



Key Vocabulary and Concepts for Lesson

- a) Textual Ambiguity
- b) **Tragic Misunderstanding**





“Communication Confusion” Instructions

1. You are about to see a series of slides. Each slide will feature a phrase or sentence WITHOUT punctuation.
2. Depending on the punctuation and tone in which each of these sentences is read out loud, the sentence will have a very different meaning or connotation.
3. One student will read the sentence out loud with whatever tone/punctuation the student chooses. The rest of us will interpret the meaning of the sentence based on the tone/punctuation you heard when it was read out loud.
4. Another student will read the SAME sentence with a different tone and/or punctuation. After the sentence is read out loud, the rest of us will interpret the meaning of the sentence based on the alternate tone/punctuation.

You're going too



You deserve that



You're so cool



Please come here



Numbers 16:1-3, 12-15 (The New JPS)

1) Now Korah, son of Izhar son of Kohath son of Levi, took 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 the LORD is in their midst. Why then do you raise yourselves above the LORD’s congregation?” ...

12) Moses sent for Dathan and Abiram, sons of Eliab; but they said, “We will not come!

13) Is it not enough that you brought us from a land flowing with milk and honey to have us die in the wilderness, that you would also lord it over us?

14) Even if you had brought us to a land flowing with milk and honey, and given us possession of fields and vineyards, should you gouge out those men’s eyes? We will not come!”

15) Moses was much aggrieved and he said to the LORD, “Pay no regard to their oblation. I have not taken the ass of any one of them, nor have I wronged any one of them.”

במדבר טז: א-ג, יב-טו

א וַיִּקַּח קֹרַח בֶּן־יִצְחָר בֶּן־קֹהַת בֶּן־לֵוִי וַדָּתָן
וְאַבִּירָם בְּנֵי אֱלִיאָב וְאֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:
ב וַיִּקְמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁים מִבְּנֵי־יִשְׂרָאֵל
חֲמִשִּׁים וּמְאַתַּיִם עֲדָה קְרָאִי מוֹעֵד אַנְשֵׁי־
שָׁם:

ג וַיִּקְהָלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם
רַב־לָכֶם כִּי כָל־הָעֵדָה כֻּלָּם קִדְּשִׁים וּבְתוֹכְכֶם ה'
וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל־קְהַל ה' : ...

**יב וַיִּשְׁלַח מֹשֶׁה לְקַרְא לְדָתָן וְלֶאבִירָם בְּנֵי
אֱלִיאָב וַיֹּאמְרוּ לֹא נֵעֲלֶה:**

יג הַמַּעַט כִּי הֶעֱלִיתֵנוּ מֵאֶרֶץ זָבַת חֶלֶב וּדְבַשׁ
לְהַמִּיתֵנוּ בְּמִדְבָּר כִּי־תִשְׁתַּרְרַר עָלֵינוּ גַם־
הַשְּׁתַּרְרָ:

יד אַף לֹא אֶל־אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ הִבִּיאֵתָנוּ
וַתִּתֵּן־לָנוּ נַחֲלֹת שָׂדֶה וְיִכָּרֶם הָעֵינִי הָאֲנָשִׁים הָהֵם
תִּנְקַר לֹא נֵעֲלֶה:

טו וַיַּחַר לְמֹשֶׁה מְאֹד וַיֹּאמֶר אֶל־ה' אֶל־תִּפְּן
אֶל־מִנְחֹתָם לֹא חֲמֹר אָחַד מֵהֶם נִשְׂאתִי וְלֹא
הִרְעֵיתִי אֶת־אֶחָד מֵהֶם:

Numbers 16:1-3, 12-15 (Artscroll/Stone Edition)

1) Korah son of Izhar son of Kohath son of Levi separated himself, with Dathan and Abiram, sons of Eliab, an On son of Peleth, the offspring of Reuben.

2) They stood before Moses with two hundred and fifty men from the Children of Israel, leaders of the assembly, those summoned for meeting, men of renown.

3) They gathered together against Moses and against Aaron and said to them, “It is too much for you! For the entire assembly - all of them- are holy and Hashem is among them; why do you exalt yourselves over the congregation of Hashem?”...

12) Moses sent forth to summon Dathan and Abiram, the sons of Eliab, but they said, “We shall not go up!

13) Is it not enough that you have brought us up from a land flowing with milk and honey to cause us to die in the Wilderness, yet you seek to dominate us, even to dominate further?

14) Moreover, you did not bring us to a land flowing with milk and honey nor give us a heritage of field and vineyard! Even if you would gouge out the eyes of those men, we shall not go up!”

15) This distressed Moses greatly, and he said to Hashem, ‘Do not turn to their gift-offering! I have not taken even a single donkey of theirs, nor have I wronged even one of them.’”



“Your Take” Instructions

You are an Israelite in the desert with an active Instagram following. You just witnessed Dathan and Abiram refusing to accept the invitation of Moses to meet. You need to update your followers with your take on the latest desert drama!

Please take a photo and create a caption for the photo that captures your understanding of Moses’s intention for reaching out to meet with Dathan and Abiram and their reason for refusing to do so. (You may recruit other actors to appear in your photo!)”



Text Study: Rabbi Samson Raphael Hirsch, Numbers 16:12

Text 2.2

Hirsch, Numbers 16:12

(Rabbi Samson Raphael Hirsch, 1808–1888, Germany)

“Sent to call to” - In no way [does this verse] involve a dictatorial ‘order’ coming from a superior, but rather it is used to designate a friendly invitation....

Moses in the most friendly way had asked them to come to him, but they took the invitation as a ‘summons,’ and answered, “We are not coming up to ‘my lord’ (i.e., we do not take orders from him); it is a presumption on his part to order us about to come to him. He has no right to give commands, ‘we are not coming up to him.’”

רש"ר הירש, במדבר טז:יב

“שלח לקרא ל-” איננו מציין קריאה היוצאת כפקודה מטעם השליט. אין זו הזמנה לדין או לבירור אלא זו הזמנה ידידותית...

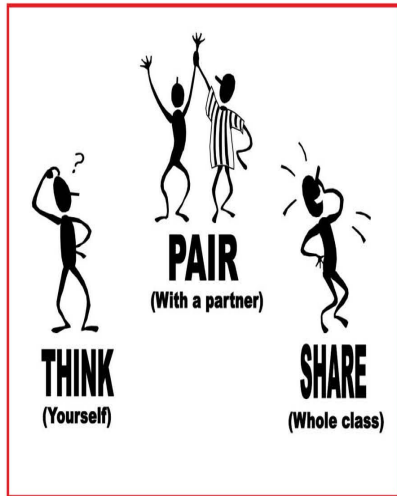
משה קרא להם בצורה ידידותית וביקש מהם לבוא אליו. אך הם שיוו להזמנתו את האופי של הזמנה לבירור וענו: “לא נעלה אל האדון!” - הוה אומר: לא נשמע לפקודתו, זו יהירות מצידו לצוות עלינו לבוא אליו, אין לו זכות לתת פקודות, “לא נעלה אליו.”

Key Vocabulary and Concepts for Lesson 2

- a) *Ohev Shalom/ Rodef Shalom*
- b) **Brain Stem & Limbic Area of the Brain (elephant)**
- c) Prefrontal Cortex (rider)
- d) **'Flipping the Lid'**
- e) React vs. Respond
- f) **Mindfulness**
- g) Mindful Breathing
- h) **Self-regulation**

In what circumstances would you decide to **show up** to a potentially difficult conversation?

In what circumstances would you decide **not to show up** to a potentially difficult conversation?



THINK: take one minute to think and write down 2-3 circumstances in which you would decide to SHOW UP to a potentially difficult conversation and 2-3 circumstances in which you would decide NOT to show up to a potentially difficult conversation.

PAIR: take 2 minutes to discuss your written lists in small groups of 2-4 students. Students can discuss with their *hevruta* in person or in Zoom breakout rooms.

SHARE: designate one person from your *hevruta* to share 1-2 highlights from your *hevruta* discussion with the whole group.

Text Study: Mishnah Avot, 1:12 & Midrash Shmuel, Avot 1:12

Text 2.3

Mishnah Avot, 1:12

(3rd Cen., Land of Israel)

... Hillel says:

*be the students of Aaron,
a lover of peace (ohev shalom),
and a pursuer of peace (rodef
shalom);
a lover of people
who brings them closer to Torah.*

משנה אבות א:יב

... הלל אומר:
הוי מתלמידיו של
אהרן,
אוהב שלום,
ורודף שלום;
אוהב את הבריות,
ומקרבן לתורה:

Text 2.4

Midrash Shmuel, Avot 1:12

*And he (Hillel in the mishnah) said:
"ohev shalom" – (this means) within
oneself and in one's home.*

*And "rodef shalom" – (this means) among
others, to bring peace among people and
between husband and wife.*

*And this is the meaning of the word rodef,
for he pursues (rodef) and goes with his
own feet to his friend's home to make
peace between him and his wife.*

*And he needs first himself to be "ohev
shalom" for himself. Since it (peace) is a
good thing in his own eyes and he loves
it for himself, he will be drawn to go and
bring peace between others.*

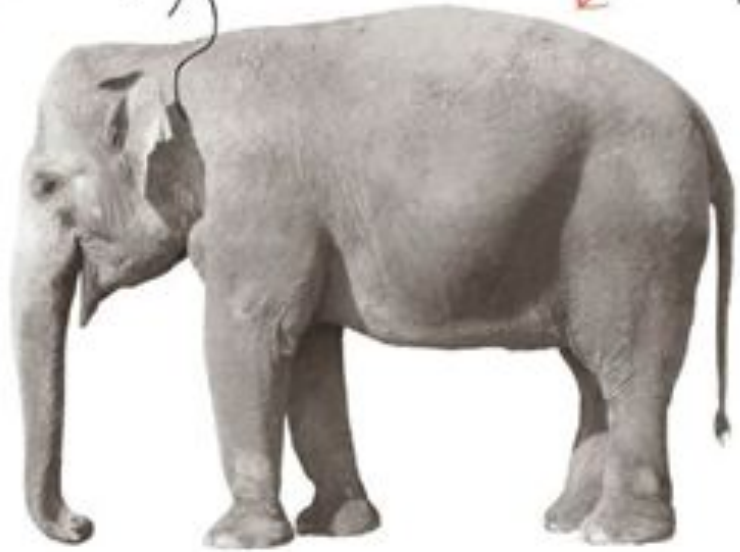
מדרש שמואל אבות א:יב

ואמר (הלל):
"אוהב שלום" - לעצמו ובביתו.
ו"רודף שלום" - לאחרים, ליתן
שלום בין אדם לחבירו ובין איש
לאישתו.

וזוהו לשון "רודף" שהוא רודף
והולך ברגליו לבית חבירו ליתן
שלום בינו לבין אשתו.

וצריך תחילה שיהי הוא אוהב
שלום לעצמו. וכיון שהוא דבר טוב
השלום בעיניו ואהב אותו לעצמו,
ימשך לו מזה גם כן שיתן שלום בין
אחרים.

Rider:
The
conscious,
verbal,
thinking
brain



Elephant:
The automatic,
emotional,
visceral
brain



Dr. Dan Siegel: Hand Model of the Brain



HAND MODEL OF THE BRAIN

CONCEPT CREATED BY DR. DAN SIEGEL



1. SPINAL CORD

Leads up to the skull



2. BRAIN STEM & LIMBIC AREA

Detect danger and set off an 'alarm' to alert the rest of the body to the danger



3. CORTEX

Allows us to perceive the outside world, think, reason



4. PREFRONTAL CORTEX

Regulates the brain stem and the limbic area

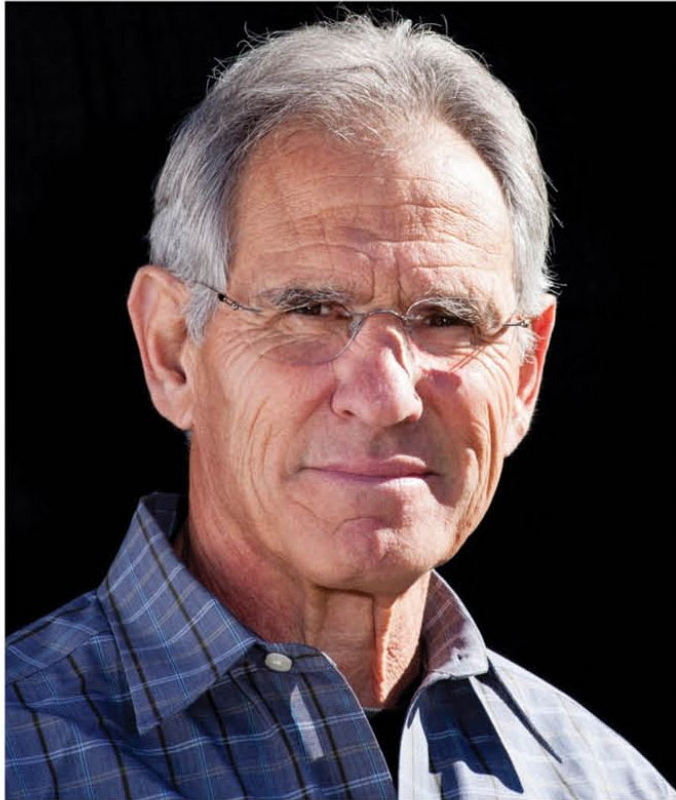


5. "FLIP YOUR LID" PHENOMENON

Sometimes strong emotions can enter the brain stem & limbic area and override the prefrontal cortex part of the brain that is meant to regulate those emotions. The emotions take over so that we no longer feel stable. Instead, these "big feelings" make us feel out of control and sometimes cause us to act in ways that are scary to others. Sometimes we even scare ourselves.

If we 'flip our lid,' we CAN bring ourselves back in line.

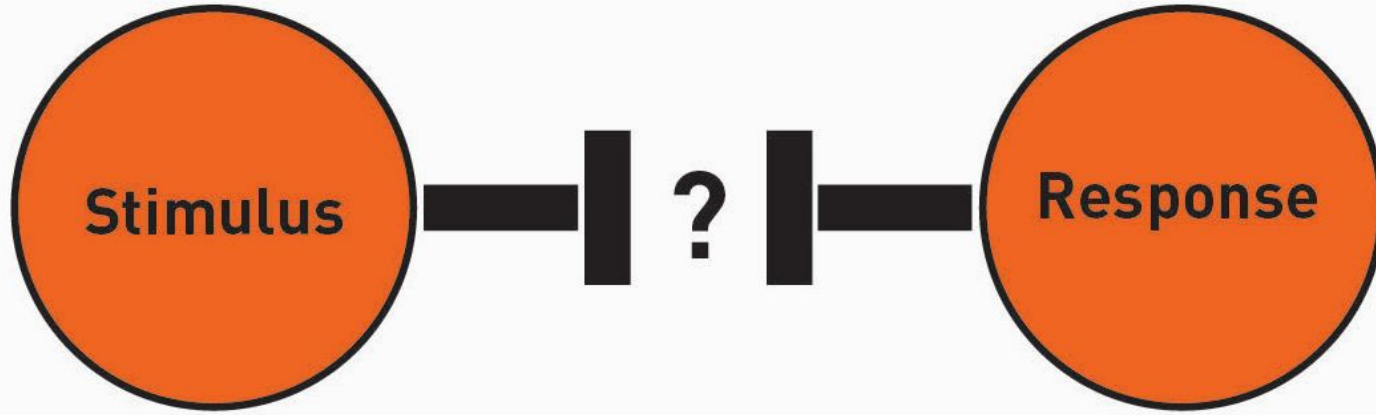




***“Mindfulness is
paying attention to
the present moment
without Judgement.”***

Dr. Jon Kabat-Zinn





*Between stimulus and response there is a space.
In that space is our power to choose our response.
In our response lies our growth and freedom.*

-Victor Frankl-





"Just Breathe"

(Julie Bayer Salzman & Josh Salzman)







Guided Meditation: Intro to Mindfulness Practice



Click [here](#) to access the audio guided meditation.





“Inside - Outside”

1. Consider the following emotions:
 - Angry
 - Sad
 - Nervous
 - Happy
 - Peaceful
2. a) Act out what it feels like in the body when you feel that particular emotion.
b) List some words to describe how each emotion manifests physically.





“I Used To Think/ Now I Think”

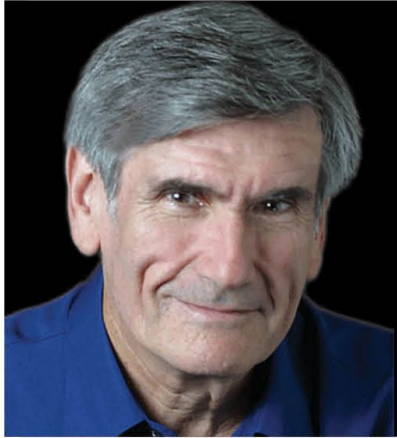
- I used to think **X** about my emotions. Now I think **Y** about my emotions.
- I used to feel **X** about engaging in a difficult conversation. Now I feel **Y** about engaging in a difficult conversation.



Key Vocabulary and Concepts for Lesson 3

- a) Emotional Awareness
- b) **Feelings and Needs**
- c) Empathy
- d) **Motivation**
- e) Intention
- f) **Invitation**





***“Every criticism, judgment, diagnosis,
and expression of anger is the tragic
expression of an unmet need.”***

Dr. Marshall Rosenberg



NEEDS BEING MET



FEELINGS
REFLECT
NEEDS



NEEDS NOT BEING MET



Needs and Values

Things We All Want in Our Lives

AUTONOMY

choice
 dignity
 freedom
 independence
 self-expression
 space
 spontaneity

CONNECTION

acceptance
 affection
 appreciation
 authenticity
 belonging
 care
 closeness
 communication
 communion
 community
 companionship
 compassion
 consideration
 empathy
 friendship
 inclusion
 inspiration
 integrity
 intimacy
 love
 mutuality
 nurturing
 partnership
 presence
 respect/self-respect
 security
 self-acceptance
 self-care

CONNECTION (continued)

self-connection
 self-expression
 shared reality
 stability
 support
 to know and be known
 to see and be seen
 trust
 understanding
 warmth

MEANING

awareness
 celebration
 challenge
 clarity
 competence
 consciousness
 contribution
 creativity
 discovery
 efficiency
 effectiveness
 growth
 integration
 integrity
 learning
 mourning
 movement
 participation
 perspective
 presence
 progress
 purpose
 self-expression
 stimulation
 understanding

PEACE

acceptance
 balance
 beauty
 communion
 ease
 equanimity
 faith
 harmony
 hope
 order
 peace-of-mind
 space

PHYSICAL WELL-BEING

air
 care
 comfort
 food
 movement/exercise
 rest/sleep
 safety (physical)
 self-care
 sexual expression
 shelter
 touch
 water

PLAY

adventure
 excitement
 fun
 humor
 joy
 relaxation
 stimulation

To use this list to create more peace, harmony and understanding in your life, go to www.theexercise.org. You can also attend "First Mondays," a free intro and workshop on the skills of creating human connection. For more information go to www.firstmondays.org, visit www.nycnvc.org or call 646.201.9226.

Feelings



⊗ Feelings Associated with Met Needs ⊗

AFFECTIONATE

compassionate
fond
loving
openhearted
tender
warm

ENGAGED

absorbed
curious
engrossed
enchanted
enthralled
entranced
fascinated
interested
intrigued
involved
open
spellbound
stimulated

EXCITED

amazed
ardent
aroused
dazzled
energetic
enlivened
enthusiastic
exuberant
invigorated
lively
passionate
surprised
vibrant

EXHILARATED

enthralled
radiant
electrified
euphoric
overjoyed
thrilled

GRATEFUL

appreciative
moved
thankful
touched

HAPPY

amused
blissful
cheerful
delighted
ecstatic
elated
giddy
glad
jolly
joyful
jubilant
merry
overjoyed
pleased
rapturous
tickled

HOPEFUL

confident
expectant
jazzed
lighthearted
sanguine
up
upbeat

INSPIRED

amazed
eager
enthused
motivated
moved
psyched
stimulated
stirred
wonder

PEACEFUL

calm
comfortable
content
equanimity
fulfilled
mellow
open
quiet
relaxed
relieved
satisfied
serene
tranquil

REFRESHED

recharged
rejuvenated
renewed
rested
restored
revived



⊗ Feelings Associated with Unmet Needs ⊗

ANGER

aggravated
angry
animosity
annoyed
contempt
disgruntled
enraged
exasperated
furious
hate
hostile
incensed
irate
irritated
irked
livid
miffed
nettled
outraged
peevd
resentful

AVERSION

abhorrence
appalled
bothered
displeased
disgust
dislike
enmity
horrified
loathing
repulsion
revulsion

CONFUSION

ambivalent
baffled
bewildered
conflicted
dazed
discombobulated
disoriented
mixed
mystified
perplexed
puzzled
torn

DISCONNECTION

apathetic
bored
closed
detached
distant
indifferent
listless
numb
withdrawn

DISQUIET

agitated
alarmed
concerned
distraught
disconcerted
dismayed
disturbed
frustrated
perturbed

DISQUIET (continued)

rattled
restless
shocked
startled
surprised
troubled
turbulent
turmoil
uncomfortable
uneasy
unnerved
unsettled
upset

EMBARRASSMENT

ashamed
chagrined
discomfited
flustered
mortified
self-conscious

FATIGUE

beat
burnt out
depleted
exhausted
listless
pooped
sleepy
tired
weary
wiped out
worn out

FEAR

afraid
anxious
apprehensive
dread
fearful
foreboding
frightened
guarded
insecure
leery
mistrustful
panicked
petrified
scared
shaky
terrified
trepidation
wary
worried

PAIN

aching
agony
anguished
devastated
grief
heartbroken
hungry
hurting
lonely
miserable
regretful
remorseful

SADNESS

depressed
dejected
despairing
despondent
disappointed
discouraged
disheartened
forlorn
gloomy
heavy hearted
hopeless
melancholy
miserable
unhappy
wistful

TENSION

anxious
closed
distressed
edgy
fidgety
frazzled
frustrated
jittery
nervous
overwhelmed
restless
stressed out

YEARNING

longing
nostalgic
pining



Sivan came home from school and discovered that the handmade vase that normally sits on her desk had shattered all over her bedroom floor, its content strewn everywhere. It turns out that her brother had come into her room to borrow some books and accidentally knocked over her vase in the process.



Sivan felt anger and frustration that her brother had come into her room without permission, which did not honor her needs for space, trust, and security. She also felt remorse and disappointment that the special, handmade vase had broken, because it was helping to fulfill her need for beauty and self-expression in her bedroom.





“Matching Feelings to Needs”

What feelings and needs do you imagine might be underneath the surface in the following scenarios?

Scenario A: Your mom comes home late from work, and the house is a mess. She is feeling stressed out and frustrated. What might be a need(s) she has that is *not* being met?

Scenario B: Your little sister wakes up on the morning of her birthday to breakfast-in-bed and a new bike. She’s thrilled. What might be a need(s) she has that *is* being met?

Scenario C: The class is going crazy at the end of the school day. How might your teacher be feeling? What might be a need(s) of his that are *not* being met?



Examples of Common FEELINGS

- anger
- sadness
- fear
- excitement
- contentment

Examples of Common NEEDS

- respect
- belonging
- nourishment
- health
- fun



Needs & Strategies in Conflict

Two friends in 12th grade, Joanne and Adam, had a very busy day in school. Both had a math exam in the morning, gave an oral presentation in the afternoon, attended a yearbook meeting during lunch, and ran 3 miles in track club after school. After such a stressful day, Joanne and Adam both have a need for relaxation.

Joanne and Adam sit next to each other on the bus ride home from school. Adam immediately begins filling in Joanne on the details of his crazy day. After 2 minutes, Joanne rolls her eyes, plugs in her headphones, and listens to music the whole way home. Adam is insulted that Joanne tuned him out and decides that he won't sit next to her on the bus in the future.

em·pa·thy

/'empəTHē/

Noun

The ability to understand and share the feelings of another in a respectful and compassionate way.



The Impact of Empathy in International Negotiation



The Impact of Empathy in US National Politics



The Impact of Empathy in Home Life



My step-dad and I hold different political views, and when I was a teenager, we were constantly getting into arguments about it that never really led anywhere and made us both upset. When I began to practice mindfulness and learned about Non-Violent Communication, I focused less on which one of us was ‘right’ and which one of us was ‘wrong.’ I realized that his opinion, and his passionate expression of it, was connected to his underlying needs and past experiences. I didn’t know what those experiences were, or what his needs were, but I knew that I could relate to them—whether they were to be heard, to feel safe, to feel integrity, or even to feel secure in his identity. When I could tune into his feelings and needs and reflect on how they are true in my own life also, I could feel compassion and empathy for him. Then, I was so much more motivated to respond with patience, kindness, and more skillfulness, as I practiced and learned more over time.

Over the years, those political conversations have shifted significantly! We still disagree on some important issues, but we have both opened our minds a bit more to the others’ perspective. Our mutual understanding and respect for one another has deepened, and we have become much better at communicating with each other.





“Partner Empathy Exercise” Instructions

1. You will be working with a partner for this activity. Both partners should have handy the Needs Inventory and the Feelings Inventory for easy reference.
2. a) **Partner A:** Share about something that happened recently in your life and how it made you **feel** (can look at Feelings Inventory for reference).

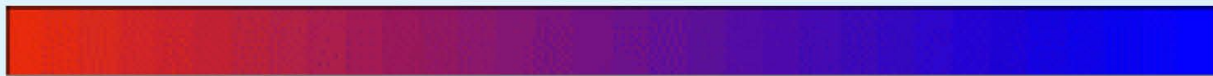
b) **Partner B:** As you listen, tune into your own experience of that feeling, remembering a time when you have felt that way in your own life. See if you can feel some empathy for your partner. Try to express that feeling of empathy to your partner either verbally or non-verbally.

c) Partners A and B should switch roles.
3. Working with the same partner, follow the next steps:
 - a) **Partner A:** Share about a **need** that you have in your life (can look at the Needs Inventory for reference) and a time when that need was either met, or not met.
 - b) **Partner B:** listen and reflect on if and how that need shows up in your own life. See if you can feel some empathy for your partner. Try to express that feeling of empathy to your partner either verbally or non-verbally.
 - c) Partners A and B should switch roles.

I created this exercise so people can have what I call a "Shift." By that I mean experience a "shift" in what you are thinking about and a shift in how you feel. To understand "shift," I have found it helpful to imagine a line like the one below labeled "Connection Continuum." On one end is rage, disconnect and violence... on the other is compassion, connection and peace. In any given moment we are all somewhere on this line (many or most of us in the middle somewhere).

THE CONNECTION CONTINUUM

←←← You and me (always moving back and forth) →→→



rage, disconnect and violence ←← →→ connection, compassion, peace

When we interact with other people, we are constantly moving back and forth on this line, often from moment to moment, at times even second to second. This exercise is a tool to move yourself toward a more compassionate state, even in difficult moments."



“The Exercise: Shifting Toward Compassion”

1. Take a blank side of paper and at the top, write down something somebody said to you that you **did not** like hearing.

Hints:

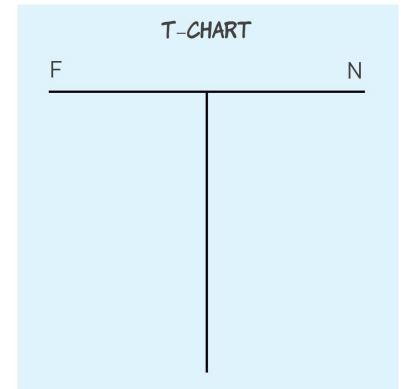
- a) People who choose a less than traumatic, yet "stimulating" situation seem to have greater success early on.
- b) Think of the exact quote. No story line or background is needed for this exercise, just the quote.

2. Draw a "T" shape on the top half of the paper and write an "F" on the left side and an "N" on the right, just like in the picture to the right.

3. On the left side, under the "F" column, write down how you're feeling when you think about that quote. See slide #30 or pX in student materials for a list of FEELINGS to be used with this exercise.

4. On the right side, under the "N" column, write down what you are (or were) needing and not getting the moment you heard the words. See slide #29 or pX in student materials for a list of NEEDS to be used with this exercise.

5. Take a minute....Close your eyes and relax. After some time, look at the list again. If you feel certain this list represents what you were experiencing then move on to the next step. If you feel like something's missing, go back to the FEELINGS and NEEDS lists and look again until you feel complete.



6. Draw a second "T" shape on the bottom half of the paper with an "F" on the left side and an "N" on the right, just like before.

7. On the left side, under the "F" column, write down what you imagine the *other person* was feeling when you heard what they said. If you really can't think of what they were feeling, you can try going back to Step 5 and double check your own list. Most people have difficulty doing "Step 7" until their own list is really complete ("Step 5").

8. On the right side, under the "N" column, write down what you imagine the other person was needing and not getting in the moment you heard their words. Just like "Step 7" if you really can't think of what they were needing, you can try going back to Step 5 and double check your own list. Most people have difficulty doing "Step 8" until their own list is really complete ("Step 5").

9. Take a minute. Close your eyes and relax. Look at the list again. If you feel comfortable this list represents what they were experiencing then move on to the next step. If you feel like something's missing, go back and look at the lists again until you are sure you are complete.

10. Check with yourself and see if you notice a shift in how you feel about what was said to you or how you feel toward the person that said it. Check if you think you may have a way of thinking about this that wasn't there before.... or if you just feel less upset than when you started. If you do, then you've had a shift. You've consciously moved yourself toward compassion. I hope you enjoyed it. If you feel the same or worse you may want to try again with the same quote or one on a subject that's not as "hot" for you.



Invitation to a Conversation

Scenario A: Hey, we need to talk! I can't believe you were so mean that you, John, and Sarah went to that movie without me! You knew I wanted to go to and none of you even thought to invite me.



Invitation to a Conversation

Scenario B: Hey, I heard that you, John, and Sarah went out to a movie. I wanted to see that movie too. I feel left out. Can we talk about it?



Tips for a Successful Invitation

1. It is a request, not a demand! That means we have to accept it if the other person declines the invitation. Do not assume they are available or wanting/ready to engage.

2. The invitation can include your intention. For example:

"I would like to talk to you about the issue of immigration. I want to share where I am coming from and understand better where you are coming from. Are you open to having a conversation with me about this?"

3. Your tone of voice is as important as the words you choose.

CONVERSATION #1

I just fell down
the stairs!

Oh no! Do
you need help?

CONVERSATION #2

I just fell down
the stairs! 😂

I did the same
thing yesterday 😊

CONVERSATION #3

I just fell down
the stairs! 😞 🚑

Where are they
taking you?
I'll be right there!



Key Vocabulary and Concepts for Lesson 4

- a) Setting
- b) **Anchoring Agreements**
- c) *Haskamah*
- d) **Sharing Circle**





Text Study: Mishnah Sanhedrin 4:3

Mishnah Sanhedrin 4:3

The Sanhedrin was (organized) like half a round granary, so that each (judge) could see each (judge).

משנה סנהדרין ד:ג

סְנֵהֲדְרִין הֵיְתָה כְּחֻצֵי גֶרֶן עֲגֻלָּה, כְּדִי
שְׂיִהוּ רוֹאִין זֶה אֶת זֶה.

Sanhedrin Seating Arrangement





“Creating a Vibe”

Consider the following questions upon seeing each of the following 3 slides:

- *How was this particular place designed to make you feel?*
- *What specific features of this place make you feel that way?*









Determine the Appropriate Setting for a Conversation

You decide that you want to run for student council treasurer. You share your plan with your friend, Karen. The next week, you see Karen's name on the official list of student council treasurer candidates. You feel betrayed that Karen is running against you, and you feel hurt that she did not tell you in person. You have decided that you want to talk with Karen about this upsetting situation.



Abarbanel, Nahalat Avot 1:12

... In all places that shalom is mentioned in Scripture, the commentaries thought it to be [about bringing] agreement between two conflicting parties...

[But this way of looking at shalom] is as if the matter of shalom, according to them, does not occur unless there is a fight and conflict beforehand! ...

But they, [those commentators] did not recognize the greatness of shalom...for if they say it is about bringing agreement to those in conflict, **surely they would also say that shalom applies to situations other than fighting and conflicts, [such as working for] the common good, and the making of agreements between people, and loving one another, for these things are necessary things in the gathering of a nation, and this is the string that binds us all...Therefore, God is called Shalom, since God connects the whole world.**

אברבנאל, נחלת אבות א:יב

... בכל מקום שנזכר "שלום" בכתוב, חשבו המפרשים שעניינו תמיד הסכמה בין הכתות המתקוטטות...
כאלו עניין השלום, לדבריהם, לא יפול כי אם במקום שיש קטטה ומריבה קודמת...
והנה לא הכירו את מעלת השלום... לפי שאם היות שיאמר על הסכמת המריבים כמו שחשבו, **הנה גם כן יאמר שלום, מזולת מריבה וקטטה, על הטוב המשותף, ועל הסכמת האנשים, ואהבתם זה לזה, שהוא הדבר ההכרחי בקבוץ המדיני והוא החוט הקושר ומהחבר את כולם... ולכן נקרא ה' "שלום" לפי שהוא הקושר את העולם.**

Rebecca reflects about her experience in 2019 with an Israeli – Palestinian youth program that did not establish any kind of anchoring agreement in advance of the gathering:

Last year, I was observing a program at an organization that brings together Israeli and Palestinian teenagers in Jerusalem for peace-building work. It was right after the Trump administration unveiled a controversial Peace Plan, and tensions were high among everyone in the group. In an effort to promote constructive dialogue, the organization held a session for 9th and 10th graders to learn about the specifics of the plan, and process their thoughts and feelings together.

But there had not been agreements laid out in an explicit or significant way as to how the conversation would take place. While the program leader was trying to present information and facilitate a dialogue, participants continually interrupted her with questions and exclamations. They also interrupted one another, and seemed to be 'talking at' one another rather than listening and responding. Some of them were totally absorbed in their cellphones while those who they disagreed with were talking. After one student expressed his opinion, some others simply got up and walked out of the room. Participants were continually whispering to the people sitting near them, and some were yelling and responding in a blameful tone of voice when others spoke. There was a thick emotional charge in the room, and the atmosphere was one of chaos.



“Creating a Classroom *Haskamah* (Agreement)”

1. In small groups, come up with 3-5 classroom community agreements that are important to you. Have a scribe take notes in each group.
2. The agreement statements should be simple to remember and concise. They may also be descriptive but fit into simple categories or values. For example, the category of RESPECT may contain the statement, “Do not interrupt people.”
3. Each small group will have a chance to share with the whole class the 3-5 anchor agreements that they came up with.
4. After hearing the ideas of each small group, the class decides together on our 3-5 official *haskamot*. Everyone’s consent matters!
5. Let’s discuss the what to do if someone breaks the *haskamah*.
6. Decide where this classroom *haskamah* will reside for easy reference (e.g., hang it on the classroom wall, document in a shared classroom folder, etc.)



“Sharing Circle”

1. Share a challenge - personal, interpersonal, or societal - in your life that is in process right now.

[It does not have to be the deepest, hardest thing you're dealing with! Just something that is challenging, where there might be potential for *mahloket le-shem* shamayim or learning.]

2. Share a challenge you have had in the past that was resolved in a constructive or meaningful way and had a positive impact on you in the end. What did you learn from that experience?

Reminder: We are here to listen to each other, not to give advice. You are welcome to use hand signals to communicate empathy and presence (e.g., rub thumb and forefinger together to indicate “same here!”).