



# Take-home resources

Print and hand out these resources to participants as take-home reminders of each week's lesson.

**Session 1** Bookmarks (provided by MCC)

**Session 2** The Johari window

**Session 3** What's below the surface?

**Session 4** Conflict style animal masks (separate document)

**Session 5** Dialogue and debate

**Session 6** Traditional Chinese character for "listening"

**Session 7** Ladder of Inference

**Session 8** Peace or justice?

**Session 9** Table tents (separate document)



# The Johari window



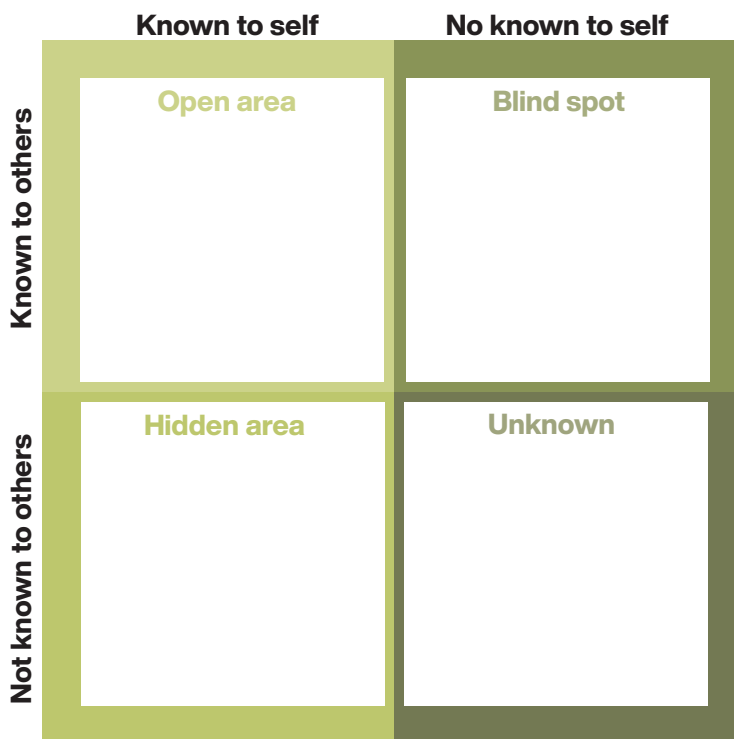
Peaceful Practices

**Open Area:** Information about you that is known by you as well as by other people.

**Blind Spot:** Information about you that you can't see – it is known by other people, but you are unaware of it.

**Hidden Area:** Information that you know about yourself and others do not know.

**Unknown:** Information that is unknown to yourself as well as to others.



J. Luft and H. Ingham, "The Johari window, a graphic model of interpersonal awareness," Proceedings of the Western Training Laboratory in Group Development, Los Angeles: University of California Los Angeles, 1955. This model is in the public domain.



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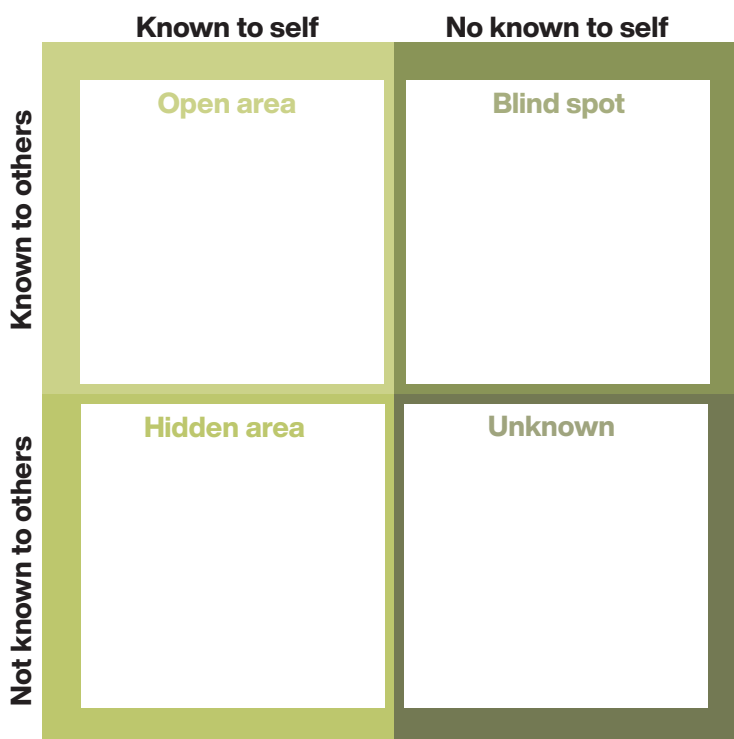
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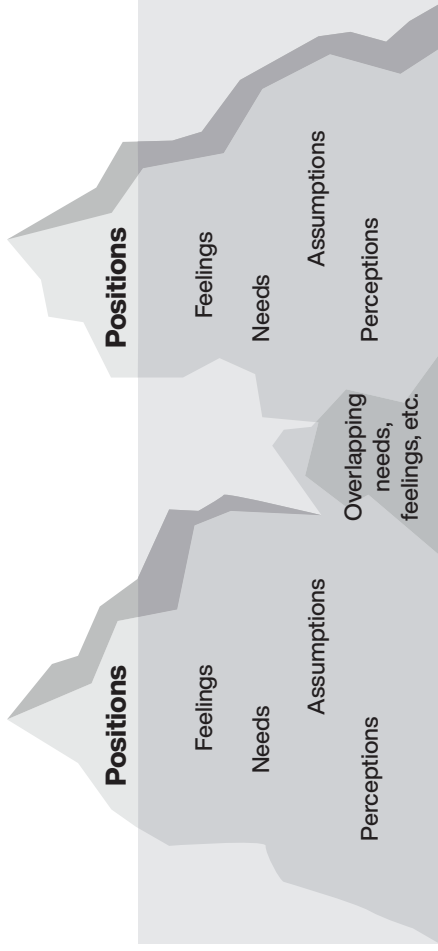


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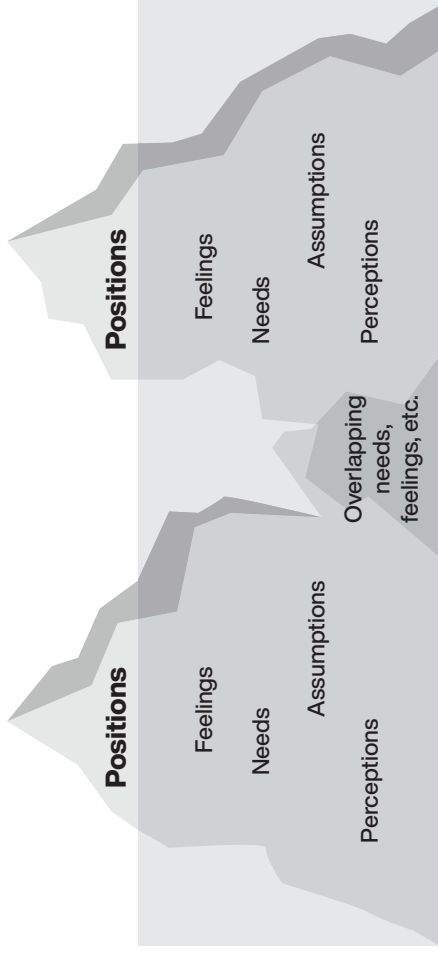
Peaceful Practices

## What's below the surface?



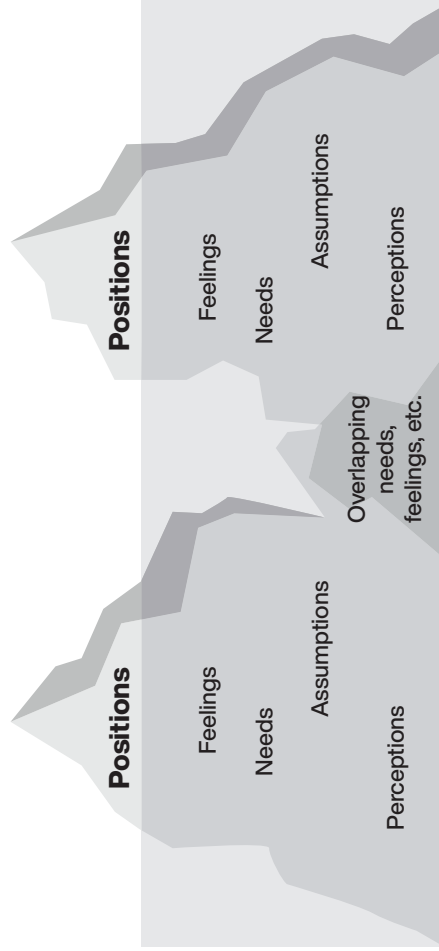
Peaceful Practices

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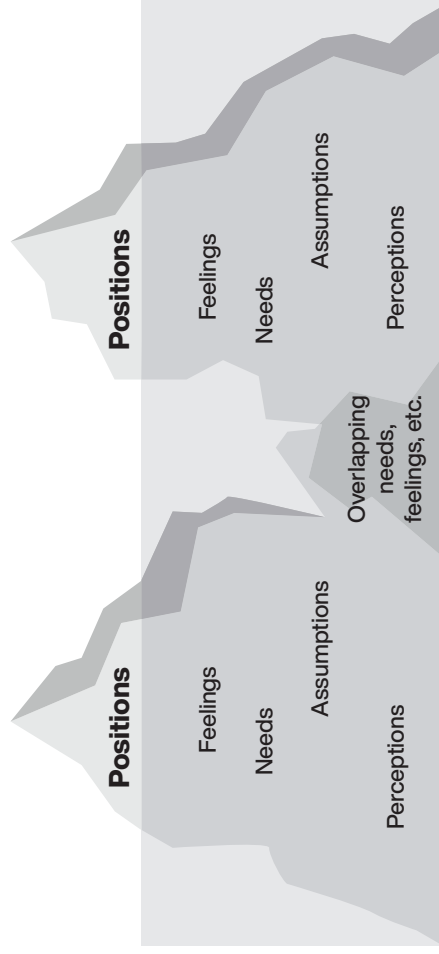
Peaceful Practices

## What's below the surface?



Peaceful Practices

## What's below the surface?





## Dialogue and debate



Peaceful Practices

<b>Dialogue</b> is the understanding of myself and others.	<b>Debate</b> is the successful argument of my position over that of my opponent.
I listen with the view of wanting to understand.	I listen in order to counter what I hear.
I listen for strengths, so I can affirm and learn.	I listen for weakness, so I can discount and devalue.
I speak for myself from my own understanding and experiences.	I speak based on my assumptions about others' positions and motives.
I ask questions to increase understanding.	I ask questions to trip up or confuse.
I allow others to complete their communication.	I interrupt or change the subject.
I concentrate on others' words and feelings.	I focus on the point I want to make next.
I accept others' experiences as valid for them.	I critique others' experiences as invalid.
I allow the expression of real feelings in myself and others.	I express my feelings to manipulate others and deny their feelings are real.
I honor silence.	I use silence to gain advantage.

*Seeing the Face of God in Each Other: The Antiracism Training Manual of the Episcopal Church*, Mission Department of the Episcopal Church Center, 2011, pp. 97-99. Reprinted with permission.



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耳 (ěr) means ear. Ears are obvious tools for listening as they are the body parts that perceive sound.

十 (shí) means ten. Together with the character for “eyes”, it communicates “ten eyes” which conveys a meaning of complete attention.

四 (mù) means eyes. What we do with our eyes is crucial and must be intentional while listening.

一 (yī) means one. Refers to the idea of two hearts becoming one.

心 (xīn) means heart. Listening with our heart implies care for the other.

王 (wáng) means king. Implies that the listener must treat the speaker as royalty, or guest of honor, giving them their full, undivided attention.



“Fun with Chinese Characters 007 – 聽 [tūng] (listen),” *Terracotta*, Aug. 31, 2017, accessed March 4, 2021, [eriksen.com/language/simplified-vs-traditional-chinese/](http://eriksen.com/language/simplified-vs-traditional-chinese/).



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# Ladder of Inference



Peaceful Practices



Chris Argyris, "Ladder of Inference," via Peter M. Senge, et. al, *The Fifth Discipline Fieldbook*, New York: Doubleday, 1994, p. 243.



# Ladder of Inference



Peaceful Practices



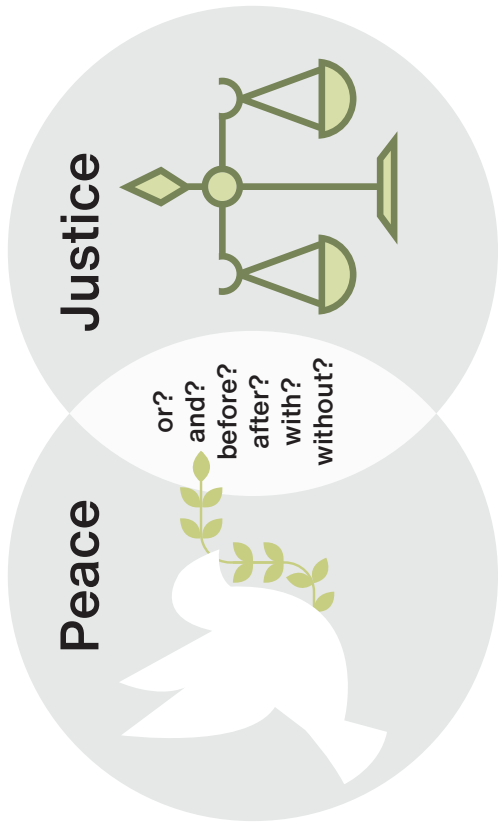
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Peace or justice?



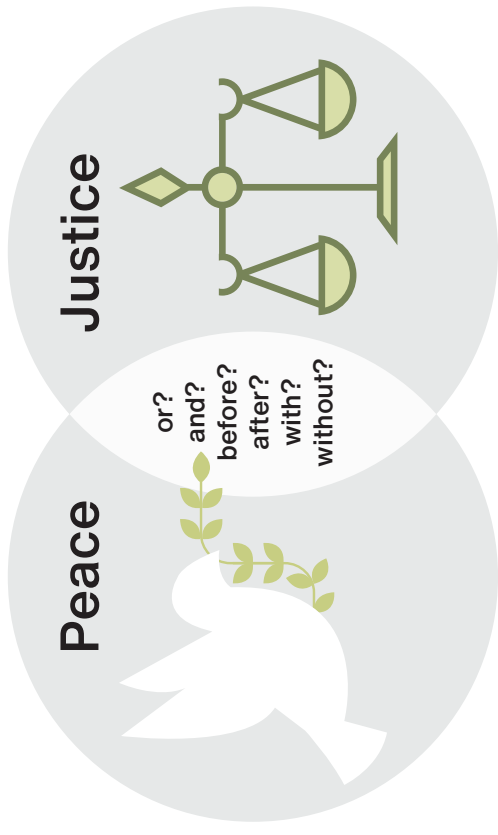
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Peace or justice?



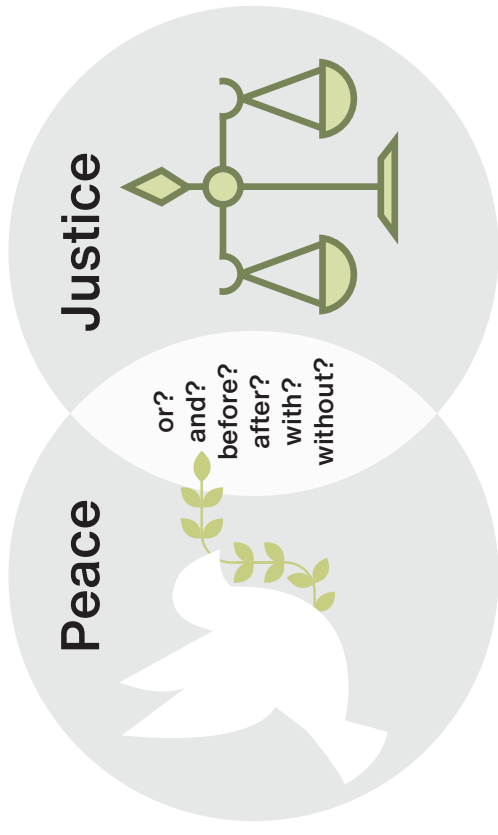
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