

THE WEXNER FOUNDATION

RABBI JAY MOSES
“FOR THE SAKE OF HEAVEN” -
RECLAIMING CIVIL DISCOURSE IN JEWISH LIFE

WEXNER HERITAGE PROGRAM
MADREGOT SUMMER INSTITUTE

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SNOWBIRD, UTAH

Pirke Avot: Arguing for the Sake of Heaven

Pirkei Avot 5:17

Every argument that is for the sake of heaven is destined to endure. But if it is not for the sake of heaven-- it is not destined to endure. What is [an example of an argument] for [the sake of] heaven? The argument of Hillel and Shammai. What is [an example of an argument] not for [the sake of] heaven's name? The argument of Korach and all of his congregation.

Numbers 16:1-11

(1) Now Korah, son of Izhar son of Kohath son of Levi, betook himself, along with Dathan and Abiram sons of Eliab, and On son of Peleth—descendants of Reuben— (2) to rise up against Moses, together with two hundred and fifty Israelites, chieftains of the community, chosen in the assembly, men of repute. (3) They combined against Moses and Aaron and said to them, “You have gone too far! For all the community are holy, all of them, and God is in their midst. Why then do you raise yourselves above the God’s congregation?” (4) When Moses heard this, he fell on his face. (5) Then he spoke to Korah and all his company, saying, “Come morning, God will make known who is His and who is holy, and will grant him access to Himself; He will grant access to the one He has chosen. (6) Do this: You, Korah and all your band, take fire pans, (7) and tomorrow put fire in them and lay incense on them before the LORD. Then the man whom God chooses, he shall be the holy one. You have gone too far, sons of Levi!” (8) Moses said further to Korah, “Hear me, sons of Levi. (9) Is it not enough for you that the God of Israel has set you apart from the community of Israel and given you access to Him, to perform the duties of God’s Tabernacle and to minister to the community and serve them? (10) Now that He has advanced you and all your fellow Levites with you, do you seek the priesthood too? (11) Truly, it is against God that you and all your company have banded together. For who is Aaron that you should rail against him?”

משנה אבות ה':י"ז

(יז) כָּל מַחְלָקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, סוּפָה לְהִתְקַיֵּם. וְשֵׁאִינָהּ לְשֵׁם שָׁמַיִם, אֵין סוּפָה לְהִתְקַיֵּם. אִיזוֹ הִיא מַחְלָקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, זֶה מַחְלָקֶת הַלֵּל וְשַׁמַּי. וְשֵׁאִינָהּ לְשֵׁם שָׁמַיִם, זֶה מַחְלָקֶת קֶרַח וְכָל עֲדוּתוֹ:

במדבר ט"ז:א'-י"א

(א) וַיִּקַּח קֶרַח בֶּן-יִצְחָר בֶּן-קֹהַת בֶּן-לֵוִי וְדָתָן וְאַבִּירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן-פִּלֵּת בְּנֵי רְאוּבֵן: (ב) וַיִּקְמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁי מִבְּנֵי-יִשְׂרָאֵל חֲמִשִּׁים וּמְאַתָּים וְשִׂאֵי עֵדָה קְרָאִי מוֹעֵד אַנְשֵׁי-שָׁם: (ג) וַיִּקְהָלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב-לְכֶם כִּי כָל-הָעֵדָה כָּלָם קֹדְשִׁים וּבְתוֹכְכֶם יְהוָה וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל-קְהַל יְהוָה: (ד) וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל-פָּנָיו: (ה) וַיַּדְבֵּר אֶל-קֶרַח וְאֶל-כָּל-עֲדוּתוֹ לֵאמֹר בִּיָּד עַל יְהוָה אֶת-אֲשֶׁר-לוֹ וְאֶת-הַקְּדוֹשׁ וְהַקְּרִיב אֵלָיו וְאֶת אֲשֶׁר יִבְחַר-בּוֹ יִקְרִיב אֵלָיו: (ו) זֹאת עֲשׂוּ קַחוּ-לְכֶם מַחְתָּוֹת קֶרַח וְכָל-עֲדוּתוֹ: (ז) וַתָּנוּ בָהֶן אֵשׁ וְשִׂימוּ עֲלֵיהֶן קִטְרֶת לִפְנֵי יְהוָה מִחֹר וְהִזָּה הָאֵשׁ אֲשֶׁר-יִבְתָּר יְהוָה הוּא הַקְּדוֹשׁ רַב-לְכֶם בְּנֵי לְוִי: (ח) וַיֹּאמֶר מֹשֶׁה אֶל-קֶרַח שְׁמַעוּ-נָא בְנֵי לְוִי: (ט) הַמְעַט מִכֶּם כִּי-יִהְיֶה-כִּדְיִל אֱלֹהֵי יִשְׂרָאֵל אֲתֶכֶם מֵעַתָּה יִשְׂרָאֵל לְהַקְּרִיב אֲתֶכֶם אֵלָיו לְעִבְדָּתָהּ עֲבַדְתֶּם מִשְׁכַּן יְהוָה וְלַעֲמֹד לִפְנֵי הָעֵדָה לְשָׂרְתֶם: (י) וַיִּקְרַב אֲתָךְ וְאֶת-כָּל-אַחֶיךָ בְּנֵי-לְוִי אֲתָךְ וּבִקְשִׁיתֶם גַּם-כִּהְנֶה: (יא) לָכֵן אֲתָהּ וְכָל-עֲדוּתְךָ הַנֹּעֲדִים עַל-יְהוָה וְאַהֲרֹן מִה-הוּא כִּי תִלּוּנוּ [תִּלְיִנוּ] עָלָיו:

Bartenura on Pirkei Avot 5:17:1

(1) Every argument that is for [the sake of] heaven is destined (literally, its end is) to endure: That is to say that the [parties to] the argument are destined to endure and not perish, as with the argument between Hillel and Shammai, [whereby] neither the students of the School of Hillel nor the students of the School of Shammai perished. But Korach and his congregation perished. And I heard the explanation of "its end" is its purpose that is sought from its subject. And [with] the argument which is for the sake of Heaven, the purpose and aim that is sought from that argument is to arrive at the truth, and this endures; like that which they said, "From a dispute the truth will be clarified," and as it became elucidated from the argument between Hillel and Shammai - that the law was like the school of Hillel. And [with] argument which is not for the sake of Heaven, its desired purpose is to achieve power and the love of contention, and its end will not endure; as we found in the argument of Korach and his congregation - that their aim and ultimate intent was to achieve honor and power, and the opposite was [achieved].

Abravanel's Question

When two scholars disagree, even for the sake of Heaven, it follows logically that one's opinion is true, and the other's must be false. How, then, can the mishnah state that if the controversy is "in the name of Heaven" it will have permanent results? How can something that is false be permanent? In addition, what is the difference between the disputes of Hillel and Shammai, and those of Korach and his cohorts? In both instances one was wrong and the other was right. Yet, one is commended, the other condemned?

When people argue for the sake of heaven they put aside ego and the need to win at all costs. By not descending into ad hominem insults and dismissal of the truth of the other participant in the argument, the parties to the argument bring to light different facets of ultimate truth. In this way, they arrive at as much truth as human beings are vouchsafed. This truth, which is the end product of a combination of deeply held principles tempered by a willingness to yield in the face of a point of view that resonates with the mind or the heart, endures and has a powerful impact on the lives of those who hear and accept it. —**Rabbi Michael Chernick**

ברטנורא על משנה אבות ה'י"ז:א'

(א) כָּל מַחְלָקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם סוֹפָה לְהִתְקַיֵּם. כְּלוּמַר שְׂאֵנְשֵׁי הַמַּחְלָקֶת הֵיא מִתְקַיֵּמִים וְאֵינָם אוֹבְדִין, כְּמַחְלָקֶת הַלֵּל וְשַׁמַּאי שֶׁלֹּא אָבְדוּ לֹא תַלְמִידֵי בֵּית שַׁמַּאי וְלֹא תַלְמִידֵי בֵּית הַלֵּל. אֲבָל קִרַּח וְעֵדְתוֹ אָבְדוּ. וְאֲנִי שֹׁמְעֵתִי, פְּרוּשׁ סוֹפָה, תַּכְלִיתָהּ הַמְּבֻקֵּשׁ מֵעֲנִינָהּ. וְהַמַּחְלָקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם, הַתַּכְלִית וְהַסּוֹף הַמְּבֻקֵּשׁ מֵאוֹתָהּ מַחְלָקֶת לְהַשִּׁיג הָאֱמֶת, וְזֶה מִתְקַיֵּם, כְּמוֹ שֶׁאָמְרוּ מִתּוֹךְ הַיּוֹכּוֹס יִתְבַּרַר הָאֱמֶת, וְכְמוֹ שֶׁנִּתְבָּאָר בְּמַחְלָקֶת הַלֵּל וְשַׁמַּאי שֶׁהִלְכָה כְּבֵית הַלֵּל. וּמַחְלָקֶת שֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, תַּכְלִית הַנִּרְצָה בָּהּ הִיא בְּקִשְׁתַּת הַשְּׂרָרָה וְאַהֲבַת הַנְּצוּחַ, וְזֶה הַסּוֹף אֵינּוּ מִתְקַיֵּם, כְּמוֹ שֶׁמְצִינּוּ בְּמַחְלָקֶת קִרַּח וְעֵדְתוֹ שֶׁתַּכְלִית וְסוֹף פְּנוּנָתָם הִיְתָה בְּקִשְׁתַּת הַכְּבוֹד וְהַשְּׂרָרָה וְהָיוּ לְהִפּוּךְ:

Source Sheet created on Sefaria by Jay Moses

Based on a sheet by Josh Franklin

Institute for Jewish Spirituality
Values and Beliefs – Our Guiding Principles
<http://www.jewishspirituality.org/about-us/our-mission-vision/>

Shiviti Adonai lenegdi tamid: I strive to cultivate an awareness of God in every moment.

We seek a spiritual practice that wakes us to God's reality in all aspects of our lives (Melo Kol Ha'aretz Kevodo: The whole is full of God's glory).

Tzelem Elohim: The Divine Image

We affirm and strive to reflect the divine and infinite potential in each human being.

Kehilla Kedosha: Holy Community

Creating and maintaining a safe, intentional community allows for deep listening to ourselves and to others, and opens us for healing, connection and insight.

Im eyn ani li mi li?: If I am not for myself, who will be for me?

Jewish leaders best serve and inspire their communities when they cultivate and refine their own spiritual lives—you can't give what you don't have.

La aleycha hamlachah ligmor: You do not have to finish the work, but neither are you free to desist from it

Spiritual growth is a life-long process that requires ongoing commitment, practice and guidance.

Tikkun HaNefesh and Tikkun Olam

We understand that our work to cultivate awareness leads inexorably to acts of kindness and justice.

Ki tavo chochmah b'libeycha, v'da'at l'nafsehcha yinam: For wisdom will enter your mind and knowledge will delight you

While we inherit a unique religious tradition, we are open to, benefit from, and integrate wisdom from other traditions.

Redeeming Sparks of Language

We are committed to helping people connect their traditional Jewish God, language, and ritual with their authentic inner experience in order to nurture and expand their sense of experiencing of God as Jews.

Mechadesh b'chol yom tamid ma'aseh beresheet: The world is constantly created anew

We believe in the power of *Teshuva*—the capacity of Jews and Judaism to change and grow and thereby be of greater service to themselves and to the world.

Encounter: Our Values [<http://www.encounterprograms.org/about-us/>]

- אהבת ישראל

Ahavat Yisrael - Love of the Jewish People

Encounter's work is grounded in a deep commitment to the Jewish people.

- כבוד האדם

K'vod Ha'Adam – Human Dignity

Encounter affirms the intrinsic, unconditional value and right to dignity of every human being.

- ערבות

Areivut – Interdependence and Inextricability

The fates of Israelis and Palestinians, like the fates of all Jews, are intertwined; Encounter maintains that these bonds must guide our relationships with all those with whom we are destined to share the Land.

- ענווה

Anavah – Humility

In an arena in which many often speak as if they alone hold the truth, Encounter asserts the importance of humility as essential for learning and leadership.

- אומץ

Ometz – Courage

Encounter values courageous leadership in relation to the conflict, and strives to support Jewish leaders who exercise bold agency in their communities even in the face of potential risk.

- התמדה

Hatmada – Steadfastness and Perseverance

Encounter recognizes the entrenched and seemingly intractable nature of the conflict, and affirms that though we may not complete this work, we are not free to desist.

Principles of Practice

- חכמה

Hochma – Curiosity and Pursuit of Wisdom

Encounter invites a rigorous discipline of curiosity: a determined seeking of new perspectives, understanding, and wisdom.

- אלו ואלו

Elu V'Elu – Constructive Conflict

Encounter values grappling directly with a multiplicity of voices, knowing that our most courageous and creative leadership often emerges through vigorous constructive conflict.

- שמע

Sh'ma – Resilient Listening

Encounter encourages resilient listening toward Palestinians and toward Jews with differing worldviews, even in the face of challenges to deeply held commitments or beliefs.

- פתיחות

P'tichut – Openness: Mind, Heart, Will

Encounter encourages receptivity rather than dogmatism, openness to being transformed by new encounters and ideas, including in ways that may impact one's future self and actions.

- רוח ניסוי

Ruach Nisu'i - Labspace

Encounter invites the practice of experimentation and messiness: a willingness to try on new ideas and to allow others to do the same without fear of attack or judgment.

- דן לכף זכות

Dan L'Chaf Z'chut – Generous Spirit

Encounter encourages judging ourselves and others favorably, extending softness, compassion, and the most expansive possible views of each other, even when we disagree.

- אושר

Osher - Joyfulness

Encounter values the practice of joy and playfulness, even and especially in the midst of conflict, sorrow or despair.

- אחריות

Achrayut - Responsibility

Encounter urges acting in pursuit of that which is within our control - shifting our emphasis away from blame and toward responsibility for our own actions and our own agency, both individual and collective.

Seattle Jewish Community Civil Discourse Initiative

Civil Discourse Values Statement

Mission: Promote civil discourse around divisive issues in the Seattle Jewish community.

Vision: Our work will be guided by the following values

- **Connections:** Create a safe space which supports intellectual, spiritual, and emotional connections
- **Diversity:** Importance of hearing a multiplicity of voices
- **Empowerment:** Acting in pursuit of that which is in our control, shifting emphasis away from blame and towards responsibility for our own actions and agency
- **Humility:** Letting go of ego and the need be right
- **Labspace:** Willingness to try new ideas and allow others to do the same without fear of attack or judgement
- **Participation:** Maintaining an awareness of how much space each of us is taking up in the conversation.
- **Resilient Listening:** Willingness to understand a point of view different from one's own
- **Respect:** Attribute positive intent, judging ourselves and others with compassion and generosity of spirit
- **Steadfastness:** Although we may not complete the work, neither are we free to desist from it.

THE WEXNER FOUNDATION

The Ten Actions (מעשים, not just דברות) of Civil Discourse for Jewish Leaders

Rabbi Jay Henry Moses, The Wexner Foundation

1. **Decide** that you are **committed** enough to civil discourse to take sustained action!
2. **Identify** the community you want to **influence** (a board or committee, an organization, your local Jewish community, etc.)—the population from which you will draw participants
3. **Bring** other stakeholders on board and get **alignment** with them
4. **Determine** the **topic** for your exercise—which issue or disagreement will you tackle?
5. **Select** the participants you would like to engage—start with a coalition of the willing
6. **Engage** and/or **train facilitators** to lead the conversation
7. **Craft** a thoughtful **invitation** to participants
8. **Develop** (with facilitators) a set of **tools** to guide the exercise: agreements, practices, parameters
9. **Plan** for follow up, **sharing** with other community stakeholders or broadened influence
10. **Stay** in the game! Do not give up no matter how difficult it gets. See #1 above.

Your Brain on Threat: An Exercise in Neurobiology

An exercise to identify personal triggers, temptations and more constructive alternatives.

Thought Exercise:

Think of a time when you became upset about something that was said about an important aspect of your identity (e.g. race, religion, ethnicity, values or beliefs). The situation might have involved a partner, family member, colleague, friend, anyone.

Triggers

How did you know that you were upset?

- What sensations were you aware of in your body?
- What emotions were you having at the time?
- What thoughts were going through your head about yourself and the other person?

Temptations

What were you *tempted* to do?

This could include actions that you took, as well as those you were tempted to take and rejected.

Alternatives

What alternatives existed, even if you might not have been aware of them at the time?

Looking back on the situation, how *might* you have responded that would have left you feeling pleased about how you handled it, that demonstrated respect for the other person and for yourself?

Reflect silently, make any notes you wish, then each of you will have some time to share in your small group. After all in your group have an opportunity to share, take the remainder of the time to discuss as a group.

Return to large group and debrief.

Based on an exercise developed by Essential Partners

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The Power of Inquiry: Questions in the Service of the Asked

An Exercise to develop clarity, fresh ideas, sensitivity to others, and an appreciation for the power of questions to create connections across difference

A. After small groups have gathered and introduced themselves to each other, reflect silently on the following questions: (3 minutes)

1. What dilemma or quandary would I like to be clearer about, develop fresh perspectives on? (The content will not be discussed in the larger group.)
2. What are the minimum essential facts listeners need to hear in order to understand my situation in its context?
3. Why is this a dilemma or quandary for me? What does it mean to me?
4. Picture a brief, vivid, example - a specific time when I experience this dilemma intensely. What happens? Where am I/we? Who does/says what? Sequence? What do I feel? show? imagine? think? not show?

Move on to the next part when each of you has a sense of what situation you will describe.

B. Each member (time permitting) will take on the role of Speaker, sharing their dilemma in 3 minutes or less according to these instructions:

1. Identify the dilemma.
2. Tell minimum essential facts needed to understand your dilemma in its context.
3. Say why it is a dilemma for you, that is, what it means to you, why it matters.
4. Give a brief, vivid, example - a specific time when you experienced this dilemma intensely. What happens, where? Who does/says what? What did I feel? show? imagine? think? my inner conversation?
5. When you finish, pause silently while the listeners think of questions for you.
6. When the inquirers are thinking of their questions for you, read the speaker instructions in part D.

C. Listeners/inquirers focus on listening while Speaker is sharing the dilemma:

Listen with care, engaging your heart, mind, and body. Note words, phrases, and gestures which the speaker emphasizes, repeats, uses idiosyncratically, or which seem to carry emotional weight. Listen as well for what might go unsaid.

Based on an exercise developed by Essential Partners

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D. Listeners/inquirers develop and ask questions (5 minutes):

1. Think of and ask questions you believe might open possibilities for thought, feeling, or action not presently available to the speaker.
2. Write down your question after asking it. Make sure you get all key words, even if you miss a few bits and pieces.
3. Pause between each question until the speaker nods that it is ok to move to the next question.
4. When the questioning time ends, give the list of questions to the speaker--they belong to the speaker.

E. Speaker: Listen to each question.

1. Silently answer the questions to the extent that they interest you.
2. Pause between questions as you consider the effect of the question on you and answer it; you can signal questioners to slow their pace or to speed it up.
3. Notice: How does it feel to hear this question? What, if anything, does it touch or evoke?
4. Does the question (and how it is asked) affect how I see my dilemma and/or how I feel about the person who asked it?
5. If you have heard enough questions before the time is up, just signal that you have heard enough.

F. Speaker: Reflecting on the questions and their impact.

Look over the list of questions: Reflect on, and speak about, their impact on you. **Do not answer them, no matter how tempting it may be!**

1. What did you notice about the effects of particular questions on your sense of self, purpose, ability to act, relation to your dilemma, and relation to the inquiring person? Or anything else that interests you?
2. Comment only on whatever interests you about the effects or lack of effects of particular questions. You don't have to comment on each one.
3. Did hearing the questions lead you to think of a question you would like to be asked?

G. Repeat this speaking, asking, reflecting sequence for each person.

H. Reflect in your small group together:

1. What did you notice about gaps or connections between the intentions and effects of the questions?
2. What challenges did you experience in forming your questions?
3. What questions and observations do you want to bring back to the whole group?

Based on an exercise developed by Essential Partners

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Dialogue on Iran Nuclear Deal

Facilitator's Script

By Dave Joseph, Essential Partners (www.whatisessential.org), adapted by Rabbi Jay Moses

WELCOME AND AGREEMENTS REVIEW

Welcome to this small group dialogue, in which you'll have the opportunity to speak from the heart and listen with resilience about issues related to the Iran nuclear deal. This will be a time to learn and understand more about your own and others' perspectives on this controversial issue.

My role as facilitator will be to guide you through the dialogue, to make sure that each of you has an opportunity to speak and to listen, to keep time and to remind you if there's a slip from the Communication Agreements that you've committed to. Let's start with the Communication Agreements, that serve to help people feel respected, listened to and more willing to speak. They are posted on the wall to serve as a reminder.

Read slowly (or ask participants to read one at a time.)

Regarding the spirit of our speaking and listening:

- We will speak for ourselves and allow others to do the same, with no pressure to represent or explain others.
- We will not criticize others' views or attempt to persuade them.
- We will "listen with resilience" when something is hard to hear.

Regarding the form of our speaking and listening:

- We will respect suggested timeframes and share airtime so all voices are heard.
- We will allow others to finish their speaking and not interrupt.
- We will participate voluntarily and "pass" if we are not ready or do not wish to answer a question.
- When discussing our experience outside the group, we will speak in ways that do not allow individuals to be identified.

We will revisit confidentiality at the end to make sure this agreement will still work for you, and that everyone is committed to it.

Are there any questions about the Communication Agreements? Will these work for you?

Answer any questions and concerns that arise.

Please raise your hand to let me know that you are willing to do your best to commit to them.

It's my job as the facilitator to remind you if you slip.

Now, let's move to introducing yourselves and to our 3 Opening Questions, which will give you an opportunity to speak in depth about your perspective on the Iran nuclear deal.

OPENING QUESTIONS

In this section, I'll pose a question, give you some time to reflect and write down some ideas about what you want to say, so that when others are speaking, you can give your full attention. Then each of you will have an opportunity to respond to the question, going around in a circle. Each person will have the same amount of time to speak. I will time you and let you know when your time is up. If you hear that your time is up, please finish your sentence, but not your paragraph.

Question #1: (2 minutes for reflection; up to 3 minutes each to respond)

Please share something from your life experience that would help others better understand your perspective on the Iran nuclear deal or how you've been affected by it.

Pause and repeat the question.

Is this clear? Take a minute to think about what you want to say; it may be helpful to make some notes, so that you're prepared to speak when it's your turn. You will each have up to 3 minutes to respond.

Give 2 minutes for them to reflect.

When it's your turn to listen, use your pads to make notes of what you're hearing that you'd like to understand better---you'll have a chance to ask each other questions and check out your understanding later.

If you are not ready to speak say "pass for now" and we will return to you. If you choose not to speak, just say "pass."

Ask the person to your left if she's ready to begin or "pass."

Go around the group, ask people to take a breath between speakers, to take in what's been said.

After all have spoken, ask them to take a minute, look around the circle and reflect on what's been said that they'd like to understand better or learn more about and make a note so they can follow up later.

Let's move on to the second question.

Question Two: (90 Seconds for reflection; up to 2 minutes to respond)

When you think about the Iran nuclear deal, what's at the heart of the matter, for you?

Pause and repeat

Any questions / is that clear?

Give them 2 minutes to reflect. Then remind them to take a breath between speakers and ask if the person who spoke last is ready to begin. Go around the circle in reverse order

After all have spoken, ask them to take a minute, look around the circle and reflect on what's been said that they'd like to understand better and make a note so they can follow up later.

Question #3: (2 minutes for reflection; up to 2 minutes to respond)

This is the final opening question. As before, make notes about what you want to say and when others are speaking, make notes about what you might want to ask them.

Within your overall perspective on the Iran nuclear deal, are there places where you feel pulled in different directions or experience any tensions within your perspective?

Pause and repeat

Any questions / is that clear?

Give 2 minutes for reflection and then ask someone to begin, go round the circle.

After all have spoken, ask them to take a minute, look around the circle and reflect on what's been said that they'd like to understand better or learn more about and make a note so they can follow up.

CONNECTED CONVERSATION

This is the time to learn more about what others have said and to make connections between what is on your mind and what you've heard. It is important to remember that you are not here to debate or persuade but to explore your curiosity, to better understand others, to speak with sincerity, and to reflect on your own views. So, for example...

- Is there something someone said that you are curious about, would like to know more about, or understand better?
- If you made an assumption based on what someone said, you can test it by asking them.
- Have you heard something that stirred fresh thoughts and feelings?
- Has an interesting theme or idea emerged that you would like to add to?

Please try to ask genuine questions, those to which you don't know the answer and will further your understanding and learning, not challenge or attack those whose views differ from yours. This part of the dialogue is free-form, it doesn't use the go-round structure, so whoever's ready can begin.

Facilitator tips:

1. *Try to ensure that no one gets more than one question at first, and that no one dominates.*
2. *If a question comes up that seems antagonistic, first check in with the person being asked: "To me that question could be heard as a challenge and I'm wondering how it sounded to you? Are you OK with it, or would you like a do-over?" If desired, work with the asker to try a different way of asking that's acceptable to the person being asked.*
3. *If there is silence, let it be for as long as you can stand it. Try to avoid asking your own questions, calling on people, etc.*

We need to bring this to a close now and move to the final section of the dialogue.

CLOSING QUESTIONS

To bring your dialogue experience to a close, please respond to one or both of these questions.

You'll have just 1 minute to respond and bring this experience to a meaningful close. Once again, you'll pause between speakers and go around the circle. The questions are:

Give a minute for reflection and then ask who'd like to begin.

What are you taking away from this experience?

and / or

What have you done –or refrained from doing- that enabled this dialogue to go as it has?

Facilitator Wrap-Up and Review of Confidentiality

Would you like to keep your initial confidentiality agreements?

(Repeat what those were. If one or more people object, work with the group to re-edit until all are satisfied.)

Today you've taken the risks of speaking what's true for you and listening deeply to others. That brings this small group dialogue experience to an end, now please take 10 minutes or so to silently reflect and respond to the prompts on page 9 of your handout packet.

Creating Alignment and Participant Ownership: Invitation and Preparation

Guidelines for Invitations:

Purpose

Clearly state the purpose and indicate what you mean by "dialogue" so invitees are clear about what will and won't take place.

Background

Offer some background information about *how* the idea for the dialogue came about and *why* it is this taking place?

Expectations

Let invitees know what will be expected of them in terms of time commitment and *possible communication agreements*, and let them know what they can expect from the facilitators.

What will happen? What will not happen?

Invitation to have input

This can range from a request for in-depth involvement in the planning process, to pre-meeting phone calls with the facilitators, to email questionnaires about hopes, concerns, etc.

Details

This includes time and place, with maps, parking info, etc. as needed.

Who's involved

Who will be involved, e.g., who will facilitate and who the other participants will be.

Questions and RSVP

Who can they contact with questions, last minute difficulties, etc? RSVP to whom and by when?

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