WORKBOOK

Cross Cultural Conflict Resolution

Genuine Contact™ Program – Advanced skills building workshops

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About This Workshop

Cross Cultural Conflict Resolution is advanced skill development module 3 of the Genuine Contact Program. This learning module develops and enhances skills to facilitate meetings in which people determine personal boundaries and view situations from flexible rather than fixed perspectives.

Your Trainer is authorized by Genuine Contact to facilitate this workshop. Each Trainer is an independent facilitator and teaches the learning objectives according to their individual experience and the emerging interests of the participants. A consistent standard is offered by all Trainers as a series of key learning objectives must always be addressed. Read more about these learning objectives at *https://genuinecontact.net/services/genuine-contact-program.*

About the Genuine Contact Program

The Genuine Contact Program is comprised of 4 foundational learning modules and 5 advanced skill development modules. The program was designed in a modular way with intention. You will find that what you learn in each module is simple to use and easy to duplicate. Each can be taken on its own (some pre-requisites may apply) to learn a particular skillset. A combination of learning modules can be taken together in a learning track to deepen your learning in a particular area of focus. The 9 modules can also be taken as a collective for a comprehensive learning program. The Genuine Contact Program includes:

- Foundations 1: Path to Organizational Health and Balance
- Foundations 2: Achieving and Regenerating Organizational Health and Balance
- Foundations 3: Individual Health and Balance
- Foundations 4: Holistic Leadership Development
- Session 1: Working with Open Space Technology
- Session 2: Whole Person Process Facilitation
- Session 3: Cross Cultural Conflict Resolution
- Session 4: Genuine Contact Organization
- Session 5: Train the Trainer

Supporting Your Ongoing Learning

The Genuine Contact Organization is committed to supporting your ongoing learning application and retention as you work with the simple tools, frameworks and processes you will learn here. Additional resources can be provided by your authorized Genuine Contact Trainer including supporting articles, artwork such as copies of the tools found here, and other materials.

To continue in your learning, connect with our community's learning playground in an ongoing online discussion forum and access a complete library of resources as a member of Genuine Contact. You can learn more at genuinecontact.net/membership.

While this workbook is being provided to you in English as part of your learning program, it is also available in other languages. Please contact your Trainer if you would like to receive a copy in another language.

Content

In this learning journey, we will explore:

Introduction
and Orientation

> *Any exploration of conflict resolution raises to your awareness all that you know about conflict, an awareness that can feel uncomfortable.*
>
> *~Birgitt Williams*

What is the invitation?

You are invited to learn a simple to use process for facilitating Cross Cultural Conflict Resolution with individuals or groups who want to resolve their conflict.

Cross-cultural situations are any situations in which individuals or groups with perceived cultural differences are in conflict. Culture can include age and generational differences, departments or teams, different levels of the organization, as well as more commonly perceived cultural differences like race, religion, sexuality, or gender identity. By simultaneously recognizing that these differences exist while also honoring the aspects of the human being that are universal across all cultures, Cross Cultural Conflict Resolution supports finding resolution that is real, meaningful, and effective.

Cross Cultural Conflict Resolution is also for you if you are wanting to resolve a conflict within a culture.

Throughout this learning program, you will learn about a conflict resolution process that is:

- effective in creating real and meaningful resolution
- respecting each of the people involved so they feel heard, understood and accepted
- participative so that everyone feels they have contributed to the solution, creating buy-in throughout the process and into the implementation of the resolution
- creating conditions for the results to be both sustainable and regenerative
- having a conflict resolution strategy that is easy to use

Why use this approach?

This method for resolving conflict is applicable in every situation of conflict in which the people involved have determined that they want to resolve their conflict. The approach works with aspects of the human being that are universal, aspects of the human that are the same across all cultures. The approach is used successfully without a need to completely understand the cultural differences, just as one person cannot totally understand another person.

People engaged in conflict are usually fixed in one perspective. They rarely ask each other genuine questions. They also tend to lose contact with their whole selves, rendering voiceless a part of themselves and are unable to participate fully and effectively in efforts to resolve the conflict. Our process works with enabling the person to look again, to make genuine contact again.

Habits form within a conflict. This approach eases people to move beyond their fixed positions, drawing into their awareness their own needs and also the needs of others who are involved, and the needs of the organization itself. This approach is a foundational building block of shifting out of the fixed habits that developed during conflict, towards developing patterns that work better for all involved.

When the process is successful, an agreement is co-created by the people involved. Methods for monitoring and adjusting progress are also co-created. The approach is one that builds in sustainability of the new state of being with each other, and a pathway for regeneration of evolving improvements in more harmonious relationship.

Sometimes the process does not lead to a written agreement. Even so, participants who go through Cross Cultural Conflict Resolution work with our processes are shifted beyond going back to the re-enactment of their old fruitless conversations and their fixation on their previous perspective to a more holistic perspective that includes increased awareness of the positions of others involved in the conflict. This is a result even in situations where there is not resolution to the conflict.

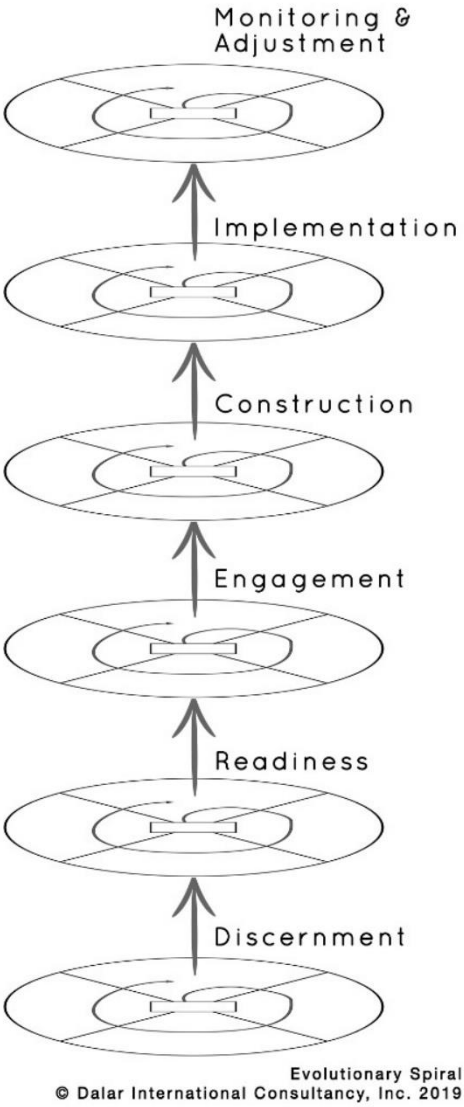
Who needs to be involved?

Cross Cultural Conflict Resolution is designed for people who are directly involved in the conflict. They need to have a desire to shift out of the conflict, to resolve their conflict.

When an agreed upon resolution is reached, others who may have been affected by the conflict might also be invited to learn about the agreement and how it will be implemented.

How does it work?

Learning in this module is offered through 6 phases of learning, based on the Evolutionary Spiral. One of the multi-use tools that make up the Genuine Contact Toolkit, the Evolutionary Spiral offers a roadmap of your learning and development. Every phase provides the tools and tips for taking people through a Cross Cultural Conflict Resolution process the Genuine Contact Way.



Evolutionary Spiral

1. **Discernment**: You will begin by establishing working definitions that capture your perceptions of conflict, conflict resolution, and Cross Cultural Conflict Resolution. You will develop clarity about what you need for successful conflict resolution. You will be presented with five beliefs for the purpose of examining your worldview and considering their implications for your Cross Cultural Conflict Resolution work.

2. **Readiness**: You will learn what you will need to do to ensure sufficient readiness in yourself and in an organization for successful Cross Cultural Conflict Resolution work. You will be guided in developing a readiness checklist complete with actions that you can take towards readiness.

3. **Engagement**: You will be taken through a series of activities to engage you with the art of Cross Cultural Conflict Resolution. You will increase your confidence and capacity for facilitating the process involved. You will learn the tools that you will use during construction of your plan for your Cross Cultural Conflict Resolution process. You will come to a new understanding of working with the weaving together of people with process with conflict resolution technology.

4. **Construction**: You will create a presentation to orient others to the way you want to do your Cross Cultural Conflict Resolution, a presentation that will become part of your own toolkit for your work in the future. While creating the presentation, you will be challenged in your understanding of all parts of the Cross Cultural Conflict Resolution process to clarify for yourself why you are including different aspects as part of your own plan.

5. **Implementation**: Develop clarity about what needs to be put in place for successful implementation of Cross Cultural Conflict Resolution. Through role play, you will have the opportunity in this phase to explore what is necessary for implementation of a Cross Cultural Conflict Resolution process, exploring obstacles and opportunities. You will look beyond the Cross Cultural Conflict Resolution meeting towards sustainability of the new state of relationships in the future. You will add a presentation based on your insights about implementation to your toolkit for your work in the future.

6. **Monitoring and Adjustment**: During a successful Cross Cultural Conflict Resolution process, a written agreement is co-created by the people who are resolving their conflict. In this phase, you will look at monitoring and adjustment in relation to what is in the agreement. You will add to your plans for developing the agreement to include what you learn in this phase about monitoring and adjustment. The purpose is to build both sustainability of the new state of relationships and opportunities for regeneration when adjustments are needed.

The module is designed with follow-on facilitated peer-with-peer mentoring circles to support your ongoing learning with Cross Cultural Conflict Resolution. These mentoring circles include group discussions facilitated by a Genuine Contact Trainer about what has been learned while applying your learning. This allows for deepening your learning and your conflict resolution facilitation through action/reflection adult learning.

Origin story of Cross Cultural Conflict Resolution the Genuine Contact way

The origin story of Cross Cultural Conflict Resolution the Genuine Contact Way is told by Birgitt Williams, co-creator of the Genuine Contact Program and Genuine Contact Way of working and living. Cross Cultural Conflict Resolution is Advanced Module #3 of the Genuine Contact Program.

Having grown up in two distinctly different cultures, and then being mentored by two elders from Six Nations of the Grand River in Canada, I became keenly interested in studying different cultures. I was curious about how people from different cultures figured out how to get along. This led me to a job as the senior staff person of an organization responsible for several community development centers. People representing over fifty cultures lived in our neighborhoods. Conflict was a challenge and how we, staffing the community centers, could facilitate Cross Cultural Conflict Resolution.

Particularly challenging was people in conflict that was carried from their countries of origin, especially those who came from countries at war with each other and now expected to live in a community together as neighbors who got along. We brought in a trainer to teach us and certify us as cultural interpreters. The focus of this training was to help us understand the different cultures so that we would do our work from a greater understanding of the differences in cultures.

I found that this strategy, albeit creating an increased awareness of being respectful to all cultures, wasn't sufficiently beneficial, especially in our work with Cross Cultural Conflict Resolution. No matter how much we learned about other cultures, we were not in the culture and an outsider's perspective was always that, a view from the outside without being able to meaningfully understand the lived experience. By appearing as though we had an understanding of each culture involved, success with Cross Cultural Conflict Resolution wasn't going well.

I became convinced that the way to improve was to work with what was universal among people, all people, no matter their culture of origin. My psychology learning took me further into the work of

Carl Jung, my learning in anthropology had me following the work of Joseph Campbell. I then found Dr. Angeles Arrien, who as a cultural anthropologist, studied Indigenous Peoples from around the world for the purpose of discovering what was universal among all these people. Her premise was that since we all are descendants from Indigenous Peoples from somewhere in the world, this research would show us what was universal in all people. I studied with her, learning what she called the Four Fold Way. Within this context she talked about Cross Cultural Conflict Resolution as dependent on working with what was universal in people.

During this time, I was working with the meeting method Open Space Technology and was developing and working with Whole Person Process Facilitation. During these very participative meetings, action plans emerged. Occasionally, an action plan included the intention of a group of people to resolve their conflict. As the facilitator of the participatory process, I was asked if I could facilitate a follow up conflict resolution meeting. I realized that a module was needed for the emerging Genuine Contact program so that we could meet requests for conflict resolution from people who had identified that they intended to resolve their conflict.

With appreciation to all my learning about cultures, what was different, what was the same, I realized that the module for the Genuine Contact Program wasn't simply about conflict resolution, it was Cross Cultural Conflict Resolution.

Five Beliefs of Genuine Contact

Underpinning this module of the Genuine Contact Program are the five beliefs that Genuine Contact is rooted in. These inform our way of working and are one of the core concepts foundational to the Genuine Contact Way and explored deeply in the book *The Genuine Contact Way: Nourishing a Culture of Leadership*.

As you learn Cross Cultural Conflict Resolution the Genuine Contact way, we offer you these five beliefs. We offer nothing more about these beliefs at this time as it is important for you to draw your own insights, understandings, and possible conclusions about the relationship of these five beliefs and Cross Cultural Conflict Resolution. You are invited throughout your learning to explore how paying attention to these five beliefs affects the way Cross Cultural Conflict Resolution work is approached. As you carry out your learning, it is also useful to include how not paying attention to these five beliefs affects the way Cross Cultural Conflict Resolution work is approached.

1. **We believe that every organism (including the organization) has within it the blueprint for its own optimal health and balance.** We trust the people in the organization to know what is needed for optimal effectiveness. Building on the strengths within the organization is a key to optimal effectiveness.
2. **We believe that focusing on genuine contact enables individuals and organizations to achieve the individual and organizational health and balance that is needed for optimal effectiveness.** Positive change in the organization is directly linked to positive change in individuals. Both are required for sustainable new ways of working.
3. **We believe that Spirit or spirit matters (conscious energy), that through spirit or Spirit all creation is connected, and that people are precious.** Our experience is that strategies based on these values have exciting, tangible results.
4. **We believe that change with its accompanying loss, grief work, and conflict is constant.** Individuals and organizations that develop mastery in working with change can sustain optimal effectiveness. These leaders and organizations recognize that change cannot be managed, that energy spent trying to manage change is wasted energy, and that productive use of individual and organizational energy is achieved by working with change rather than against it.
5. **We believe in keeping it simple.** Simple frameworks and processes enable success with complex situations. In keeping it simple, we recognize that any sustainable change must begin from the inside and cannot be externally initiated or driven.

1. Discernment

The inner compass is essential for guiding us through any process
~ Birgitt Williams

In this turn of the Evolutionary Spiral on discernment, you will begin by establishing working definitions that capture your perceptions of conflict, conflict resolution, and Cross Cultural Conflict Resolution. You will develop clarity about what you need for successful conflict resolution. You will be presented with five beliefs for the purpose of examining your worldview and considering their implications for your Cross Cultural Conflict Resolution work.

Your starting point: establishing baseline measures

Answering the reflection questions in this section provides an opportunity to examine your baseline measures to capture your perceptions of Cross Cultural Conflict Resolution.

To continue to support your preparations for learning, you are invited to answer the following reflection questions using a scale of 1 to 10, with 1 as low and 10 as high.

How much do you feel that you know about what Cross Cultural Conflict Resolution is?
1 2 3 4 5 6 7 8 9 10

How much do you feel that you know about helping an organization get into readiness for a Cross Cultural Conflict Resolution process?
1 2 3 4 5 6 7 8 9 10

How much do you feel that you know about engaging the people of an organization in Cross Cultural Conflict Resolution?
1 2 3 4 5 6 7 8 9 10

How much do you feel that you know about constructing a design for your Cross Cultural Conflict Resolution process that leads to successful implementation?
1 2 3 4 5 6 7 8 9 10

How much do you feel that you know about implementing the agreed on actions resulting from a Cross Cultural Conflict Resolution process?
1 2 3 4 5 6 7 8 9 10

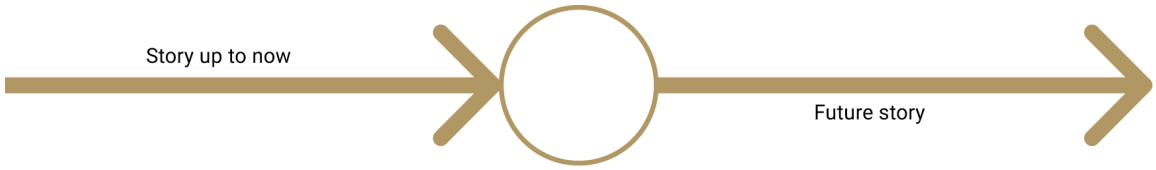
How much do you feel that you know about monitoring and adjusting the agreed on actions over time following a Cross Cultural Conflict Resolution process?
1 2 3 4 5 6 7 8 9 10

Over time, you may find it beneficial to return to these questions and ask them of yourself again. Checking against your baseline measurements over time can support you in tracking your progress in working with Cross Cultural Conflict Resolution.

Your story

At this moment in time, you have chosen to learn about Cross Cultural Conflict Resolution. You have a story that has led you to this learning. This story affects your motivation to work with Cross Cultural Conflict Resolution. It is helpful for your discernment to tell this story, to bring it to your awareness.

We offer you the Storyline, a Genuine Contact tool, as a visual to prompt you to access your story. What is the story that led you to this learning? What is the story that you are imagining regarding your conflict resolution practice after this learning? You have a story, even if you don't have the details figured out yet.



Notes:

Your motivation

Based on your story, clarify your motivation for working with Cross Cultural Conflict Resolution?

Telling a story provides additional information, something that you might know without actually knowing it. Based on the story you have told, what do you now know about your motivation for working with Cross Cultural Conflict Resolution? Your motivation affects the spirit with which you work with conflict and facilitate conflict resolution processes. It is important to know your motivation so that you can figure out the effect that your motivation has.

Notes:

Your perspectives

Here are some perspectives about conflict for your consideration:

- Conflict is an opportunity for creative spirit to show up and take action.
- Resolution is to re-solve something. The word “solve” is critical.
- Problem solving is a call to be solution oriented. The root word of problem is to “probe,” to explore.
- Conflict re-solving requires that we are responsive to the participants’ hopes and avoid replicating old and injurious dynamics and patterns.
- People stuck in chronic conflict view each other as being quite limited, somehow with deficits.
- Conflict likely goes deeply in a person, based in fear and perceived threats to security, identity, or dignity. In group conflicts, faced with such threats, people join with like-minded others to enhance their sense of safety and power.

Take time to reflect and to make notes about your current perspective of conflict, conflict resolution, and Cross Cultural Conflict Resolution.

Is a conflict resolution process really necessary?

A question that needs to be asked whenever someone wants to engage with you to do conflict resolution in their organization is “Is a conflict resolution process really necessary?”

If a group of people who are in conflict with one another request assistance to resolve their conflict, a conflict resolution meeting is necessary. It is wanted by the people involved.

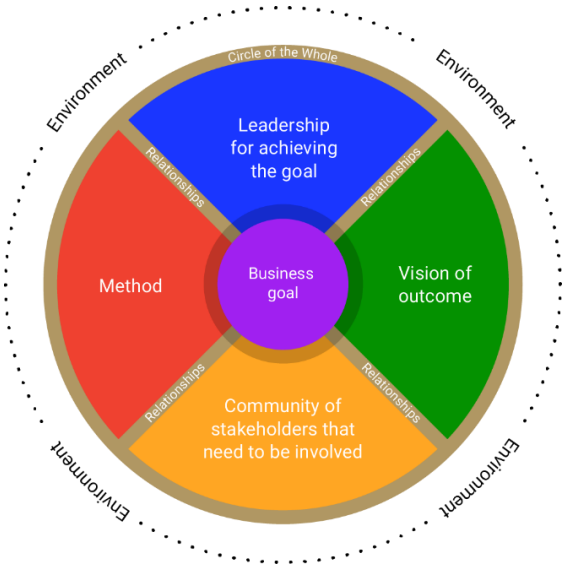
If a leader in an organization requests assistance to help a group of people in their organization resolve their conflict, there is more that needs to be considered before concluding that a conflict resolution meeting is necessary.

The bigger environment

The first thing to consider before concluding that a conflict resolution meeting is necessary is the bigger environment within which the conflict is happening. Sometimes, especially in a life depleting organizational environment, the people who exhibit conflict are actually calling attention to the bigger problems in the organization.

The same holds true in a family. Sometimes the child who is considered the problem is actually calling attention to a bigger family problem. You will need to have a way to have a conversation with the leader that has asked for your support to talk about the bigger environment within which the conflict is happening. If there is an indication that the bigger environment is problematic, this leads to the question of whether something can be done about that bigger environment. If yes, maybe a conflict resolution process is not the way to proceed.

Working together toward a common goal



When supporting leaders and their organizations, a second strategy can be used to determine whether a conflict resolution process is really necessary. You can use the Service Delivery Model to find out what the business goal is that the leader wants to accomplish. The business goal is deeper than “to resolve the conflict.” When the conflict is resolved, what will this group of people be able to do together that the conflict is preventing them from doing right now?

Once this business goal is established, you then work with the leader to understand the:

- leadership for achieving the goal
- expected outcomes of having a conflict resolution meeting
- who needs to be involved for the business goal to be accomplished.

This shifts the conversation to looking at the conflict resolution process as more than working on resolving conflict. The conversation is now focused on what the business goal is.

Ask if the leader is open to you facilitating a meeting to accomplish the business goal, rather than facilitating a conflict resolution meeting. The reason to use this strategy is that often when people, even those in conflict, engage in a participatory meeting to accomplish a business goal, conflict resolution is a byproduct of that meeting. And a conflict resolution meeting is deemed no longer necessary. In a well-facilitated participatory meeting, great conversations take place, people come together around the common purpose of achieving the business goal, and common ground is found.

When a group of people are working to accomplish a business goal, and they themselves discover that their conflict is getting in the way to goal achievement, they often end up being the ones asking for help with their conflict resolution. This is a far better set of circumstances for successful conflict resolution than when a leader asks for a group of people to be ‘fixed’.

Reflect on this process for answering the question of whether a conflict resolution process is really necessary. Would you consider taking this approach. If yes, why and if no, why not?

Notes:

Learning summary

You have gone through many activities to discern your current understanding about Cross Cultural Conflict Resolution and to create baseline measurements. As we come to the end of this turn of the evolutionary spiral, you are invited to review your notes, reflections, and insights and to do a brief and clear summary of what your discernment produced that you feel is important to remember or refer to.

Notes:

2. Readiness

Going forward once you have established readiness is much more fruitful than going forward without the foundation that readiness provides.

~ Birgitt Williams

In this turn of the Evolutionary Spiral, you will learn what you will need to do to ensure sufficient readiness in yourself and in an organization for successful Cross Cultural Conflict Resolution work. You will be guided in developing a readiness checklist complete with actions that you can take towards readiness.

Readiness of yourself

Your self awareness will directly affect the quality of your work as a facilitator of conflict resolution. Through the next few pages, you will be guided to do some self examination and to draw from your own experience and inner wisdom.

Each of us has had experience with conflict, within ourselves, with another person, and within a group of people. We each also have experience with some form of conflict resolution. Take some time to recall your experience with conflict and conflict resolution. Some stories from your experience are likely stories of well done conflict resolution. Some stories are likely stories where conflict resolution was not handled well.

Record these below, what worked, what didn't work and your understanding of why some things worked, and others didn't.

When you work with situations of conflict, you will come across every one of your own unresolved issues.

It is important to have your personal unresolved issues in your conscious awareness so that you will easily recognize the same issues when they arise in the situation you are working with.

It is not necessary to have all your personal issues resolved in order to be a terrific conflict resolution facilitator. It is critical though, to be aware of your issues, to be honest with yourself. If you do not have this awareness, you will make a mess. The mess will come from trying to work out your unresolved issues through the situation you are faced with.

Do you know what kinds of issues you have strong opinions about? Do you know what “pushes your buttons” when you are faced with it? There are several steps to this journey to getting in touch with your issues to bring them to your consciousness. These questions appear on the next pages. We ask that you go through them one by one.

What kinds of issues do you have strong opinions about, or that “push your buttons?”

Now, go back to the list you just developed and put a checkmark (✓) beside those items that you are working on resolving within yourself at this time. Then put an asterisk (*) beside those items that you are leaving for another time in your life and can imagine resolving in yourself in the future. And finally note which have neither a checkmark nor an asterisk. These are items that you cannot, at this point, imagine resolving in yourself.

Reflect about yourself as a facilitator of conflict resolution. How do you see your unresolved personal issues affecting what you will do with conflict resolution? What do you need to be mindful of? What can you do to ensure that your unresolved work does not interfere with your effectiveness in conflict resolution?

There was an old adage about the facilitator “leaving your baggage at the door”. Is this really possible? Is it possible to be in genuine contact with yourself when you leave your baggage at the door? It is important for you to be truthful with yourself.

Daily preparation

Preparing yourself for resolving conflict for a conflict resolution process isn't just what happens the day of the process. Nor is it through having just the right words and tools.

We recommend you prepare yourself with a deep daily practice of learning to know yourself and learning to live in a way that is congruent with who you are. Your words and actions need to be congruent with your genuine self.

A major source of conflict is when people do not mean what they say or do not do what they say they are going to do. They are not congruent with their own selves. As a facilitator of conflict resolution, it is important to be congruent with your own self.

If you are interested in learning to live congruently with yourself, there are some daily practices that you can do to re-pattern yourself.

Embodying awareness

One way to work at this is for the next thirty days to do a mental checklist with all your words and actions. Pay attention throughout the day and make a note every time you find that you are not doing what you said you would do, and for every time that you are not meaning what you say. At the end of every day, put a coin in a jar for every time that you did not do what you said you would and put a coin in the jar for every time you said something that you did not mean. Keeping track throughout the day is important so that you are more and more aware. Physically putting coins into a jar at the end of the day helps you to embody your awareness.

As you develop more awareness, also note if the number of coins in the jar changes over time. Ideally, as you develop more awareness, you naturally improve in saying what you mean and doing what you say you will do much more consistently.

Practice the Four Fold Way

Another excellent daily practice that will assist you as a facilitator is to follow what Angeles Arrien writes about in her book *The Four Fold Way: Walking the Paths of the Warrior, Teacher, Healer, and Visionary*. The Four Fold Way, each based on a universal archetype, are:

- Show up, choose to be fully present.
- Tell the truth without blame or judgment.
- Follow what has heart and meaning.
- Be open to outcome, not attached to outcome.

Again, to learn to live this way, for the next thirty days, intentionally practice one of these. And when you have that one, go on to the next for another thirty days, until each one is the way you handle

yourself. It will take four months to instill all of them into your way of being. At the end of the four months, your task is to keep all four in motion for yourself throughout the day, every day.

Practice the Four Principles

Another excellent daily practice is to attend to the principles that Harrison Owen has captured in *Open Space Technology: A User's Guide*. For him, the principles are:

- Whoever comes are the right people.
- Whenever it starts is the right time.
- Whatever happens is the only thing that could have.
- When it is over, it is over.

As well as these four principles he adds "the Law of Two Feet" otherwise known as "the Law of Mobility". With this law, it is suggested that if you are neither contributing to something nor learning from it, use your mobility to move to where you are either contributing or learning.

These four principles and one law help you learn detachment from outcome.

Note any reflections you have about learning to live in a way that is congruent to yourself. Are you already living this way? Is there any work you have to do to achieve more congruency? What are your reflections about your congruency with yourself in terms of facilitating conflict resolution?

Self-love and self-critic

There is one more significant question to ask at this time. According to Angeles Arrien, it is good to ask this question each and every time you are heading into a conflict resolution meeting.

Is your self-love higher than your self-critic? This, of course, changes with each of us daily. For now, look at the question in general. As Angeles Arrien points out, if your self-critic is higher than your self-love or self-worth, you are not in shape to work with conflict resolution. If your self-critic outweighs your self-love, you are not ready to help others in a conflict resolution process. In fact, you are likely to make a mess.

If you find yourself in positions where your self-critic is taking the lead role, you need to work with your self-love (self-esteem, self-worth) to shift self-love to taking the lead role. We have five recommendations to assist you in enhancing your self-love.

Five Steps for Enhancing Self-love

1. Practice the self-love exercise.
2. Find a daily meditation practice.
3. Express gratitude.
4. Practice Yoga or Tai Chi.
5. Be conscious of your negative thoughts.

1. **Self-Love Exercise**. Sit in a straight backed chair, feet firmly on the floor. Imagine roots growing out of the bottom of your feet, growing straight down into the core of the earth. And then imagine energy from the earth coming up into you from the earth to support you because you are a precious person. Now imagine something or someone that you love deeply. Feel this sense of love and then extend it from your heart now into your own self until you have filled up your whole self. Try to maintain this feeling of love throughout yourself for longer periods of time.

2. **Meditation Practice**. We are not too concerned about any particular practice. To start with, simply sit, stand, walk, or lie for fifteen minutes a day. When a thought comes into your head, thank the thought, and ask it to move on. The idea is not to struggle against your thoughts but to work towards clearing your head of thoughts.

3. **Express gratitude**. Whether in your own silence, thinking thoughts of gratitude, or expressing those thoughts out loud either when you are alone or saying them to someone, expressing gratitude increases your self-love. It simply happens. A key is to always find something to be grateful for, no matter what is going on around you. Ideally, you will find a few things to be grateful for every time you pause to express gratitude.

4. **Practice Yoga or Tai Chi**. Working with these activities supports you in unblocking your energy. Both will assist you to get in touch with yourself and your life force.

5.**Be Conscious of Your Negative Thoughts**. Pay attention to your thoughts. Whenever you find a negative thought, quickly think ‘erase, erase, erase’ or ‘cancel, cancel, cancel’. You are, by doing so, training your mind to shift away from any habits of negative thinking. And they are habits that can be turned around.

Please make notes about your thoughts regarding what we have suggested regarding self-love and attending to daily practices to improve your sense of self-love. And please think about the general topic of what is necessary in the preparation of yourself to facilitate meetings?

Motivation

In the discernment chapter, you identified your motivation for working with conflict resolution. Now, in the readiness chapter you are invited to examine how your motivation and intention for the meeting influence the conflict resolution process. Ideally, you will be neutral about the outcomes of the conflict resolution process. Remember that daily practice of being detached from outcome.

Please note your thoughts about the motivation of the facilitator influencing the conflict resolution process.

Readiness for working with others

To best be ready to work with a group to resolve their conflict, it is important that a facilitator be as neutral as possible. To suspend all judgment about the conflict or the people involved in it. To remain free from attachment to outcome, so that your facilitation remains neutral as the participants discover the resolution to their conflict together.

To assist you in developing a neutral stance, the readiness work that you are invited into now is to develop and enhance your understanding of the state of the human being, the condition of the human beings who will be participating in the Cross Cultural Conflict Resolution process. The focus for this section is to draw your attention to what we have experienced that helps facilitators with their facilitation. The meta-goal is to use what you will learn to assist you in leaving behind any judgmentalism that you might carry, known or unknown, regarding human beings who are experiencing conflict.

Condition of the Human Being Includes:

- Attending to filters
- Creating a life-nourishing environment, rather than a life-depleting one
- Attending to the likelihood that people are grieving
- The human being in healing crisis

Attending to filters

Attending to your filters is attending to your pre-judgements. Everyone has some pre-judgments about people, in other words, some prejudices. These pre-judgments end up creating filters that stop us from seeing clearly what is in front of us. We end up with a distorted view.

A responsibility that a facilitator needs to take for their work with groups is to develop an awareness of their filters. Please understand that developing an honest awareness of your filters does not equate to a quick dispensation of the filters. A filter might be one you have carried through family or social conditioning for a long time. What is really important to your facilitation is that you are aware of your filters.

When you are aware of your filters, you can have a different response than when you are unaware that a filter is causing you to perceive through a clouded lens. When something comes up in the group work that touches one of your filters, you can engage in silent self-talk that says something like “what just happened is triggering one of my filters, one of my prejudices and I must be careful now not to let my perception be distorted by this filter.”

Self-awareness followed by silent self-talk is important to get the clearest perception possible. You want to stay open to being in genuine contact with the people who are in the conflict resolution

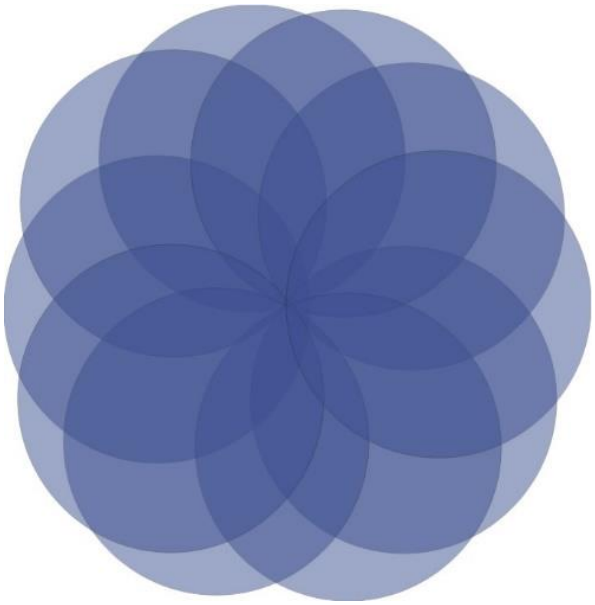
process. They will sense if you are perceiving them through a filter, through a prejudice, even if it is not spoken, and this compromises the genuine contact that is important in a conflict resolution process.

Some of the best conflict resolution facilitators had to work through a pre-judgment about conflict, a filter that resulted in fear as a facilitator of conflict. Their fear affected the people that they worked with negatively. Once they were aware of their filter and did the self-talk that we are suggesting to you, their conflict resolution work was much more successful.

We invite you to attend to your own filters and be aware that all participants in the room are viewing the situation from filters of their own too. Another way to say this is to check your pre-judices, where you have prejudged others without giving a chance for real genuine contact.

Identifying filters

Please identify filters that prevent genuine contact. It is helpful to use a diagram the represents filters in front of a camera lens, such as the one on this page. Label the different parts with the filters you are aware of. The reason for the diagram instead of a list is that it can help you to remember the visual representation of filters that cloud your clear perception.

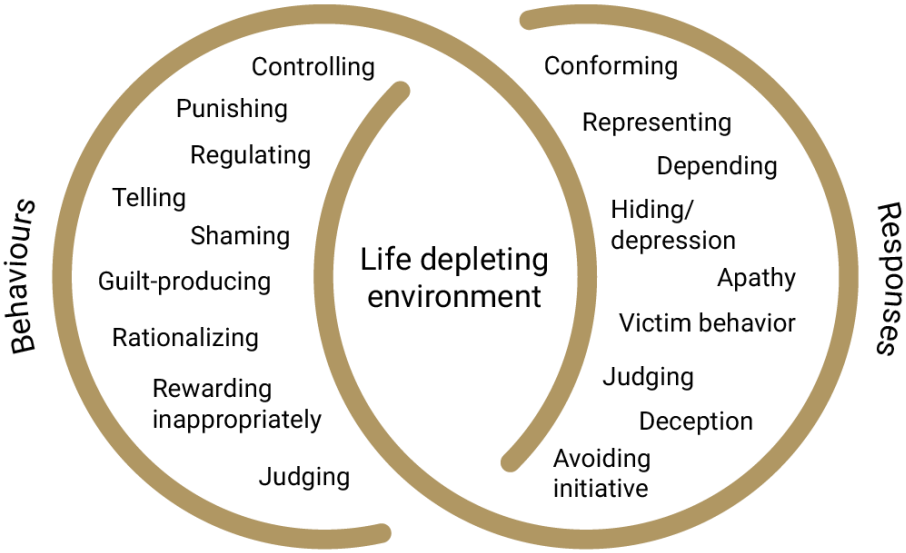


When you feel complete with identifying your filters, please create a note about your current thoughts of what you intend to do to have as clear a perspective as possible. Pay careful attention to filters that you may be carrying about people who are not like you, don't think like you, don't view the world as you do.

Creating a life nourishing environment, not a life depleting one

It is important to create an accepting, life nourishing environment for your Cross Cultural Conflict Resolution meetings. You will need to be careful that you are not creating a life depleting, or defensive, toxic environment.

Life Depleting Environment

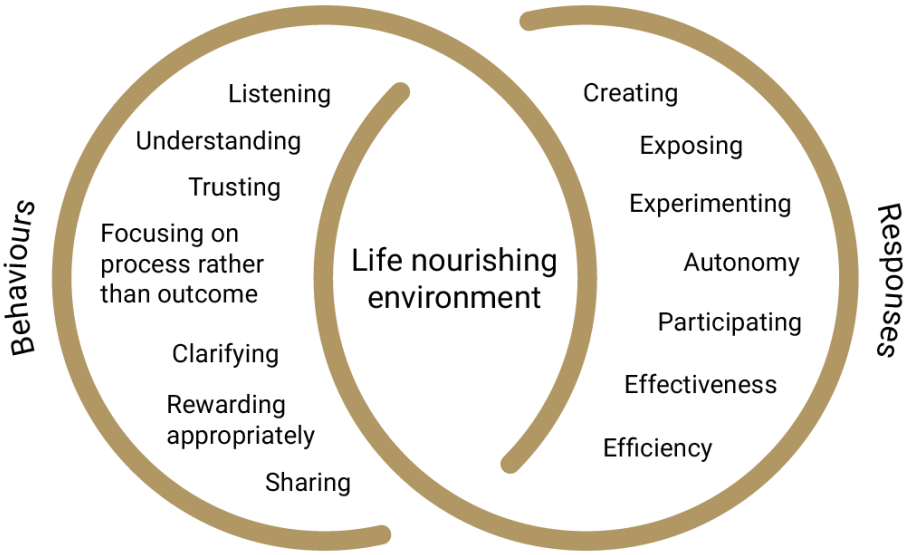


When people experience a life depleting, or defensive, environment, people engage in reactive behaviors such as conforming to the group norm but with anger or helplessness underneath, representing a 'we' when speaking instead of representing themselves only, they don't take their own leadership but rather depend on others, they avoid taking initiative, they hide their true self and can appear depressed which is anger turned inwards, they appear to be apathetic to what is going on, and can engage in deceptions such as appearing to agree with what is happening when in truth, they don't. These are all behaviors that people use to protect themselves.

A life depleting environment is created by the following behaviors of the facilitator and are what you don't want to offer: controlling, punishing, regulating, telling, shaming, guilt producing, judging, and being arbitrary.

A number of mediation, negotiation and conflict resolution practices create a defensive environment, albeit unknowingly. Rather than really solving the conflict, participants enter into behaviors that are compliant, or conforming to protect themselves, without really intending to follow through on their apparent compliance. Agreements made through compliance or conforming do not resolve the situation.

Life Nourishing Environment



When people experience an accepting, life nourishing environment they are willing to experiment, be creative, to expose who they are and what is really going on, they work with autonomy, participating, and producing.

A life nourishing environment is created by the following behaviors of the facilitator: listening, understanding, trusting, sharing, clarifying, and rewarding appropriately.

Agreements reached through experimenting, being willing to be autonomous, being creative, and being willing to be participative are about real resolution to conflict. They have a much greater likelihood of follow through on the agreement.

What do you need to do to be in readiness for creating an accepting or life nourishing environment?

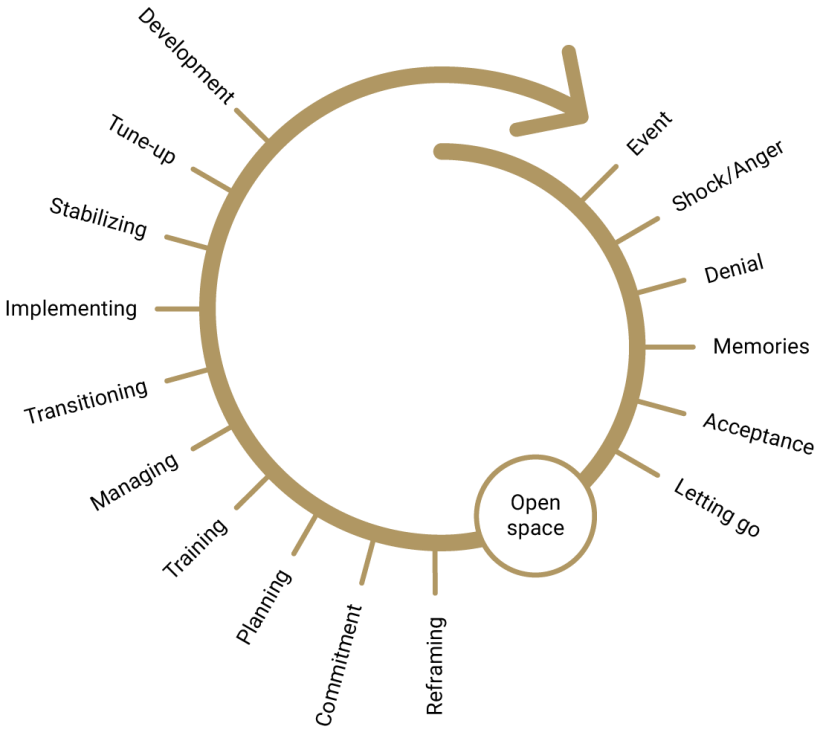
Notes:

Attending to the likelihood that some of the people are grieving

In the Genuine Contact way of working, we always work with the belief that whenever a group of people is gathered together, some of the people in the group are grieving about something. Grieving or the work of grief is a natural human process for healing.

In a group of people or organization, the people will be at different stages of grieving over the same situation. Different people stay at the different stages for differing periods of time. Sometimes people get stuck in one or another particular stage as they do their grieving.

The condition of the human being in relationship to their grieving impacts the condition of the people regarding full participation in any meeting, particularly a meeting about the future. Conflict resolution work, while being done in the present, is about making a change for the future.



A simple look at the work of grief

The most thorough work on grief cycle work was done by Elisabeth Kübler-Ross and grief work in organizations by Amir Levy and Uri Merry.

Harrison Owen, creator of the meeting method Open Space Technology, added to this literature. He

identified that after the stage of letting go, prior to the stage of reframing for the new, there is a time of Open Space during which creativity, wonder and imagination have a place to frame what will happen in the future. Harrison notes that this is one of the most powerful times for Open Space Technology. We have found that this is also one of the most powerful times for any meeting about the future that is participative and open.

Bringing attention to the cycle of grief at work

It is helpful for the sponsor of the Cross Cultural Conflict Resolution process to understand that grief work is part of everyday life and that different people in the organization are at different stages of grief about different situations to do with work and to do with their personal lives.

Any meeting about the future, even if filled with good solutions, will usually initiate new grief work. The closing circle may be positive but grief at work may be evident Monday morning. Note that unfortunately, this is often misunderstood as resistance to change.

What do you need to do to be in readiness to work with people who are in various stages of the grief cycle?

Notes:

The human being in healing crisis

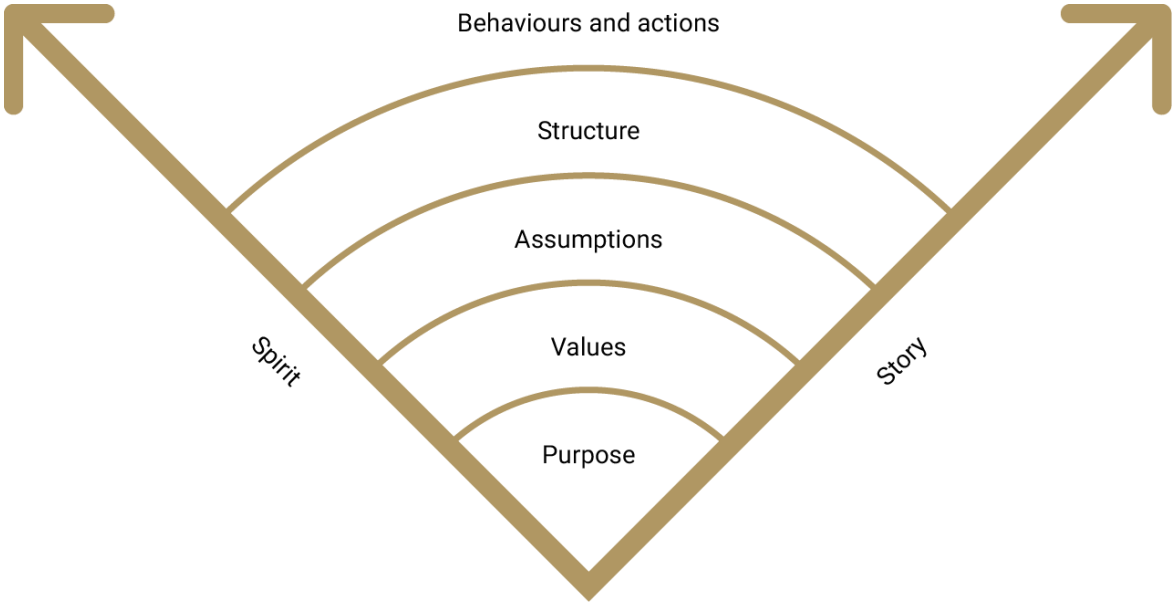
It is important to be mindful that there can be a healing crisis during the Cross Cultural Conflict Resolution process. To give you a picture of what a healing crisis is, we use the example of the human body. When the physical body is detoxifying, clearing out old junk and thus getting healthier, it often goes into what is referred to as a healing crisis. During the healing crisis, the symptoms temporarily seem worse, and the person usually feels ill and can incorrectly conclude that healing isn't happening, when in fact it is. The job is to persevere with the clearing out process, maybe toning it down a bit, yet still moving forward with it. It is helpful to the individual to be made aware that a healing crisis can happen.

Next, apply the knowledge about the healing crisis to working with the group in their conflict resolution process. Think of the clearing out of the conflict as a large detoxification in the collective of people. During the process, for a time, things may look worse and feel worse than at the start of the process. Or the healing crisis may show up after the successful completion of working with the group for their conflict resolution.

What do you need to do to be in readiness for navigating through a healing crisis?

Notes:

Deep Essence



Behaviors and actions are on the surface of the situation. This constitutes most of what we witness in a situation of conflict and in our conflict resolution work.

It is critical that we know that this makes up only a small part of what is going on. Beneath the layer of behaviors and actions are the deeper layers of structure, assumptions, values, and purpose. All this supports the behaviors that you witness in situations of conflict. Well done conflict resolution work doesn't focus on behaviors and actions. The facilitator pays attention to process and does not get drawn into the content of the situation, thus allowing the process to take the people involved deeper into what supports the behaviors and actions.

What do you need to do to be in readiness for allowing the process to take the people involved to go as deeply as they can into what is going on with their conflict?

Notes:

A reminder that humans are complex

The aspects of the human that we have presented are important for you as a facilitator to consider as you get yourself ready for working with the group. These same aspects are useful to share with the people at the end of the conflict resolution meeting. They are good frameworks for people to have an understanding of what might be happening when they have let go of the conflict and are implementing their agreed upon new way of being with each other.

Please summarize what you intend to do to develop your readiness for working with Cross Cultural Conflict Resolution, developing a check list for yourself.

On the Subject of Safe Space

If it has been your practice to create group rules or otherwise do what you can to create and co-create safe space for honesty in conversations, we ask you to think of doing this as creating safer space, and to leave behind any thoughts you have that you can create safe space. Can you be satisfied with knowing you are creating safer space? To focus on creating the conditions for a life-nourishing space?

Whenever there is more than one person in a space, it cannot be safe space. Each person has their own thoughts, emotions, beliefs, history, and culturing. It is simply not possible for one person to know another person well enough in the moment to create space that is truly safe for the other person.

Every person needs to take responsibility for their own development of space that feels safe to them, showing up as their whole self only to the extent that they wish to do so. Showing up as their whole self is invitational.

Creating safe space for oneself in meetings is an act of self-leadership, of people staying in and taking responsibility for their own power.

The guidance that we provide people in our meetings is to follow the Four Fold Way.

1. We guide people to show up and be fully present. This helps people to stay in their own power.
2. We guide people to tell the truth without blame or judgment. This helps people to take leadership responsibility for what they are saying and the energy that they are contributing to a meeting.
3. We guide people to follow what has heart and meaning. This helps people to make choices for their contributions and for what they are learning based on listening to their hearts.
4. We guide people to let go of attachment to a fixed outcome of the meeting. This raises awareness in the person to be open to what is happening rather than to view what is happening from a determination to have an outcome to which they are attached.

We offer this guidance for self-leadership, keeping the emphasis for personal clarity about safe space with the individual while simultaneously providing these tips for conducting oneself.

For any meeting, we take time before people arrive to create life nourishing conditions. Some of this is dependent on advance planning. We want a meeting room with a window to nature, comfortable, accessible. We have beverages and snacks available throughout the meeting. We make sure that there are spaces for small groups and individuals to get away for conversations and being with their own thoughts.

Chairs are placed in a circle as a circle is an archetype for community and communicating. There

are no tables in the circle as tables are a barrier. Sometimes there are tiny tables between the chairs for drinks and snacks. There is always space of at least a foot between the chairs in the circle so that people have some personal space as people from different cultures have different needs for personal space.

We use an input object, sometimes referred to as a talking object. It can be a stone, a shell, something from nature. It cannot be a stick as we are not doing what some Indigenous Peoples do in a Talking Stick Ceremony.

At the start of our meeting, we acknowledge the circle and invite people to understand that there is wisdom in everyone in the circle. We acknowledge the Four Fold Way. We explain the use of the input object, saying that whoever has the object is the speaker, and the rest of us are the respectful listeners. We don't go into more detail about how the input object will be used beyond that, in our opening of the meeting.

We don't set up group norms with the participants. Instead, as facilitators we take the responsibility of creating life nourishing conditions for the meeting. We create the expectation that people will have self-leadership for their own safety. And that this responsibility is taken at the meeting and continuing on into what happens afterward as people move forward with the results of the meeting.

Starting with yourself, and hopefully causing a ripple of doing the same in the group, to be a safe person for yourself, you need to be fearless.

Note your thoughts about what has been presented here regarding the facilitator's role with safer space.

Notes:

Learning summary

You have gone through many activities to understand the value of readiness for yourself and in your perspective about the people you intend to support with Cross Cultural Conflict Resolution. As we come to a close of the readiness turn of the evolutionary spiral, you are invited to review your notes, reflections, and insights and to do a brief and clear summary of what your learning produced that you feel is important to remember or refer to. What did you find useful? Do you feel that you have enough insight into readiness…your own and being prepared to work with others?

Notes:

3. Engagement

The art of gaining commitment is through involvement of all in the process
~Birgitt Williams

In this turn of the Evolutionary Spiral, you will be taken through a series of activities to engage you with the art of Cross Cultural Conflict Resolution. You will increase your confidence and capacity for facilitating the process involved. In this turn, you will learn the tools that you will use during construction of your plan for your Cross Cultural Conflict Resolution process. You will come to a new understanding of working with the weaving together of people with process with conflict resolution technology.

Preparatory work with each individual

Within the Cross Cultural Conflict Resolution process, individuals receive one on one preparation with the facilitator for their involvement with the conflict resolution meeting. It is important to do this to engage the people in moving towards the conflict resolution meeting with everyone involved and engaged. When the people come together in the meeting, they are in a more ready state to listen to each other.

Engaging the individual

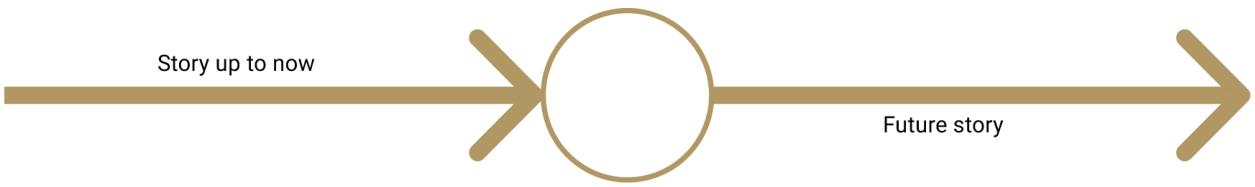
The facilitator of the Cross Cultural Conflict Resolution process initially works one on one with every individual involved. This one on one work provides the opportunity for every individual to feel heard, understood and engaged. In all situations, particularly those involving conflict, in order to feel engaged, people have a deep need to feel heard and understood. They do not need to be agreed with and the facilitator needs to take great care to listen, to demonstrate understanding, and yet to avoid agreeing.

The one on one preparatory meeting has 6 steps. Each individual is taken through these 6 steps, one person at a time.

1. Getting Clarification
2. Identify the Problem
3. Identify Feelings
4. Identify Needs
5. Identify 10 Solutions
6. Identify Boundaries

You will need to sort out logistics for working with each of the individuals in privacy, preferably in a space that is away from the others - like in a meeting room that isn't inside the day-to-day office. You won't be taking any notes nor otherwise recording what is discussed. Instead, the individual will be asked to take their own notes and be responsible for bringing those notes when the conflict resolution process advances to a meeting with the group. Your job is to go through every one of the six steps, one step at a time.

1. You will need to get clarification from the person that they wish to have a solution to the problem.



There must be a desire to solve the problem or the best conflict resolution practices will not make any difference. To determine if there is a desire to solve the problem, use the storyline tool and ask the person what the story is that has led to the conflict resolution meeting and what the story is likely to be after the conflict resolution meeting.

Then simply ask the person if they are willing to have a solution to the problem. If people, even one person, are not ready to work at resolution, it is not conducive to progressing to the conflict resolution meeting. Even when you find this to be true with one of the individuals, you will need to continue this work with every one of the individuals. It is imperative that there be no hints of who wasn't ready to move forward with conflict resolution. The only person to have this information, besides the individual, is you. Whether the person is willing to have a solution to the problem or not, take each person onwards through the remainder of the steps.

2. You will work with the person to state the problem.

Have each person identify the problem from their own perspective. At first, the person will tell a long story of the situation. It is your job to listen and to let the person know that they have been heard and understood, taking care to give no hint of agreeing with the person.

Once this has been accomplished, have each person develop no more than three sentences to state the problem, coaching them to state the problem without blame or judgment. Reducing the problem statement to no more than three sentences shifts the person away from a descriptive story that usually includes complaining, blame and judgment. This is an important step in conflict resolution.

Reducing the problem to no more than three sentences creates some equality among those who will participate in the group meeting. It equalizes the length of the description between those who are more expressive with their words and those who are more reserved. It minimizes the differences between people from different cultures as to how expressive the individual would be based on cultural conditioning.

Getting to only two or three sentences to state the problem does not imply that different participants will have similar problem statements. It is not necessary or even realistic for different individuals to agree on what the problem is, as they each have their perspective.

Have the person write down their problem statement.

3. Help the individual identify their feelings about the problem.

Have each person identify their feelings. This gives them the opportunity of getting clarity on their own feelings and supports them in having a right to both their perspective and their feelings as valid. Take care, while listening, not to be seen as agreeing with the person. It is up to you to probe for 'what is the feeling you have about this problem?' Encouraging the person to name what they are feeling. Acknowledge that there may be many feelings and even contradictory feelings.

Have them write down what they have identified as their feelings.

4. Help the person to identify the needs of the people who are involved in the problem.

This step assists the person to shift their perspective to include other perspectives. It is done in a way that doesn't feel threatening. Have the person identify what they need as an individual from the problem resolution.

Continue the exploration of needs by having the individual identify what they perceive as the needs of the other person (people) involved in the conflict.

And then have the person identify what they perceive as the needs of the organization (agency, community, family, corporation, etc.) regarding this conflict.

Have the person write down their needs, their perception of the needs of others, and their perception of the needs of the organization for the problem to be resolved.

5. Challenge the person to identify 10 possible solutions.

This step is the initial step in bringing creativity into the problem solving. Other forms of creative problem solving would also work in this step. In this step, you will invite the person into an activity of creative problem solving.

Have the person identify at least ten solutions to the problem. This stretches the person to think outside of the predictable. Ten solutions are more than a person usually can come up with easily. Give the person time and encouragement to get to ten.

Then have the person identify which of the ten solutions is the most predictable. And have the person identify which is the most outrageous.

Have the person draw a circle on a piece of paper and create a note right in the center of the circle of the idea that they identified as the most predictable. Have the person put the solution that is most outrageous outside of the circle. Have the person note the remaining 8 solutions in between these two poles, ordering them from most predictable to most outrageous. Once all ten are noted, explain that the solution is most likely to be about halfway in between these two.

Ask the person to pick and circle three possible solutions from amongst their lists that they noted in the halfway place. These are the three solutions that the individual is to write down as possible solutions to bring into the meeting. Focusing on three solutions as we have done here helps the person stay open to outcome rather than being determined about only one solution. Their most likely solution and most outrageous solution were not included in their three possible solutions, creating that detachment from outcome when it wasn't their favorite to start with.

6. Help the person identify boundaries.

Prior to the Cross Cultural Conflict Resolution meeting, it is important for the person to gain clarity of what they are willing to do and are not willing to do as part of the resolution. In other words, to identify and set personal boundaries. The person may not be someone who is used to setting boundaries. Many people are not. Your job is to help them to identify what, if it is offered as a solution at the meeting, they now know they would not be willing to agree to that solution. If the person is unable to do this step, the preparatory work should still be considered complete and participants ready for the conflict resolution meeting.

Have them write their boundaries down to bring to the meeting. If they are unable to identify boundaries, to note that this is an aspect that they still require more clarity on.

Advise each person that the preparatory work for the meeting that they have done in these six steps is to be brought to the meeting and that they will be asked to share what they have written to the whole group. Let them know that in the meeting they will be asked to state the problem from their perspective, state their feelings, state their need and their perception of the needs of others and of the organization, state their three solutions, and state their boundaries. In the case of the people who are unclear about their boundaries, please advise them that they are to state to the group that this is one item they do not have clarity about.

If, in working with an individual, the person did not have a desire for conflict resolution in step one, go back to step one after going through the balance of the steps to find out if a desire to resolve the conflict emerged during the process. If it did, they have also participated in all of the steps and are prepared now to participate in the conflict resolution meeting.

As you reflect about the inclusion of the steps of this individual preparatory work, what do you notice about doing the individual work engages the people who will be involved in the Cross Cultural Conflict Resolution meeting.

Notes:

When someone is not ready for a solution

In the one on one preparatory work, it is possible that it became clear that one or more individuals had no desire to solve the conflict. Even in these situations, you kept going with the steps of that session and all the one on one sessions that you had planned to do. No one but the person who had no real desire for conflict resolution and you should have any hint of who wasn't ready to go on to a Cross Cultural Conflict Resolution meeting.

If this happens, at the end of all the sessions, you will say that there is insufficient readiness to move on to the conflict resolution meeting. Yes, if even one person does not want to solve the conflict, there is no conflict resolution meeting. Dependent on the situation and who mandated you as the facilitator and how, you must inform the "client" that there is not readiness for conflict resolution at this time. They may then choose mediation, arbitration, negotiation or simply choosing to leave the situation as it is for the present.

Even when the Cross Cultural Conflict Resolution process does not move forward to the conflict resolution meeting, a lot is gained in the individual preparatory sessions. People gain greater awareness about themselves, their perspective of the problem, they feel heard and understood and they are introduced to creative problem solving being emphasized so that there is more scope for finding a solution. Tensions can lift to quite a degree even from only these sessions with individuals.

What do you believe is achieved with this preparatory work of each individual? There are obvious and subtle achievements in this preparatory work.

Conflict resolution meeting

When everyone has identified willingness to resolve the conflict, the next step in the Cross Cultural Conflict Resolution process is the conflict resolution meeting.

In opening the meeting, you have a few minutes to set the tone as one of an intention to solve the problem. As the facilitator, you need to outline the steps of the process you will use to facilitate them in their problem resolution as one step in engaging the people in the process. Note that you are saying that the intention is one of solving the problem, and not one of saying to resolve the conflict. Your steps for the process are:

1. Having each person share the results of their preparatory work, one at a time either covering all the items per each or going around one at a time for each item.
    a. The problem from their perspective
    b. Their feelings about the problem
    c. Their perception of needs of self, others, organization
    d. Their boundaries stating what they will not do
    e. Three possible solutions
2. Narrowing the possible solutions down to one workable solution that the participants are in agreement with.
3. Developing action steps to work towards the solution chosen including follow up.
4. Developing a written agreement.
5. Meeting again in a number of months for accountability to each other for follow up.

There is no added value to establishing a list of expected behaviors in the meeting. The one requirement that is valuable to make is that you are asking each person to express themselves if it is a feeling by saying “I feel…” and not to use the phrase “I feel that…” or you will be asking them to rephrase their input. “I feel that…” is a phrase that usually leads to the expression of judgment and is not an expression of a feeling. This one intervention will assist you.

1. Have each person one by one state the problem from their perspective.

As you introduce this step of their meeting, make note that there are 360 degrees from which to view any situation and that there will likely be differences in perspective of the situation.

Your job as facilitator is to validate each viewpoint as having been heard immediately after each person speaks so that they feel heard and understood. In small groups or in couple situations, you can have the other person(s) repeat what they heard as the viewpoint that was expressed, going back over the expressed viewpoint until it is accurately repeated back to the person. It needs to be made clear that this is simply a matter of “walking in the other person’s shoes” and not an indication of agreement.

2. Have each person one by one state their feelings about the problem, based on their individual perceptions.

Remember again to remind them (or to explain to them for the first time) that feelings are to be expressed as “I feel…” and not “I feel that…”

Your job as facilitator is to validate each person immediately after they speak ensuring that they feel heard and understood. This is not the same as agreeing with their feelings or making any judgment. The only person’s feelings over which you have any control are your own.

3. Have each person identify for the others “what do I need”, “what do I perceive that others need”, “what do I perceive the organization needs” in relation to finding a solution.

Again, go around to each person so that each can answer this. Your job is to ensure that the person feels heard and understood.

4. Have each person identify for the others their own boundaries regarding the problem resolution.

They are each to state what they are willing to do and what they are not willing to do.

Again, it is the facilitator’s job to ensure each individual feels heard and understood while taking care not to imply agreement with any one person.

These four steps are done without discussion and interaction amongst the participants. This is essential to ensure an accepting climate, and that the person feels heard and understood. Allowing for discussion or clarification runs the risk of judgmental comments.

5. Creative Problem Solving

Once these four steps are completed, the participants are ready to work at solutions to their problem. Each participant brings their three possible solutions into the meeting for the others to respond to. It is not imperative that the participants named the same problem. It is important that you do not work at getting agreement on what the problem is. You don’t want to be in a position of implying that anyone’s version of the problem is not valid. The solutions can still be brought forward because it is likely that the solutions will address the various perspectives of what the problem is.

At this point there are a number of facilitation means that you can use to determine which of the possibilities have the agreement of the others. We suggest the following steps:

- Write down all the possible resolution actions
- Wait to discuss them until they're all out on the table
- Group similar options together
- Narrow down the list based on those that do not meet the expressed needs and the expressed boundaries
- Look at what is left. (If nothing is left, you might want to brainstorm new options or you might want to separate the individuals to develop potential solutions individually)
- Predict possible outcomes. Using the storyline is helpful.
- Work with the participants to come to agreement on one of the solutions.

It is at this point, while people are in discussion and problem solving mode that it is acceptable to get agreement on what the problem is if this will help in the decision about a solution. At this point in the process, all participants will have had an opportunity to have their viewpoint worked with as valid. They are less likely to be attached to it during this solution seeking time especially if there is not yet agreement on one solution.

Developing actions

Once agreement is reached on one solution, develop “do-ables” or steps to work with the solution to get it moving forward into action.

Doables are specific actions that have a good chance at being successful. The best do-ables are:

- The ideas that have the best chance at success
- Steps that never promote unfair advantages on any sides
- Founded on shared input and information from all parties
- Trust builders – they add confidence in working together
- Actions that meet shared needs

A written agreement

Write the agreement up together. In the agreement, include the solution, the action steps, and who is committing to doing what. Be specific to avoid misinterpretation and to avoid assumptions.

Sort out how the people involved can open the conflict resolution process up again if there is a belief that the agreement is not being followed. This also needs to be included in the agreement.

Work out a schedule for monitoring and adjustment for a period of time in which all the people involved are expected to participate.

The agreement is to be personal and not trapped in “we”, “them” or “the constituency” etc.

Have all parties sign the agreement. This agreement is the only document from the meeting that is

shareable beyond the people in the meeting. For example, if you have been engaged by a leader of an organization for conflict resolution with some of the people, your report back to the leader is this written agreement, nothing more.

Now that you have been oriented to the Cross Cultural Conflict Resolution process, do you feel engaged with this process? Write notes in relation to whether you do or don't feel engaged. If you don't feel engaged, what would need to change for you to feel engaged?

Notes:

Learning summary

You have gone through many activities to understand the value of engagement with Cross Cultural Conflict Resolution. As we complete the engagement turn of the evolutionary spiral, you are invited to review your notes, reflections, and insights and to do a brief and clear summary of what your learning produced that you feel is important to remember or refer to.

Notes:

4. Construction

Emphasizing creative problem solving invites the creativity needed to bring about positive change
~ Birgitt Williams

In this turn of the Evolutionary Spiral, you will create a presentation to orient others to the way you want to do your Cross Cultural Conflict Resolution, a presentation that will become part of your own

toolkit for your work in the future. While creating the presentation, you will be challenged in your understanding of all parts of the Cross Cultural Conflict Resolution process to clarify for yourself why you are including different aspects as part of your own plan.

Develop a presentation

Having learned about Cross Cultural Conflict Resolution process, in this section you are asked to create a presentation you can use to orient others to your approach to this method. In the following pages, you will find considerations for each activity to be included in the presentation and a space for taking your initial notes. You can choose the format for your presentation: a slide deck, document, outline for a verbal presentation, infographic, or any other medium that suits your learning and presentation styles.

- Planning
- Logistics
- Intention and Context Setting
- One on one preparatory work
- Meeting
- Developing Actions
- A Written Agreement

Planning Meeting

What you have learned about readiness for working with others and the condition of the human being assists you in your decisions and actions for facilitating a cross conflict resolution process. The same information can also be of great use in a planning meeting with the sponsor of the conflict resolution meeting.

The sponsor is the person, or small group of people, who have asked for the conflict resolution process. They take leadership for planning the process with the facilitator on behalf of the total group of people seeking conflict resolution support.

Go back over the pages in the Discernment and Readiness turns. From these pages, what would you like to pull into your planning meeting? Choose items that will provide both you and the sponsor with information that will assist you in determining whether a Conflict Resolution meeting is necessary and is the best format to use.

Choose items that will provide you with information about who should be at the meeting to assist in the resolution of conflict, and how long the meeting should be. Carefully design your planning meeting to elicit this information in such a way that recognition can be made by the sponsor of whether the issue at hand is a systemic one, or a group of people who are in conflict with one another and have expressed their desire to have help solving their conflict.

One final consideration in the planning meeting is for you, as the facilitator, to have clarity about your role in implementation of the agreed resolution (assuming the process ends in finding an agreed upon solution). Does your role end once the agreement is reached? Or have you also been engaged to support the implementation of the solution?

Make notes that are helpful to you about what you would include in the planning meeting.

Logistics of the Interviews and the Meeting

Timing

Ensure that the timing is appropriate for all people that are to be involved. No one should feel inconvenienced by the timing, nor be unable to attend.

- **Individual sessions:** If possible, allow individuals to self-select their one on one time from a number of available times, with times offered over 2 or more days, to best suit their schedule.
- **Meeting:** The conflict resolution meeting should be scheduled at a time that genuinely works for everyone. Use of a scheduling tool that has the ability to make the responses anonymous to everyone but the organizer is recommended.

Place and set up

The rooms chosen for the one on wone work and for the meeting should be neutral for each participant. Off-site is best, preferably in a room with a window.

- **Individual sessions:** the seating should not have a table between you and the person.
- **Meeting:** chairs should be set up in a circle with some space between each chair, so people are not too close to one another. Again, no table within the circle, thus no table interferes with communication between people. The circle is the universal archetypal shape for community. In other words, for people of all cultures, sitting in a circle resonates with the archetype of community.

You will need to pay attention to the comfort needs of the people involved.

- **Individual sessions:** Light refreshments should be served with a few options available to allow for choice (e.g., tea, coffee, water, and a small assortment of healthy snacks).
- **Meeting:** Have beverages and snack foods available throughout the meeting (preferably including healthy choices that are familiar to the cultures represented in the meeting). Make sure the foods are labelled to indicate any typical allergies, or to have an ingredient list. This will need to be set up in a way that you are not in a position of having to attend to the food and beverages during the process, only inviting people at the beginning of the meeting to have what they wish when they wish.

Do research to determine other cultural and disability sensitivities that you should note (e.g., color and type of clothes that you should wear, particularly in some cultures that have associations with white clothes or black clothes, a scent free environment, space for maneuvering for those with physical disabilities, minimal background noise for those hard of hearing.) In the planning with the sponsor, learn if there are any learning disabilities, neurodivergence, or other invisible disability

considerations that will impact the one on one work or the conflict resolution meeting. In other words, ensure that the unique needs of each individual are considered.

Make notes that are helpful to you about what you would include about logistics.

Intention and Context Setting

Based on everything that you now know about Cross Cultural Conflict Resolution, please note what feels important to you about the intention of the process and setting the context for the process.

One on one preparatory work

Please note what feels important to you about the individual preparatory sessions. Details about this preparatory work are found in the Engagement section, starting on page 38.

Conflict resolution meeting

Please note what feels important to you about the conflict resolution meeting. The conflict resolution meeting format is described in the Engagement section, beginning on page 43.

Developing Actions

Please note what feels important to you regarding developing actions. In both the individual preparatory work and the Cross Cultural Conflict Resolution meeting, the role of the facilitator is clear. A question arises about the role of the facilitator during the development of actions. As you make your notes about developing actions, note your reflections about the role of the facilitator in developing actions.

A Written Agreement

Please note what feels important to you regarding the development of the written agreement. Again, reflect on your role as the written agreement is developed.

Your Presentation

Having developed notes of what has felt important to you in the steps of the Cross Cultural Conflict Resolution process, you have the basis of what you could use for your presentation. Remember the presentation is one that you would use with people in your team, or with your family, to share with them what the Cross Cultural Conflict Resolution process is.

Please develop your presentation

Learning summary

You have now constructed a presentation of your approach to Cross Cultural Conflict Resolution. As we complete the construction turn of the evolutionary spiral, you are invited to review your notes, reflections, and insights and to do a brief and clear summary of what your learning produced that you feel is important to remember or refer to.

Notes:

5. Implementation

Important things often mean change

~Birgitt Williams

In this turn of the Evolutionary Spiral on implementation, you will develop clarity about what needs to be put in place for successful implementation of Cross Cultural Conflict Resolution. Through role play, you will have the opportunity in this turn to explore what is necessary for implementation of a Cross Cultural Conflict Resolution process, exploring obstacles and opportunities. You will look beyond the Cross Cultural Conflict Resolution meeting towards sustainability of the new state of relationships in the future. You will add a presentation based on your insights about implementation to your toolkit for your work in the future.

Preparing for implementation

As the facilitator of a Cross Cultural Conflict Resolution process, your mandate may have ended at the moment that the people involved in the conflict have a written agreement with each other for going forward in a more harmonious way. If someone engaged your services, such as a leader in an organization, the only report that you make to that person is either that the process didn't proceed to the conflict resolution meeting or to review the written agreement with the leader. It is then up to the people to follow their written agreement, and the leader to create the conditions to make that possible.

Another possibility is that your mandate includes helping the people who created the written agreement to implement their agreement. You will find that even if there was relief and even some excitement in creating the written agreement, when people are faced with implementing change, it can feel difficult.

Whether you are supporting the participants to implement their written agreement or not, it is beneficial to begin considering implementation of the written agreement right from the beginning of your work with the Cross Cultural Conflict Resolution process. We offer 2 frameworks to support you in developing your own considerations for what is important for implementation.

Five Beliefs of Genuine Contact

Let's start with the Five Beliefs of Genuine Contact, considering them in relation to implementation.

1. **We believe that every organism (including the organization) has within it the blueprint for its own optimal health and balance.** We trust the people in the organization to know what is needed for optimal effectiveness. Building on the strengths within the organization is a key to optimal effectiveness.
2. **We believe that focusing on genuine contact enables individuals and organizations to achieve the individual and organizational health and balance that is needed for optimal effectiveness.** Positive change in the organization is directly linked to positive change in individuals. Both are required for sustainable new ways of working.
3. **We believe that Spirit or spirit matters (conscious energy), that through spirit or Spirit all creation is connected, and that people are precious.** Our experience is that strategies based on these values have exciting, tangible results.
4. **We believe that change with its accompanying loss, grief work, and conflict is constant.** Individuals and organizations that develop mastery in working with change can sustain optimal effectiveness. These leaders and organizations recognize that change cannot be managed, that energy spent trying to manage change is wasted energy, and that productive

use of individual and organizational energy is achieved by working with change rather than against it.

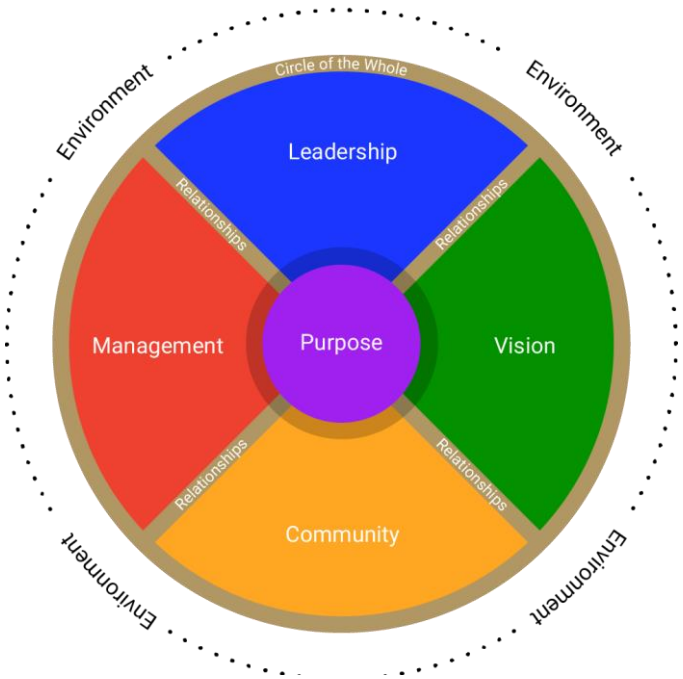
5. **We believe in keeping it simple.** Simple frameworks and processes enable success with complex situations. In keeping it simple, we recognize that any sustainable change must begin from the inside and cannot be externally initiated or driven.

Imagine that you are one of the people in the Cross Cultural Conflict Resolution process. As you consider each of the beliefs from the perspective of a person in the group, what thoughts come to mind as important for implementation.

Notes:

Medicine Wheel Tool

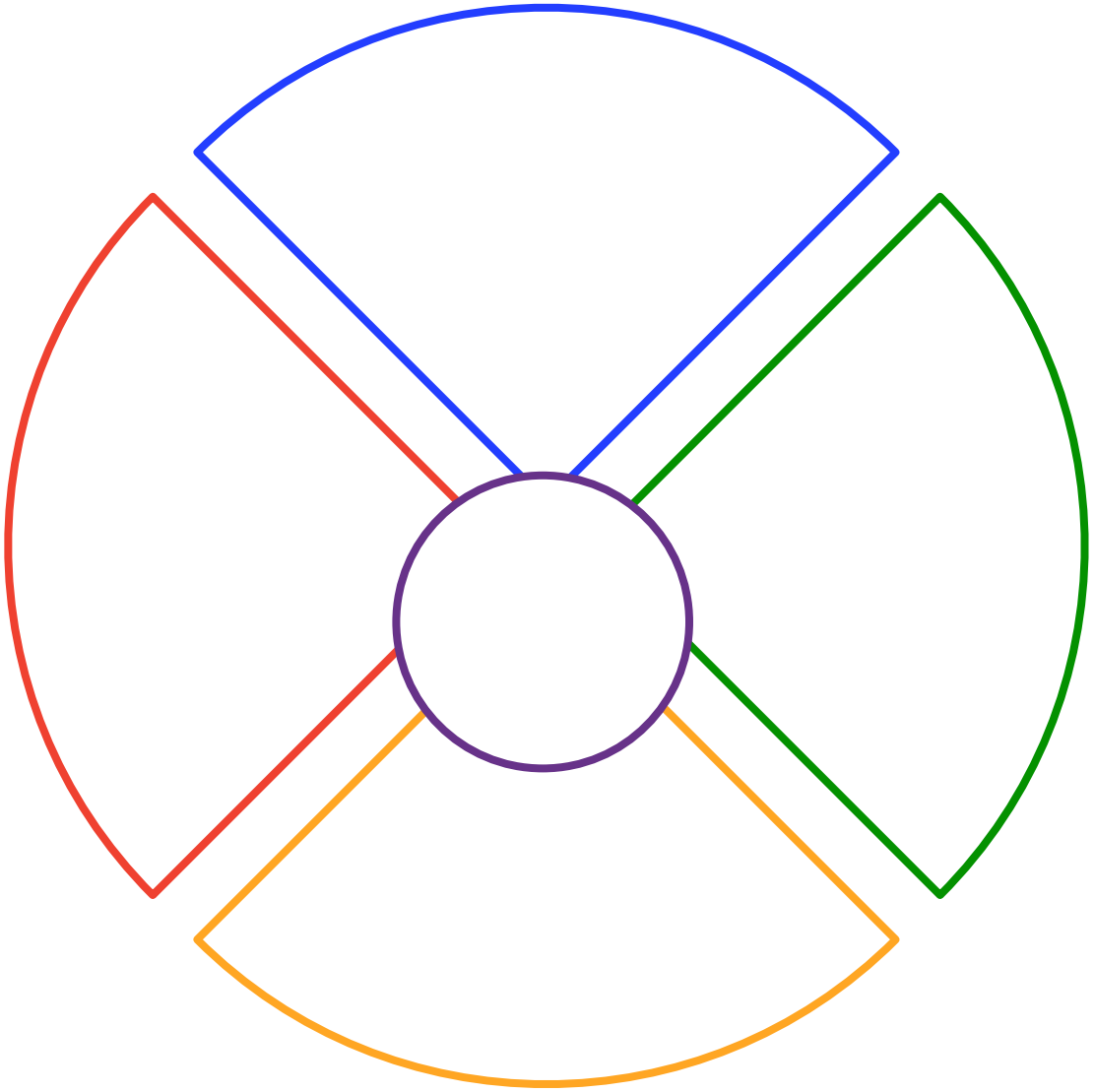
The components of the Medicine Wheel Tool are purpose, leadership, vision, community, management, relationships, circle of the whole, and the environment.



Pull out the key points in the notes that you just made about the Five Beliefs and place them in the appropriate component of the MWT worksheet on the following page. Once you have completed the mapping, what are you noticing? Is there anything missing so that you have something in each of the components of your map? If so, add what you are thinking fits and is important.

Next, review what you learned about the written agreement on page 45 and your considerations on page 58. Pull out the key points from these notes on the written agreement and map them into the Medicine Wheel Tool as well.

Considerations for Implementation



You have created a simple picture of what you need to take into account in your planning for implementation.

Implementation plan

The next step is to develop your plan for implementation. Explore obstacles and opportunities for successful implementation of the written agreement. As you design your plan, look beyond the Cross Cultural Conflict Resolution meeting towards sustainability of the new state of relationships in the future.

Notes:

Once you have developed your implementation plan, write down what you notice about your plan. Based on this noticing, add to the presentation you developed during the Construction turn based on your insights about implementation for your work in the future.

Notes:

Learning summary

You have gone through several activities to understand the approach to implementation of the written agreement, creating the conditions for success in implementing its outcomes. You are invited to review your notes, reflections, and insights and to do a brief and clear summary of the value of implementation that you feel is important to remember or refer to.

Notes:

6. Monitoring and Adjustment

To bring about ongoing positive change, be ready to change your perception.
~Birgitt Williams

During a successful Cross Cultural Conflict Resolution process, a written agreement is co-created by the people who are resolving their conflict. In the turn of the Evolutionary Spiral on monitoring and adjustment you will explore monitoring and adjustment in relation to what is in the written agreement. You will add to your plans for developing the written agreement to include what you learn in this phase about monitoring and adjustment. The purpose is to build both sustainability of the new state of relationships and opportunities for regeneration when adjustments are needed.

Your learning

First, this is the perfect time to do monitoring and adjustment in relation to what you now know about Cross Cultural Conflict Resolution. Early in this learning module, in the Discernment turn, you developed a baseline measure to capture your perceptions of Cross Cultural Conflict Resolution. Now, towards the end of learning in this module, you are invited to answer the reflection questions again, using a scale of 1 to 10, with 1 as low and 10 as high.

How much do you feel that you know about what Cross Cultural Conflict Resolution is?
1 2 3 4 5 6 7 8 9 10

How much do you feel that you know about helping an organization get into readiness for a Cross Cultural Conflict Resolution process?
1 2 3 4 5 6 7 8 9 10

How much do you feel that you know about engaging the people of an organization in Cross Cultural Conflict Resolution?
1 2 3 4 5 6 7 8 9 10

How much do you feel that you know about constructing a design for your Cross Cultural Conflict Resolution process that leads to successful implementation?
1 2 3 4 5 6 7 8 9 10

How much do you feel that you know about implementing the agreed-on actions resulting from a Cross Cultural Conflict Resolution process?
1 2 3 4 5 6 7 8 9 10

How much do you feel that you know about monitoring and adjusting the agreed-on actions over time following a Cross Cultural Conflict Resolution process?
1 2 3 4 5 6 7 8 9 10

Compare the results this time to what you had in your baseline measure in the Discernment turn on page 5. Did you make progress? Are there some measures you made more progress in than others? Are there some measures in which you made no progress? Please take notes of what you are noticing including any insights you are having about adjustments you wish to make.

Notes:

Over time, you may find it beneficial to return to these questions and ask them of yourself again. Checking against your baseline measurement and this current measurement over time can support you in tracking your progress in working with Cross Cultural Conflict resolution.

Monitoring progress of the written agreement

You can easily develop a measurement tool similar to the one offered to you for your learning, based on parameters outlined in the written agreement regarding progress to be made. Keep it simple. Make it something that is a baseline and then a tool that can be used over time to measure progress.

Then continue the monitoring by asking for what people are noticing that feels important to them regarding progress. This leads to a further conversation of insights pertaining to adjustment going forward. This way of doing monitoring is simple, participatory, relying on the wisdom of the people in the group for sustainability, and possible regeneration of their new state of relating to one another. Monitoring and adjustment does not need to be more complicated than this.

Considering simple methods for monitoring and adjustment, what do you want to add to your presentation about how a written agreement can be monitored and adjusted over time?

Notes:

Conflict prevention

Another component to adjustment could be to offer some training about conflict prevention as a support to the people in the group, and to the leadership in the organization (any kind of organization, even including families).

Strategies for conflict prevention are beneficial to any group over time. Strategies for conflict prevention has people looking forward to preventing conflicts in the future, a much more useful perspective than looking in the rearview mirror at conflict in the past.

The strategies we suggest include:

- Create and regenerate a life nourishing environment
- Use participatory methods
- Practicing saying what you mean and doing what you say
- Understanding the meaning of no and yes

Creating a life nourishing environment

It is difficult for conflict to take hold in a harmonious environment, an environment that is life nourishing. It is much more likely to take hold in an unharmonious environment, an environment that is life depleting. One strategy for conflict prevention is to do the work required to create harmonious, life nourishing conditions in your organization, team, or family.

If a cross cultural conflict resolution process has been completed successfully, this same strategy applies. Check the environment in which the people are carrying out their lives and work. Pay attention to creating a harmonious, life nourishing environment.

A simple way of looking at creating a life nourishing environment is to use the life nourishing and life depleting models found on page 26 and 27 in the Readiness turn. Notice the kinds of behaviours and responses that are happening in everyday activity. Work to increase the life nourishing behaviours while decreasing the life depleting ones.

Participatory process

Another strategy for conflict prevention is to use processes in any meetings, be they professional, societal, or family, that allow everyone to use their voice, to be listened to, to be heard and understood. These are sometimes known as participatory methods or collaborative methods. People have a need to be heard and understood. When the opportunity to be heard and understood is not provided, anger and resentment energy accumulate, creating conditions for conflict. Participative methods for meetings benefit the enterprise with inspired ideas, so as well as a strategy for conflict prevention, there are other valuable outcomes.

Practice saying what you mean and doing what you say

The next strategy is about increasing skillfulness individually and collectively to take care with both words and actions. Increase skillfulness in saying what you mean, and meaning what you say. Conflict arises when people don't say what they mean, and don't mean what they say.

Linked to this is to do what you say you are going to do. And if circumstances change and you can't follow through on doing what you said you would do, speak up to let the people involved know that you need to change or take back your commitment. Conflict arises when people don't do what they say that they are going to do.

Understanding the meaning of no and yes

A final strategy for conflict prevention that we suggest is to learn the meaning of no and yes. No, in all cultures, sets a boundary. It means no. Learn to respect the 'no' when it is stated. Yes is more nuanced. Clarify what the yes means when someone says yes. Does it mean that the person hears you? In some cultures, yes does not mean agreement, rather it means 'yes, I hear what you have said.' In other cultures, yes means agreement. Complying with no when it is stated prevents conflict. Getting clarity about how the yes is used prevents conflict.

What do you want to pay attention to about conflict prevention?

Notes:

Learning summary

You have gone through activities to understand the approach to monitoring and adjusting for your personal learning and for groups working with Cross Cultural Conflict Resolution. You are invited to review your notes, reflections, and insights and to do a brief and clear summary of the value of monitoring and adjustment that you feel is important to remember or refer to.

Notes:

Thank You

It is now time for our own closing circle. Thank you for participating in this learning journey. We ask that you complete an evaluation form before you leave.

And of course, we would be delighted to see you take the full Genuine Contact™ program. Training dates and locations are available at www.genuinecontact.net.

And if you were pleased by this program, please pass word on to others. Thank you and journey well.

Credits and Acknowledgements

- This learning module was created by Birgitt Williams of Dalar International Consultancy. Birgitt and Ward Williams created the Genuine Contact™ program and approach and can be reached at www.dalarinternational.com.

- Open Space Technology was created by Harrison Owen and is described by Harrison Owen in his books published by Berrett-Koehler.

- Whole Person Process Facilitation was created by Birgitt Williams and Ward Williams of Dalar International Consultancy, Inc with a foundation in the work of Marge Denis of Stillpoint, Huntsville, Ontario, Canada in Process Facilitation.

- The Genuine Contact logo, workbook design, and other graphic design are the work of Maya Lie of Providers of Goodness. She can be reached at http://providersofgoodness.com.

- The manuals and other media for the Genuine Contact™ program are maintained by the Genuine Contact Organization. You can reach the Director, Rachel Bolton, at pd@genuinecontact.net.

- A comprehensive bibliography for the Genuine Contact™ program and a recommended reading list for this learning module is available at genuinecontact.net/recommended-reading/

Become a Member

You are invited to become a member of the Genuine Contact Organization. To support and invest in this organization and its work to spread Genuine Contact in the world.

For over 2 decades, Genuine Contact has grown and spread in the world through reciprocal relationships. While learning the modules of the Genuine Contact Program teaches tools and methods that can be applied immediately, being a member of the Genuine Contact Organization and contributing to its work offers an ongoing opportunity for learning deeply about the Genuine Contact way of working.

Built on a foundation of 5 beliefs, the 9 modules of the Genuine Contact Program, working with the Medicine Wheel Tool, and mentoring, our members contribute their time, passion, and wisdom to spread Genuine Contact in the world while benefitting from a powerful and holistic way of working in organizations and a vibrant membership community.

Membership is open to people who are ready to:

- experience great benefit through the insights, wisdom, and relationships you have by being a member of this ongoing mentoring circle
- find value in the resources that are available to you through your connection to this organization
- benefit in using Genuine Contact in your work and want to contribute to its ongoing growth and development
- have a desire to participate in and contribute to the success of the Genuine Contact Organization that makes all of this possible

Membership is much more valuable than any list of services and benefits could possibly communicate. The real value is in the relationships developed, the connections made, and the opportunities taken advantage of through time spent with other members. There are also quite a number of direct, tangible benefits that our members use from the moment they join – making the decision to become a member an easy one.

Choose Your Membership Package

With 6 membership levels to choose from, there is one that's just right to meet your learning need and your contribution goals – choose the one that suits you best, and if you have any questions, feel free to contact our Director to help you choose just the right option.

For as little as $99 annually, you can support the future of the Genuine Contact way of living and working.

Learn more about membership at https://genuinecontact.net/membership/

Genuine Contact Quality Commitment

Preamble

Genuine Contact™ Professionals have adopted a holistic approach to leadership and organizational development based on the approach, program, and power of the Genuine Contact Program. They have developed competence in working with at least Whole Person Process Facilitation (Module 2) of the Genuine Contact Program to assist leaders and organizations in their development.

Genuine Contact Professionals, when working with modules of the Genuine Contact Program in their work as organizational consultants, leadership development consultants, and meeting facilitators, work within the scope of the modules that they have developed competency in. Genuine Contact Professionals may also apply different meeting methodologies like World Café, Appreciative Inquiry if they seem more suited to the business goal.

Depending on the needs of the client, a Genuine Contact Professional can pull larger teams together from amongst the Genuine Contact Professionals, and others whose work is in alignment with our quality commitment, when needed.

To ascertain if someone is a Genuine Contact Professional, a client can check with the Genuine Contact Program Director at gcprodir@gmail.com. While the Program Director cannot remark about the competence of the person, s/he can verify that a Quality Commitment has been made. Leaders and organizations seeking to engage a Genuine Contact Professional are responsible for selecting him/her and doing their own reference checks.

Genuine Contact Professionals make the following commitments to ensure the most beneficial results of their work and recommit to this Quality Commitment annually.

Quality Commitment

I assure the quality of my work with the following:

Meeting Facilitation

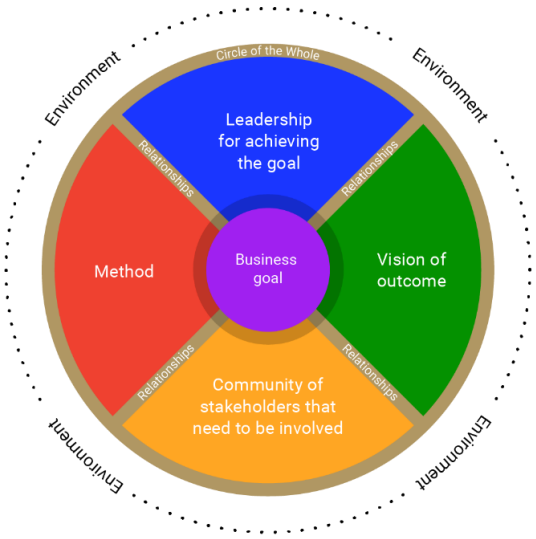
When working with the Genuine Contact™ approach to facilitate meetings, I follow an established protocol which includes preparation meetings, facilitation of the main meeting, facilitation of a debrief meeting, and ensuring a follow up accountability meeting whenever possible. I use Whole Person Process Facilitation as the participative and creative method for the preparation and debrief meetings and either Open Space Technology or Whole Person Process Facilitation or another participatory approach such as Future Search, World Café, or Appreciative Inquiry (all credible participatory meeting methods) for facilitating the conference or main meeting.

Even when meeting methodologies are used that are not part of the Genuine Contact program, they will be conducted within the operating platform of a Whole Person Process Facilitation meeting, when possible.

Upon completion of the conference and/or meeting, I can provide my clients with an evaluation, based upon participant feedback upon request.

Longer Term Consulting Services for Personal Development, Leadership Development and/or Organizational Development

At the time of contracting, I and my client ensure that we have:



- clarity about the business goal of the assignment
- leadership considerations regarding success of the assignment in the organization
- expectations of the client (deliverables)
- who the people are who need to be involved for the assignment to be successful
- the design
- how the relationships will be worked out for success
- how the collective intelligence of the organization will be accessed if needed.

A schedule of review meetings will be established for course correction as needed in relation to the initial scope of the agreement. I understand the importance of continuous review and change rather than waiting until the final review.

Personal Competence, Capability, and Capacity Development

As Genuine Contact Professional, I commit to my ongoing personal competence, capability, and capacity development with:

- Ongoing participation in the Genuine Contact mailing lists (international & language-specific if available)
- International Genuine Contact Mentoring Circles (in person as well as in online environment)
- Regional and/or local Genuine Contact Mentoring Circles
- GC Newsletters / Blogs
- Participation in at least one Genuine Contact training annually, either through intensifying learning in a familiar module or taking additional modules, to be done in person, on-line, or by reviewing a GC training workbook.
- Any other engagement in Genuine Contact activities

Environmental Protection Policy

I use food, materials and techniques that ensure the least possible negative impact on the environment. This includes - whenever possible - but is not limited to recycled (flipchart) paper, water-based markers, refill-products, organic food, snacks and drinks, energy saving technical products.

The Genuine Contact™ Program

Beliefs, Components, Key Concepts and Foundational Givens

Birgitt and Ward Williams designed the Genuine Contact™ program with simplicity in mind. The program, focusing on attending to organizational health and balance as a foundation for organizational success, uses meetings as a catalyst for organizations to develop as conscious, life nurturing, interconnected creative organizations. Meetings are used as a catalyst. Management learns to manage differently. We call these organizations Genuine Contact Organizations. The process is organic so that every organization brings about its own unique change from within.

Beliefs of Genuine Contact

Within the Genuine Contact approach and program, we work from the following five foundational beliefs:

1. We believe that spirit or Spirit matters, that through spirit or Spirit, all creation is connected, and that people are precious.
2. We believe that every organism (including the organization) has within it the blueprint for its own optimal health and balance.
3. We believe that focusing on genuine contact enables individuals and organizations to achieve the individual and organizational health and balance that is needed for optimal effectiveness. Positive change in the organization is directly linked to positive change in individuals. Both are required for sustainable new ways of working.
4. We believe in keeping it simple. Simple frameworks and processes enable success with complex situations. In keeping it simple, we recognize that any sustainable change must begin from the inside and cannot be externally initiated or driven.
5. We believe that change with its accompanying loss, grief work, and conflict is constant. Organizations that develop mastery in working with change can sustain optimal effectiveness. These leaders and organizations recognize that change cannot be managed, that energy spent trying to manage change is wasted energy, and that productive use of individual and organizational energy is achieved by working with change rather than against it.

Components of the Genuine Contact™ program

The Foundational Learning Modules and Advanced Skill Development Learning Modules make up the Genuine Contact program and approach. The series provides skill, capacity, and competency development in the Genuine Contact program as well as providing the conditions to assimilate the Genuine Contact approach.

1. Foundations 1: Path to Organizational Health and Balance offers leaders an opportunity to make the difference in the performance of your organization through the importance of balance, cleansing, and nourishing in a way similar to the holistic approach to the health of the human body.

2. Foundations 2: Achieving and Regenerating Organizational Health and Balance
   explores the state of health of organizations from a holistic organizational growth perspective and aids in developing your own prescription through a self-administered diagnosis, towards achieving and maintaining a healthy organization in these rapidly changing times.

3. Foundations 3: Individual Health and Balance
   explores the state of individual health and how to maintain a state of optimal health even in highly stressful situations.

4. Foundations 4: Holistic Leadership Development
   develops the skills, capacity, and knowledge for the new leadership paradigm 'leading so that people will lead' and to nourish a culture of leadership.

5. Advanced Skill Development 1: Working with Open Space Technology
   develops and enhances skills in facilitating meetings in which a frequency is held for people to make life nurturing choices from amongst agenda items within a particular theme and givens.

6. Advanced Skill Development 2: Whole Person Process Facilitation
   develops and enhances skills in facilitating meetings in which a frequency is held for people to make life nurturing choices based on what is presented to them to solve within a particular topic and within stated givens.

7. Advanced Skill Development 3: Cross Cultural Conflict Resolution
   develops and enhances skills to facilitate meetings in which people determine personal boundaries and view situations from flexible rather than fixed perspectives.

8. Advanced Skill Development 4: The Genuine Contact Organization
   develops and enhances skills in leading and mentoring conscious interconnected learning organizations. These organizations provide the conditions for choices to be life nurturing rather than life depleting.

9. Advanced Skill Development 5: Train the Trainer
   develops and enhances skills to teach others in all the components of the Genuine Contact™ program, ensuring that the program maintains its integrity (wholeness) and respects the unique contributions that each individual makes to the program.

10. We offer Mentoring as a forum to learn the art of mentoring and to walk the talk of mentoring of both individuals and organizations.

11. We underpin the Genuine Contact™ program with the healing circle or medicine wheel as the overall matrix for our learning, healing, development, evolution, and consciousness. As Medicine Wheel Tool© it assists us in walking the mystical path with practical feet and bringing about results that exceed expectations.

Key Concepts of working with Genuine Contact™

There are 9 key concepts supporting the foundational beliefs and development of the Genuine Contact Program:

1. Opportunities for genuine contact begin with the courage to be in genuine contact with the self and extend into all relationships.

2. Work of, with, from, and to Spirit can be experienced as a harmonic resonance that can be facilitated, beginning with establishing the harmonic resonance within the self as the facilitator. This requires discipline in a state of BEING in this harmonic resonance as the key work for the facilitator. In doing so, we work with healing energy, drawing from knowledge in the healing arts.

3. We work with the blueprint for health in the organism (the individual and/or the organization) by attending to balance, cleansing, and nourishing.

4. Change is constant, and organizations must be developed to thrive in change. Organizational effectiveness in motion is a required organizational capability if they wish to thrive in future times of intense change.

5. We use meetings as a catalyst to assist the organization attain a state of health and balance. The two meeting methodologies used are Open Space Technology developed by Harrison Owen, USA and Whole Person Process Facilitation developed by Birgitt, USA. Both meeting methodologies are highly participative, within a boundary established by predetermined “givens".

   Within Open Space Technology, a harmonic frequency is held for people to make life nurturing choices from amongst agenda items within a particular theme and givens.

   Whole Person Process Facilitation was developed by Birgitt Williams to complement working with Open Space Technology as a meeting methodology equally as participative, with similar values, and yet serving the organization when a process as open as Open Space Technology is not appropriate to the agenda and circumstance.

   Within Whole Person Process Facilitation, a harmonic frequency is held for people to make life nurturing choices based on what is presented to them to solve within a particular topic and within stated givens. The topics are predetermined, thereby offering a more obviously structured agenda than Open Space Technology.

6. We believe that a liberating structure, combined with a participatory architecture is essential to achieve and sustain organizational health and balance so that organizations are highly effective and able to thrive in constant change.

7. We work with Open Space Technology and Whole Person Process Facilitation as interventions that enable health and balance in the ongoing life of the organization. We recognize these meeting processes as powerful and impactful in the ongoing life of the organization, therefore we attend carefully to both the pre-work (before a meeting) and the debrief work (after the meeting).

8. We recognize that everyone facilitating and leading using the Genuine Contact™ program will do so with their own unique style and experience. However, it is also necessary to guarantee to organizations who bring this program into the organization that they are receiving consistency with the component parts and/or their development as a genuine contact organization. Clients are entitled to assurance that when they engage in any components of the Genuine Contact™ program, that it maintains integrity. Within the Genuine Contact™ program, the components are standardized and can be easily duplicated. When any of the components are offered in an organization, the client is guaranteed of a certain standard.

9. Component parts of the program have value if taken on their own.

Foundational Givens of the Genuine Contact™ program

Birgitt and Ward Williams established minimal Foundational Givens for the Genuine Contact™ program. Foundational Givens define the approach and are not open for change. Basically, Foundational Givens are keys in defining what the program is and what it is not. On September 21st, 2001, Birgitt and Ward Williams invited the first group of graduating GC Trainers and all graduating GC Trainers in subsequent years, to participate in a Genuine Contact Organization within the theme of developing the approach within the following five Foundational Givens listed below.

In 2006 the GC Co-Owners Group Ltd. was formed, and additional Operating Givens of the GC Co-Owners Group Ltd. have been developed over time and are open for review and change by all members of the organization. The Operating Givens are available in the Co-Owners Space online (ask Program Director for access). Foundational givens are not open for change.

Foundational Givens:

1. The 5 foundational beliefs as noted above.
2. There are 11 components of the Genuine Contact™ program as noted above.
3. Requirement to provide the Workbooks developed by Birgitt and Ward Williams when a GC Training is offered.
4. Limited givens, maximum choice, and participation.
5. Limited external consultant involvement with maximum skill and capacity building.

The overall goal is to have the Genuine Contact™ approach and program make a life nurturing difference in the world.

For more information visit **genuinecontact.net**