State of Israel
- Already in existence for several years
- Operates various programs
- The idea for the program we are describing here was born in this committee

Slide 5

Principles and Theory

- Various principles
- From various fields: philosophy, history, sociology, psychology, anthropology and literary analysis
- Principles that mean: more flexibility, more possibilities and more choice

Slide 6

1. The Principle of Meaning

- Man is a creature that ascribes meaning to his experiences
- Man is a creature that has self-agency (not just driven by needs)
- Man has choice

Slide 7

2. The Multi-narrative Principle

- Reality is multi-storied
- There is always a potential alternative story that can be a preferred (better) one
- Fits with postmodern approaches

Slide 8

3. The Principle of Social Construction

- Identity is constantly shaped in the social environment and not just in the individual environment
- People's narratives and actions are affected and shaped by norms and social and cultural discourses

Slide 9

4. The Principle of Language as a Shaper of Reality

- Language is not just something that describes "reality" but also creates it
- Using externalizing language and investigating the relationship with the concepts
- Man is not the problem - the problem is outside the man

Slide 10

5. The Principle of Egalitarianism and Cooperativeness

- The applicant, participant, pupil are the experts on the content of their life
- The facilitator, teacher and/or professional is the expert on the process
- The facilitator, teacher and/or professional is not in the center

Slide 11

6. The Principle of DNA

- The more specific we are, the more universal we will be (Minuchin)
- It does not matter which topic or part of the person's story we touch - the code exists in each and every cell

Slide 12

The Program Chapters

- Chapter 1: Life Stories – "Rootes" cultural stories from which we draw strength
- Chapter 2: Echoes, Outsider Witness Response (OWR) - A story that touches a story
- Chapter 3: Declaration of intentions - The objectives of conversations on subjects in dispute
- Chapter 4: Care-Full Conversations - Creating guidelines for multicultural listening and dialogue
- Chapter 5: "Not Knowing" - Questions from a position of interest, curiosity and inquisitiveness
- Chapter 6: Group Identity - The effects of belonging to a group on personal identity
- Chapter 7: "The Demons' Conference" - Externalizing the problem - Part I: Recognizing emotions and their impact
- Chapter 8: Questions of Relative Effect - Externalizing the problem - Part II: Limitations of the "Demons'" effect and man's effect on the problem

Slide 13

Program Chapters - continued

- Chapter 9: Sparkling moments - searching for the positive and empowering exception to the story of intercultural conflict
- Chapter 10: Being privileged (in the mainstream) and marginalized (on the fringes)
- Chapter 11: Our Forefathers' values - clarifying the historical stories as the foundation for value-based choices
- Chapter 12: Putting yourself in the other person's place - seeing things from the perspective of a member of another group
- Chapter 13: Weaving a preferred intercultural story - thickening the sparkling moments and creating a preferred alternative story
- Chapter 14: Poetical summary

Slide 14

Chapter 1 - Cultural Stories

- Deep-rooted cultural stories

- Creating narrative listening
- Using experience-close language
- The DNA principle in action
- Creating links among the participants

Slide 15

Chapter 2 – Outsider Witness Group Response

- Story touches story - the way to respond
- What touched you? What spoke to you?
- Double anchoring - be specific about what you heard and about where it touched you
- Where did what you heard move you to?
- What inquisitive question do you have regarding what you heard?

Slide 16

Chapter 3 - Declaration of Intentions

- What would you like to see happen in a dialogue on topics of multicultural conflict?
- What would you not like to see happen in a dialogue on topics of multicultural conflict?
- Why? Which values and objectives do these preferences suit?

Slide 17

Chapter 4 - Creating Guidelines for Care-Full Listening and Conversations

- In which situations did you feel comfortable talking about topics of conflict, and in which situations did you feel uncomfortable?
- Characterizing these situations
- Creating a list of guidelines that will facilitate Care-Full Listening and conversations:
 - To speak for oneself - not in generalizations and not about the other person
 - Without being judgmental or critical
 - Giving equal time and not interrupting the other person
- Creating an agreement on how, when and by whom the guidelines are to be upheld

Slide 18

Chapter 5 - Questions of Curiosity and Not Knowing

- Learning guidelines for a position of not knowing:
 - Not to make assumptions regarding what is said and heard

- Not to fill in the cracks in the story but rather to ask about them
- To break down (deconstruct) familiar concepts
- Learning open, curious and inquisitive questions
- Awareness of the "knowing" voices that, hinder "not knowing"

Slide 19

Chapter 6 - Group Identity

- Our preferred group identity and its meaning
- Memories of meaningful events during the development of identity
- Significant people who contributed to the development of identity
- Multiplicity of our identities and the groups we belong to

Slide 20

Chapter 7 - Externalizing the Problem

- Exercise - the Problem Demons' Conference
- Externalizing difficult intercultural emotions
- A person plays the role of the problem
- Learning questions for an externalizing conversation:
 - Naming
 - Questions on the problem's relative effect
 - Evaluation
 - Reasoning - Justification
- Situating the problems in social and cultural discourse

Slide 21

Chapter 8 - Man's Effect on the Problem

- Where does man affect the problem - demon
- Relativity of the problem's effect
- Know the enemy - maybe he has desirable traits
- Where does the 'demon' fail and what does man do to contribute to its failure?

Slide 22

Chapter 9 – Sparkling moments and Exceptions

- Guidelines for finding “exceptions” - “green islands”
- Each problem is a frustrated dream.

- It could always be worse, so why not?
- Affirmative action for the "good"
- Exercise – Outsider Witness Group who will find as many exceptions as possible in the difficult story on intercultural relations

Slide 23

Chapter 10 - Being in the Center and on the Margins

- Traditional power versus modern power
- The effect of preferred social discourses on marginalizing groups
- When have you felt marginalized and when have you felt privileged?

Slide 24

Chapter 11 - Our Forefathers' Values

- Clarifying the multi-generational link
- Clarifying values and meaning
- What we choose to maintain and what we choose to abandon
- How does one implement the chosen values in day to day life?

Slide 25

Chapter 12 - Putting Yourself in the Other Person's Place

- What you see from there, you don't see from here
- Everyone can find the internalized voice of the other person
- Another practical experience with inquisitive questions

Slide 26

Chapter 13 - Reinforcing the Exceptions and Weaving an Alternative Story

- A story is a succession of events over time with a theme and meaningful characters:
- The time axis
- Action axis
- Meaning axis
- Sphere axis
- Social axis - "life links" and re-membering practices

Slide 27

Chapter 14 - Poetical Closing

- What spoke to, touched, and resonated in you, during the process?
- Collecting the points of light in the program

- Another way of compiling a preferred alternative story
- Using poetic writing as an empowering tool
- Using a written document as a way of augmenting the experiences

Slide 28

Options for short workshops and seminars

- Panel
- Movies
- Large groups
- Using guidelines for care-full listening and conversations
- Using guidelines for Outsider Witness Response
- Dividing into small work groups and cooperating in the plenum

Glossary of Terms



| | |
|---|---|
| Care-full listening and conversations: | A space for dialogue that is formed by the structuring of guidelines that facilitate caution and protection for the participants. |
| Dominant culture: | The culture whose values and norms are determined as being central to a given society. |
| Experience close language: | Use of the interviewee's language in formulating questions and responses to his statements. |
| Externalizing the problem: | Separating the storyteller from the problem / the difficult emotions so that he can look at the problem from a distance. This distance allows making choices to what kind of relationship one wants with the problem. The person is not the problem, the problem influences or overtakes him. |
| Inquisitive question: | An open question that tries to use a minimum number of assumptions or interpretations vis-à-vis the respondent. |
| Marginalization: | Shunting aside other groups. |
| Narrative listening: | Listening that is focused on the language of the teller: experience close language |
| Narrative metaphore: | A way of thinking that sees a person as a creature that ascribes meaning to his experiences by the story that he tells of these experiences. |
| Outsider Witness Response: | An echo and resonance produced in the listener by parts of the other's story that reminds him of a personal story. This creates the possibility of looking at the connection between the stories from new angles that form a new reality. |

| | |
|---|---|
| Position of not knowing: | Listening fully to the story of the “other” without being prejudiced or judgmental, and without making assumptions. |
| Preferred alternative story: | Collecting and weaving all the sparkling moments into a new narrative by searching for their meaning in our lives. |
| Problem Demon: | A metaphore for the way we see problems in general and difficult feelings specificaly as external to the person. |
| Putting oneself in the other’s place: | Attempting to see the storyteller’s story without forcing our understandings and interpretations on him. |
| Questions of relative effect: | Questions on the effects of feelings/thoughts/perceptions /cultural-discourse on the person and his effect on them. |
| Social discourse: | The norms, common expectations and/or the customary behavior that constitutes a criterion for the way people think and act. In another manner, it is possible to define this by means of the following three questions: What is said? Who says it? And by what authority? |
| Sparkling moments: (green islands, unique outcomes) | Focusing on positive moments, parts or aspects of the story, enabling us through weaving a sequence or bunch of them to create a new, empowering alternative story. |

List of Recommended Literature Related to the Subject

Chasin, R., Herzig, M., Roth, S., Chasin, L., Becker, C., & Stains, R.R. (1996). From diatribe to dialogue on divisive public issues: approaches drawn from family therapy. *Mediation Quarterly*. 13(4). Pp. 323-344.

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